



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

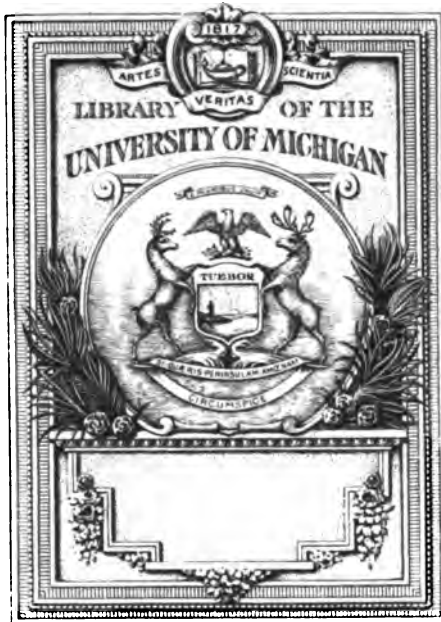
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

C

570,118





87

2

575







THE  
SPIRIT OF THE AGE.

EDITED BY

WM. H. CHANNING.

VOLUME I. n 2.

(as far as published,  
July 1849 - July 1850)

NEW-YORK:

PUBLISHED BY FOWLERS & WELLS

NO. 129 & 131 NASSAU-STREET.

1850.



# INDEX.

<b>A.</b>		<b>K.</b>		<b>Singular Race of Men,</b>	
Abolition of Slavery, M. E. Lazarus,	291, 308	Kossuth, Memorials of	177	Slave-vein,	39
Absurdities of Error, H.	3	Kossuth, His Farewell Address,	379	Socialists for Peace,	235
Aims and Ends, John White,	235	<b>L.</b>		Social Evils, W H Hutchins,	145
Amer. Revolution, Fred'k Munch,	300	Labor and Capital, W B H.	438	Social Reform, W Chase,	260
App'l to Young Men, G. H. Mitchell,	284	Labor, The Rights of, W H C.	75	Social Reformation, W H C.	312
Associationists, Letters to W. H. C.	202; 248, 297, 328, 398	Landor, Walter Savage, Letters from	134	Social Revolution, " 250,	265
<b>B.</b>		Land Reform, R H Manning,	378	Semnambellism,	326
Bank of the People, C. A. Dana,	342, 358	Letters from England, C Lane,	281, 348	Southern Anti-Slavery, True Dem.	150
Baths and Laundries—St. Martin's,	326	Longevity of Negro, M E Lazarus,	355	Southern Despotism,	101
Blake Wm. Poems, Henry James,	113	Land Monopoly,	405	Strange Phenomena,	54
Blanc, Louis Socialism	72	<b>M.</b>		Sunday Musings in the Country, X.	199
Bonaparte the Little, W. H. C.	91	Mathew, Father, J W Redfield,	60	<b>T.</b>	
Books, J. K. Ingalls,	369	Magnetism in Italy,	276	Talks on the Times, W H C.	58, 100
<b>C.</b>		Man and his Motives, J Le Rousseau,	3, 124, 153, 215, 231, 337, 407	Town and Country Items, Ripley, 16, &c.	
Canine Reasoning,	119	Man and Property, J. K. Ingalls,	114	Topics and their Treatment, W H C.	57, 76, 105
Cardinal, Minister and Physician,	101	Man, and his Rights, " 130		Translations, M E Lazarus,	251
Cause and Remedy, E. H. Minet,	155	Martineau, Harriet, Letter from	390	Trinity in Correspondence, W Chase,	137
Celebration of Jan. 1, 1850, W. F. C.	357	Maximi and Rom. Republic, W H C.	42	The Brothers Montesquieu,	405
Cholera, J. W. Redfield,	70	Memoriam, Mass. Quar. Review,	65	<b>U.</b>	
Christian Socialists, W. H. C.	8	Method of Transition, J K Ingalls,	385	Union, The, W H C.	121
Chronotype, Prospectus of " 168		Middle Classes, W H C.	169	United States, More of	167
Church, The Coming Henry James,	325	Money Cap'l and Inter. G H Mitchell,	379	Univercelum, To readers of W F.	43
Church and State, W. H. C.	152	Money-Making, W H C.	249	<b>V.</b>	
Church of God with us, " 296, 344		Monopoly of Public Lands,	7	Vanity Fair, or Becky Sharp, H J.	49
Combination, Advantages of O. P. H.	306	Mutual Bank of Disc't and Deposit,	277, 293	<b>W.</b>	
Commerce, George B. Russell,	323	FG Shaw,		War of Principles &c. W H C.	120
Community of Economy, Tribune,	68	Mutualism, The Coming Era of	107	Wealth of Eng. Aristocracy, H C.	117
Considerant, Victor W. H. C.	77, 89	P. J Proudhon,	107	Welcome and Warning, W H C.	10
Congress of Nations, E. Burritt,	225, 241	Mr. Cobden on Austrian Affairs,	405	Welsh Marriages,	22
Creed, J. K. Ingalls,	11	<b>N.</b>		Will and Work, Geo B Russell,	374
Criminals, How made, J. M. Spear,	163	Name, Our True	377	Wisconsin Phalanx, Address of	362
Criticisms and Confessions, W. H. C.	136	Necessity of Evil, P Leroux,	273, 289	Woman—Her Position and Rights,	
Criticism Criticised, Parke Godwin	345, 360, 376	Nation's Fast, The W H C.	88	Jeanne Deroin, 27, 59	
<b>D.</b>		Nation, The New " 204		Woman, Fred'k Munch,	283
Divine Order of Human Society,		New Heaven and Earth, A Brisbane,	33	Women in Laaria, 133	
W M Muller,	397, 403	News of the Week, Geo. Ripley, 47, &c.		Word—The Word is the Art,	
<b>E.</b>		<b>O.</b>		John White,	267
Edgeworth, Maria Louisville Jour.	38	Objections Proposed, Fred'k Munch,	99	Working Classes, John Stewart Mill,	85, 193
Editor to his readers, W. H. C.	120	Old Coal-Man, 84		Working Classes—Might and Right,	62
Elements of Revolution, Doherty,	327	Orthodoxy, Imperial 167		Working Resident Owners, W H C.	123
Endless Punishment, F. A. Howig,	149	Oriental Faiths, Christ'n Inquirer,	87	Working-Men's League, G Adam,	373
England, Moral State of C. Lane,	77	<b>P.</b>		<b>Y.</b>	
English Parsonage, Henry Coleman,	23	Paris Peace-Convention, W H C.	200	Yeoman, The Edward Everett,	150
Equality, Pierre Leroux,	156	Patience, " 232		<b>POETRY.</b>	
Europ'n Affairs, G. Ripley, 28, 46, 61, &c.		Paterson Protective Union,	28	<b>Thought and Expression.</b>	
European Revolution, C. A. Dana,	97	Peace or War, W H C.	216	<b>Mrs James Gray, 1</b>	
European Socialism, " 209		Pestilence, &c. L C Dolley,	91	The Green Wood, George Holland,	12
End of Volume First, W H C.	406	Peter-Pence, W H C.	24	The Winding Sheet, Gus. Solling,	17
<b>F.</b>		Phalanst'n Movement, Considerant,	313	Freshness of the Heart, Wordsworth,	17
Female Usefulness,	148	Philad. Union of Associationists,	320	Fire of Drift-Wood, Longfellow,	33
First of August, W. H. C.	104	Philos'y of Relig'n, J J G Wilkinson,	1, 17	For what shall man live? Duffy,	49
Fourier on the Human Soul,	76	<b>Phonography,</b>		Hide them away, Ann Page,	65
Fourier, A psy'tric observ'n of 258, 274		Piety of all Ages, 21, 36, 52, 67, 83, 116, 197, 211, 312		Snow-Drop in Poor Man's Window,	81
France, The Mysteries of	30	Popular Errors, 149		The Men of Old, J G Whittier,	97
Fraternalisation of the Middle and		Popular Music, C. Lane, 310, 321, 353		Grave of the Landless, J K Ingalls,	118
Working Classes, W. H. C.	186	Practical Co-operat'n among Tailors,	187	Town and Country Child, A C.	129
French Women,	117	Present Age, The J G Fichte,	195, 212, 226, 257, 388	Soar High, Soar High,	145
Free Democratic Party,		Present System of Society,	102	No Night but hath its Morn,	145
W. F. Channing,	203	Progress, Perfection, Boadicea,	10	Good Night, Fauer,	157
Freedom on the Pacific, W. H. C.	328	Property and its Rights, J K Ingalls,	146	Kossuth, J R Lowell,	177
Free Exchange and Credit, Coignet,	81	Protective Union, The N. England	219	Calif in Boston, J G Whittier,	193
<b>G.</b>		Protective Union of New York,	299	The Battle of Change, C Mackay,	209
Garnaut, Mrs. Eliza W. Phillips,	246	Prospectus for The Spirit of the Age,	8	The Age of Irreverence,	
God manifest in all events, Fernald,	282	<b>Proudhon's Political Economy,</b>		Alfred Tennyson,	225
Good Name, W. H. C.	168	C A Dana, 278, 324, 371		The Bride, Phoebe Carey,	241
<b>H.</b>		Psychometric Examinations,	100	Lines by the Lake Side, Whittier,	257
Happiness, Pierre Leroux,	339	Philadelphia Unitary Building Ass.	401	It is no Dream, Harro. Harring,	273
Hemans, Mrs. Felicia 135		<b>R.</b>		Watcher on the Tower, C Mackay,	297
Heroes of Europe, W. H. C.	232	Rally-Call, O A Nicholson,	251	Autumn, Wm Ellery Channing,	305
Homestead Exemption, 87, 167, 198		Reformers, B W.	161	Alms-Giving, Milnes,	321
Humanity, Pierre Leroux,	261	Reform Council, Ed. Newberry,	44	Love, 831	
Human Body, the Model of Perfect		Reform, Lecture on F A Howig	171	The Clergyman's Best Argument,	368
Society, W. H. Muller,	305	Relations Existing and Natural,	243	Soaring, C H A Bulkley,	369
Human Pantheism, Wm. B. Greene,	394	Religion a Science, M Worden,	139	The Ideal is Real, A P.	885
Hungary and Russia, W. H. C.	184	Revelations,	236	Dorethea L Dix, G S Burleigh,	401
<b>I.</b>		Revolution, Reaction, Reorganization,	W H C 26, 40, 56, 72	<b>S.</b>	
Idea of Univ. History, J. G. Fichte,	51	<b>Short and Popular, W H C 72</b>		<b>Signs of the Times, Hugh Doherty,</b>	
Imitation of Christ, 37		<b>Singular Prophecies 116</b>			
Industrial Feudalism, W. H. C.	201, 218, 232				
<b>J.</b>					
Judgment of Christendom, W. H. C.	264, 280				





THE  
SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, JULY 7, 1849.

NO 1.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

FOR TABLE OF CONTENTS SEE LAST PAGE.

Selected Poetry.

THOUGHT AND EXPRESSION.

BY THE LATE MRS. JAMES GRAY.

They flit, they come, they go,  
The visions of the day;  
They change, they fade, they glow,  
They rise, they die away.  
And all within the scope  
Of one poor human breast,  
Where joy, and fear, and hope,  
Like clouds on heaven's blue cope,  
Can never be at rest.

They press, they throng, they fill  
The heart where they have birth;  
Oh pour them forth to thrill  
Thy brethren of the earth!  
In circles still they swim,  
But outward will not go;  
The lute-strings cage the hymn,  
The cup is full, full to the brim,  
Yet will not overflow.

When will the lute be stricken  
So that its song shall sound?  
When shall the spring so quicken  
That its streams shall pour around?  
We for the struggling soul  
That utterance can not find,  
Yet longs without control  
Through all free space to roll,  
Like thunders on the wind!

The painter's pencil came  
The struggling soul to aid,  
His visions to proclaim  
In colored light and shade;  
But though so fair to me  
His handiwork may seem,  
His soul desponds to see  
How pale its colors be  
Before his cherished dream.

So from the sculptor's hand  
To life the marble's wrought;  
But he can understand  
How lovelier far his thought.  
The minstrel's power ye own,  
His lyre with bays ye bind;  
But he can feel alone  
How feeble is its tone  
To the music of his mind.

So strife on earth must be  
Between man's power and will;  
For the soul unchecked and free  
We want a symbol still.  
Joy when the fleshly veil  
From the spirit shall be cast,  
Then an ungarbled tale  
That can not stop or fail  
Shall genius tell at last!

For The Spirit of the Age.

AN ADDRESS ON A

LATE WORK ON THE PHILOSOPHY OF RELIGION,  
Read before the Swedenborg Association, of London, May 24th, 1849.

BY J. J. G. WILKINSON.

THE circumstance that this Association, like so many of its elders, appoints an anniversary in this especial month, leads me to ask whether *May Meetings* are not a part of the laws of nature; and I think the question once put, must be answered in the affirmative. There are natural seasons, and there are spiritual seasons. By a happy system of complement these do not coincide, but tend to the reverse effect. Thus the beginning of Winter, is our social spring; Christmas and December, with their blaze of friendships and family joys are our social midsummer; and outward merry May is the social autumn, when warm affections begin to fade and die down, and town scatters itself into the country. By June our hearts are positively chilly, and in sweltering July we are so cold that happily it is difficult to collect half a dozen people together in a room for any mutual purpose; and lectures and concerts are impossible. Man and nature are in fact Antipodes. This is a very beautiful ordinance; that here also we should behold this law of contrasted degrees; this house of many mansions; that one floor of seasons should be piled upon another; that the greatest heat of the world should relieve the coolest dews of the soul; that frost and barrenness should be as the glittering wall that sends us back in color the heart's most cheerful fires. Here we discern the equilibrium of nature, and observe when it is translated into human thought, that it is no other than temperance, or that happy mixture of thing with thing, and of time with time, by which all existences serve universal objects, and have only to unlock their bosoms well enough, and deeply enough, to bring forth any treasures however particular.

Now, as May is the inward autumn, it is of course the month of Social Harvest, of which May meetings may be reckoned as the end. Now abounds, where the cultivators are rich, the good cheer of capital speeches; intellectual dances all the better if not too polished; fraternizing of farmer and laborer, of prelates and poor converts; and the unctuous shine of a very large complacency. The good that has been done, the success that has grown up, in the last campaign; the hearts that have been kindled, the proselytes that have been led and won, are safely stacked and thatched, and most of them in sight of the Merry May meeting. They will serve to support man and horse, heart and understanding during the terribly dreary months of June, July, and August, when Missions, Atheneums, Philosophical Institutions, and great Exeter Hall itself, are no better than a recollection.

This was the train of thought into which I fell, when I heard that the body I have the honor of addressing, was to have a May meeting; and what convinced me that May meetings were a law of nature, and produced of itself the theory I have set forth, was the fact that we were about to hold such a meeting without any external provocatives. For ours unfortunately is a harvest home without a harvest; the produce of the year omitted from the drama of the seasons. Able-bodied persons we have; also the sickles are here, the drays are here; the whole world of nature and spirit is for our farm, and any the prettiest nook of it for our homestead; and gloriously good and true seed a hundred years old; but not to my knowledge has the seed been sown or tended, or reaped, by this Association during the past spiritual year. It is clear, therefore, that May meetings must be a primordial necessity, or we should not have one now. I do not deny that people have been fed with our fine grain: I, myself, have been eating it morning, noon, and night; and so have you: but the point is, it has not been made reproductive: there is less and not more of it to-day, than there was in Swedenborg's mind, one century ago. If we go on at this rate, we shall soon have none left; and therefore I say, that we have no right to eat it without we grow it. The truth, the good seed, requires to pass out of books into Mankind, and from thence into life and understanding, which is the soil where God meets it, and increases it ten-fold, twenty-fold, or an hundred-fold.

Yet as we have met friendly together, and have no stacks to point to; no particular congratulations to detain us with each other, I propose that we visit the produce of our neighbor's fields, and criticise their husbandry, and its results. I do not like the course, I had rather expose my own wares than other people's weaknesses, but what else are we to do? Your President has set me the example on other occasions, by adducing and reviewing current literature; and therefore I will now proceed to make some very brief remarks on a work that has lately come out; I mean Morell's "*Philosophy of Religion*." The Book is valuable to us, because it shows the old orthodoxy under one of its newest tendencies, whereby it seems likeliest to work itself out.

According to Mr. Morell, the Constitution of the human mind determines the religion of the race, and hence he begins his work with an analysis of the faculties of the mind. These are intuition, understanding, and the senses, all permeated by the will. Intuition sees truth, goodness and beauty, as substances; the understanding sees laws; the senses, material objects. To intuition belongs all that is positive in Religion, pure from that logic system which belong to the understanding; and devoid of that sort of reality that is possessed by the objects of the senses. Here, then, at the outset we have the spiritual excluded from all created order, and stripped of all representative garments, and yet the subject of intuition, or in English, of *view*. When we want to know what it is, or what it is like,—reasonable wants with regard to whatever views and is viewed—we are put down as gross sensationalists. It is a crime with the Philosophers to call *nothing* by its own name; and so they name it the concrete reality of intuition. But do we then deny intuition? Far from it; only we assert that the very highest faculties are always clothed with the best attributes of the lowest; and that the most intuitive minds have the firmest root in their own and other people's ordinary senses. There are no truths out of the senses, because the whole world of truth lies within the senses; but never so within as not to be itself clad in a surface of sense. The existence of the human body is absolute proof of this, except to those who are not all there. We know full well that there are no souls out of bodies, and no thoughts out of brains; but the philosophers tell us that the best part of their and our minds is out of our brains, disconnected from matter sense and organization; which really only means that they have not brains to receive the views they are talking about. Thus we may indeed believe them, but it is at their own peril and ex-

pense. If one tells me that he has a pure intuition of beauty, I understand him to affirm that on that series of objects his view has next to nothing in it; and I readily credit his *affidavit* for that time; knowing however that a thousand times every day he is fuller than his theory. It is then certain that all the pure truths pretended to, are seen without brains; for the least film of cerebrum would destroy their purity. It was by his singular absence from this substance that the great Kant caught the intuitions of pure reason; and by the same privilege of vacancy he wrote his *Critic* on that non-sensual subject.

The division between the intuitional and logical faculties is perfectly true, and every-body apprehends it. We see things by sight and in sight; we reason about their properties and relations. But to cast the ratiocinative processes generally into the term logic, is cramping a large subject. Every truth gained is not only a principle but a method for acquiring new truths. For instance, as soon as we know that every existence runs through all spheres; in other words that each thing has its familiar correspondence in all the regions of creation; that every mineral has its own ground floor of vegetable, and its own drawing-room of animal, and this of human, and this of social, and this of spiritual life built upon it; then this truth becomes a rule for our looks; we put our eye up to it, and see along it, everywhere; and a hieroglyphical consciousness far more important than logic, comes at once into being. The only problem then is, to track any given thing that is under investigation, into that sphere where it is intelligible, (every thing is at home and familiar somewhere) and thus to seek self-evidence in all things, by regarding them in their universal proportions. But as for logic, it is all buried with words, which unless they are filled this and every moment with hieroglyphic fire, are the coffin of things, and not the incarnations.

There can be no more vicious method than looking at Religion from the faculties of the mind. The contrary way is the true one; to judge and interpret the faculties by the Christian Religion. "We only know God according to our own state," say the philosophers. Very good; and as this is a fact, so let us leave it. Let us not erect our state into a conservative organ which shall keep us from alteration, and from knowing more. We walk abroad into the fields in this young, luxuriant summer, and we know that their ornament is from an infinite fountain of beauty, and all their gifts from supernal wisdom alone: our sense of these things is indeed most limited, and according not to the things, but to ourselves. What then, if we should criticise our eyes, in order to find out the utmost of what we can see; instead of using them with a faith in the infinite properties and quantities that are to be seen? Why then we should fall asleep, and see nothing; because the sight that is not going forwards is going backwards. So it is with those who make a criticism of the religious faculties precede their knowledge of Religion. It is the very method of Impossibility: the same by which one distinguished philosopher proved that no steamboat could cross the Atlantic; the same by which many similar persons made up the dark ages; the same by which many still make the communication between this world and the next impossible; the same by which the God of the Soul, Jehovah is, divorced from the God of the senses, even Christ Jesus. By this perversity it is, of trying to know what *must* be, before studying what *is*, that all light is prevented.

We have to record then, that the indefinite landscape is the proof of what can be seen, and not the poor finite eye; for the landscape is God's prophecy of a co-extensive human eye; and in like manner Christianity and Revelation, and not the existing feebleness of our poor minds, are the unmeasured scope of our own Religious insight. If we were animals, and not men, a criticism on our faculties, when they had once been well used, and so far ascertained, would be a good preparation for subsequent life, supposing instinct were abolished: by finding what we had not thought and done, we should perhaps find out what

our limits were; yet even in the case of animals it would be futile and debasing in the long run, since the animal world, though not moveable in itself, yet may be raised or depressed in every way by its correspondency with the risings or fallings of mankind; but such self-contemplations would make the breed even of cattle unimprovable.

Mr. Morell has a chapter on *the peculiar essence of Religion*, which he analyses, very ably let it be admitted, into *the feeling of absolute dependence*. We need not traverse his process, but let us come to his result; and we have to remark that to regard dependence the essence of Religion, is to confound the general with the universal, the skin with the brain, the lowest with the highest. This is the usual method of Philosophy. Now dependence is quite an exceptional part of the religious sentiment; the cuticle of the state, where one of its elements begins to die out. Our Religious state is, I presume, the relation of our soul's loves toward God, who represents Himself in his Word as the father of the Faithful, in Christ as the friend of man, also as the Husband of the Universal Church, and in the city of God, as the King of Kings, and Lord of Lords. These are intelligible humanitarian relations; four essences of Religion; and every human relation, when Christianly fulfilled, is an essence of Religion. But the sense of absolute dependence—where in common sense does such a feeling abide? There is no slave so low, if he does a day's work, but proves a better soul's love than this: I should rather say, but rises away from it into a manlier state. The sense of absolute dependence exists only where a man is conscious that he does nothing for himself or others, and has every thing done for him. Under these unhappy circumstances, this most servile sense comes upon him; and fortunate that it does, for it is so painful, that whoso proves it, is likely to be goaded on to something better. It is the vilest state of man in relation to his fellows; how can it be the essential state in his relation to God? The notion is one of the oldest rags of Judaism, worn upon the back of a modern Philosopher.

We conclude then, that Christian love, in its whole scope, is the essence of Religion, and that this comes to us from all our good daily works, I ought to say, from God through them, and the sense of *Independence* is its form, whereby we constantly recognize with feeling hearts our own responsibility; which the sense of absolute dependence would destroy.

But I have been anticipating the next chapter which is on the *Essence of Christianity*; for with our author the Essence of Religion is one thing, and the Essence of Christianity is another; and moreover, the latter of these comes after the former. Here we see the same vicious method of looking at the fact of religion, which is Christianity, from an assumed notional ground. But this procedure reigns with the philosophers. They look first at their own eyes to see what can be seen; they try to look at natural religion as at something which is the organ whereby they may view Christianity. They forget that this natural religion was taught them by their mothers first under the sacred Christian name, and that their abstraction of it is nothing more than the thin remainder of the precious instructions of their Childhood.

Be it noted then, that for us the Essence of Christianity is also the peculiar essence of Religion; and that our relations to Christ in the world, duly fulfilled, are that Essence. On the Divine side, however, Christ Himself is obviously the Essence of Christianity.

[TO BE CONTINUED.]

ARAB PROVERBS.—If your friend is made of honey do not eat him all up.

When you are the anvil have patience, when you are the hammer strike straight and well.

Nature is ever changing, ever new; why be uneasy, it is the law?

For The Spirit of the Age.

### THE ABSURDITIES OF ERROR.

THE effect of an unconditional reception of error is to blind and stultify the reason. This lamp of the soul, that sheds its refulgent beams through all the interior chambers of the mind, must be continually replenished by the oil of truth alone; supplied with a compound of one-half truth and one-half error, it beams very dimly indeed; but when, to keep burning this holy light, the water of error is alone supplied, it flickers in its socket, expires, and the soul is shrouded in darkness. Then in this darkness walk all the phantoms of a disordered imagination. The gross conceptions of a buried age are revived, and rejoicing to escape from their grave of centuries, they revel in undisturbed freedom. But to be pledged unconditionally to continue in this state, to be always supplying this glorious lamp with the water of error instead of the oil of truth, is indeed a most unfortunate condition. And it is truly unfortunate to us, that our best people, those whom we can love most, whose intentions and desires are of the purest and most lovely character, should be involved in such a pledge, and should be continually expending their strength and treasure for—water instead of oil. But, thanks to what light there is in the world!—many there are who do not hesitate to disregard this pledge, when, by looking into the minds of others, they are made conscious of the darkness of their own, and see how lamentably they have been deceived.

While in this pledged state of mental obscurity, the absurdities of the forms and phantoms of error are lost sight of; and should attention be called to them, their infatuated recipients cry out that you are blaspheming his gods. In this unreasonable manner, even the great, the noble, the spiritually-minded PAUL replies, in one of his writings, to a very natural objection Paul had not yet received light enough to see that all men are brothers, and that a Universal Father regards his children with equal love and compassion, when, to sustain a foregone conclusion, he writes, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." But to this he anticipates an objection. "Thou wilt say then unto me, why doth he yet find fault; for who hath resisted his will?" Paul could see that this objection could not be easily answered; that it was impossible to resist the will of a sovereign God, who "works in us to will and to do," and of whose omnipotent will the will of man is but an infinitesimal part. He therefore answers thus, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" He then continues to illustrate by inferring that because a potter has power to make of the same clay one vessel to honor and another to dishonor, that therefore God will consign one portion of his children to endless misery and another to endless happiness; a sophism worthy of not a few of those Greek philosophers whose systems he had studied. But it is evident that Paul would not have resorted to a mode of reasoning so superficial, had he not been driven to it to sustain a dogma which he had received, not by the approval of his reason, but by the dicta of scriptural authority. Thus the strongest minds fail sometimes to see the absurdity of an error, on account of the pledge which they have taken to sustain it.

And truly, the error into which Paul is here led, that of a child of God being a "vessel of wrath, fitted" or made "for destruction," is sufficiently absurd. It is so from whatever point of view we look at it. If we consider the character of God as revealed to us in his works, we see that God is love, infinite Love and infinite Wisdom; that one of the attributes of his love is unbounded compassion, and that one of the attributes of his wisdom is universal justice; and God being omnipotent, we see in these attributes the guaranty for the endless happiness of all his creatures. Moreover, "wrath" is a passion belonging naturally enough to many a heathen god, but not to the Father whom Jesus preached. Nor can there be an endless misery consistent

ly with the existence of unbounded compassion, and "vessels of wrath" (that is, sentient souls) fitted for destruction by universal justice!

We may also see the absurdity of this error by a glance at the conditions upon which this pretended separation of the great human family is based. Those who believe certain propositions concerning a great mystery which it is impossible for them to comprehend, are classed in one division, and those who do not believe in the other. But if we consider that it is impossible for any one to believe that which he does not understand, namely, a mystery, it is plain that in the end it will be found that no one has really believed it; and therefore the unity of the race will be preserved, (a gratifying thought,) and comprehended in what would have been the latter division; which, according to the error, will be consigned to endless misery—a most lame, impotent, and absurd conclusion. For all the creations of an infinitely wise God display evidences of the most admirable design, but where is the design or use that would be shown in creating worlds and universes for the production of the inestimable human spirit, and then subjecting that spirit to never-ending torments? It is simply absurd.

But even if we accept the statement of the parties who advocate this error, in regard to the relative numbers of the pretended divisions of the rended race, its absurdity is no less striking. According to their own accounts, then, "thirty-nine fortieths of the human race possess unregenerate hearts."\* By unregenerate hearts, we are to understand minds incapable of believing in the mystery above referred to. Well, the human race on this globe is supposed to consist of about one thousand millions of souls, which would make the divisions stand thus: twenty-five millions saved, nine hundred and seventy-five millions lost. Now who is there who does not feel in the innermost recesses of his heart, the absurdity of this statement? Nine hundred and seventy-five millions of our present living brothers and sisters condemned to spend a never-ending eternity in torments—for what?—for not believing a mystery, which they not only can not understand, but of the existence of which the greater part never heard! But this has reference only to those now living. If we bring into the account all who have lived since the birth of Christ, without considering those who lived antecedent to that event, we have, it is said, "nearly sixty generations of men—numbering forty thousand millions;" and giving the full ratio of a fortieth of each generation to the number of those whose destiny it is to enjoy ineffable bliss for unceasing ages, (though this ratio is much too great for the early ages of the church,) there is left *thirty-nine thousand millions* of souls, who have been created in vain, since the beginning of the christian dispensation! Who is there who does not perceive that this, too, is simply absurd?

And who is there who does not see that all the tendencies and teachings of the life and discourse of Jesus of Nazareth, are opposed to an error so monstrous? What, then, could have been the origin of those few passages in the gospels, which attribute to him the utterance of such a doctrine? Could it be that the propagandists of a new faith found so much opposition to its progress in a community hostile to its reception, as to find it necessary to add threatenings to expostulation? Such has been the policy of the early apostles of almost every religion, where their zeal transcended their wisdom. However this may be, it is plain that an error so palpable as this could not have proceeded from the lips of Jesus. His was a mind too full of the spirit of wisdom ever to have originated so evident an absurdity.

Connected with this error, as an almost indispensable accessory is the old legend concerning the existence of an Evil Spirit. This has been incorporated into the christian system by our zealous priests, who have found his satanic majesty an excellent auxiliary in driving men to believe. His power is

said to be less than that of the Almighty One, who rules in the armies of heaven and among the children of men; but if the above statement of the number saved and lost be correct, we see that among the children of men his power is far greater than that of the Omnipotent. This second god of the old mythology and of the modern theology, has also another attribute of deity, which is omnipresence. All the evil thoughts which arise in men's minds in all parts of the world, are said to be suggested by him; thus proving him to be a mighty spirit everywhere present. But we must not too hastily infer from this that human nature is naturally pure, and mankind innocent of these evil thoughts, proceeding as they do from a foreign source, for we are positively assured that the natural heart is totally depraved, and responsible for all evil thoughts, come they from what source they may. Thus are absurdities heaped together to obstruct the paths which lead to truth, but they give to reason, that detects them, no danger of stumbling.

Now, there is no power existing that is not derived from God. In him the creatures of this, as well as all other spheres, live, move, and have their being. Angels and men alike are subject to his will, and are the out-flowing expression of his thoughts.

If, then, there be an evil spirit, he must not only derive all his power from God, but his very existence, life, aim and ends, must be owing to the original design of the Deity. In the great first Cause originated all that exists, and as Infinite Design is perfect, and the Divine Will omnipotent, it is impossible that there should be anything but temporal or apparent evils. It is therefore plain enough to our enlightened reason that all existences compose a unity, and that there are no real (or enduring) antagonisms in all the immensity of the "united revolving heavens." *There is one only true God.*

The common-sense of the christian would, however, have disposed of the fabled *devil*. Men generally speak of his existence in terms of unlimited ridicule, and it is with evident reluctance that those who occupy the pulpit ever allude to him. It would not be proper, of course for these latter ever to admit the least doubt as to the reality of his existence, simply because they have pledged themselves to maintain this assumption; he therefore still lives and reigns (by fear) over a few weak minds, having this large and influential class to sustain him.

But it would be an endless, and certainly unpleasant task to contemplate all the absurdities of error. The birds of the day are ever of a more brilliant plumage than those of the night, and ever greet the ear with a more pleasing strain. Harmony is the mind's attraction, discord its aversion. And truth and harmony are one, and harmony is heaven. All men seek truth but all do not attain to it, because they do not see the absurdities that obstruct their progress. But error is transient and temporal, while truth is permanent and eternal; and all will yet arrive at truth, and thus enjoy harmony and heaven. H.

CABET AND HIS COMPANY.—We see by our exchanges that the company of the French communists known as the Icarians, headed by Mons. Cabet, and which, through some untoward circumstances recently failed in an attempt to establish themselves in Texas, have determined to settle at Nauvoo. It is said that Cabet has paid \$3,000 and the citizens \$1,000 for the walls of the Mormon Temple and the arsenal, together with about eleven acres of land, the title being vested solely in Mons. Cabet. "He has commenced rebuilding the Temple, and employs about three hundred men upon the work. Much of the interest that has hitherto been attached to this edifice will now be dissipated, for it will no longer wear the proud name of 'Temple,' but in future will be known as the 'Monster Boarding House.' The basement story is to be laid out into kitchens, the first floor will be converted into a dining room capable of accommodating a thousand persons, and the remainder of the building will be fitted up for school rooms, offices and sleeping apartments for five hundred people."

\*See Univerocelum, Vol. III, p. 389.

From Peterson's Magazine.

## MY WIFE'S PARTY.

A better woman than Mrs. Sunderland does not exist anywhere, though I do say it myself. I consider her one of the "salt of the earth," and I think I ought to know. Still Mrs. Sunderland has her faults—no, I will not call them by so hard a name—still Mrs. Sunderland has her weaknesses, and one of these is a disposition to think well of everybody. On this head no one can accuse me of weakness. I am not aware that as a general thing, I think any better of people than I ought to think. No—I am not blind to anybody's faults, though I can see and appreciate excellencies as well as any one. But to my story.

After we had risen a little in the world, and could afford not only to live in our own house, but enjoy our share of the elegancies and luxuries of this life, we found ourselves surrounded by a good many who, before, were not over-liberal in their attention. Mrs. Sunderland believed their attentions sincere; but I reserved to myself the right to doubt the genuineness of some of the professions that were made. I didn't like the "my dear Mrs. Sunderland!" Nor the particular solicitude expressed by not a few, in anything that pertained to my wife's welfare; and when she talked about Mrs. Jones being such a kind good soul, and Mrs. Peters being so disinterested in everything, I shrugged my shoulders, and reserved the privilege of a doubt in regard to all being gold that glittered.

Not having been raised in fashionable life, we had no taste for display, and although we had our share of company, whether we cared about it or not, we had never ventured so far to sea as to give a party, although we had accepted several invitations to assemblages of this kind. But some of Mrs. Sunderland's good friends and acquaintances, insisted upon it, last winter, that she must give an entertainment, and they used such cogent arguments that she, good soul! was won over. I remained for a long time incorrigible, but, as nothing could put it out of Mrs. Sunderland's head that it was due to her position and relations to give a party, I with much reluctance withdrew my opposition, and forthwith the note of preparation was sounded.

"Who shall we invite?" was the first question.

Our circle of acquaintances had considerably increased within two or three years, and when we went over the list it was found to be rather large.

"You will have to cut down considerably," said I.

"To do so without giving offence will be difficult," replied my wife.

"Better cut all off then," was on my tongue, but I repressed the words, feeling it would be unkind to throw cold water on the affair at this stage of its progress.

"You haven't got Fanny and Ellen on your list," I remarked, after a good number of erasures had been made. They were two of my nieces, good girls, but poor. Both were dress-makers apprentices. They were learning a trade in order to relieve their father, an industrious, but not very thrifty man, from the burden of their support. I liked them very much for good sense, agreeable manners, and strong affection for their parents.

"Shall we invite them?" inquired my wife.

"Certainly!" I replied. "Why not?"

"Will they be able to make a good appearance. You know what a number of fashionable people will be here."

"If you doubt it, we will send them each a handsome dress pattern with the invitation."

"Perhaps we had better do so," was Mrs. Sunderland's approving remark, and the thing was done as I had suggested.

The pruning down of the invitation list was no easy matter, and it was not without many fears of giving offence that my wife, at last, fixed upon the precise number of persons who were to honor us with their company.

The exact character of the entertainment was next to be considered, and an estimate of cost made. Several ladies *au fait* in

such matters, were consulted; and their opinions compared, digested, and adopted or rejected as they agreed with, or differed from, what we thought right.

"It will cost at least a hundred dollars," said Mrs. Sunderland after we had come to some understanding as to what we would have. The sum seemed large in her mind.

"If we get off with two hundred we may be thankful," I replied.

"Oh, no. I can't go above a hundred dollars."

"We shall see."

"If I thought it would cost so much, I"—

"There is no retreat now, Mrs. Sunderland. We have taken the step initiative, and have nothing to do but to go through with the matter as best we can. My word for it, we shall not be very eager to give another party."

This threw a damper on my wife's feelings that I was sorry to perceive, for now that the party must be given, I wanted to see it done in as good spirit as possible. From that time therefore I was careful not to say anything likely to awaken a doubt as to the satisfactory result of the coming entertainment.

The evening came in due time, and we had all things ready. I must own that I felt a little excited, for the giving of a fashionable party was something new in the history of my life, and I did not feel altogether at home in the matter. Unaccustomed to the entertainment of company, especially where ceremony and a certain etiquette were involved, I was conscious of an awkward feeling, and would have given double the cost of the party for the privilege of an escape from the mortifications and trials it promised to involve.

In order to give additional beauty and attraction to our parlors, we had purchased sundry articles of ornamental furniture, which cost over a hundred dollars, and which were of no manner of use except to look at.

It was so late before the elite of our company began to arrive that we were in some doubt whether they were going to come at all. But toward nine o'clock they came along, and by ten we were in the full tide of successful experiment. My nieces, Fanny and Ellen, were among the first to appear, and they looked pretty and interesting.

As soon as the first embarrassment consequent on the appearance of the extra fashionables had wore off, and I felt at home once more in my own house, I began to look around me with an observant eye. About the first thing that attracted my attention was the sober aspect of a certain lady, whose husband, by a few fortunate adventures, had acquired some money, and lifted her into "good society," as it is called. She was talking to another lady, and I saw their eyes were directed towards my nieces, of whom I felt a little proud; they looked and behaved so well.

"What's all this about?" said I to myself. And I kept my eyes upon the ladies as intently as they did upon Ellen and Fanny. Presently I saw one of them toss her head with an air of dignified contempt, and rising up to make her way across the room to where her husband stood. She spoke to him in evident excitement, and directed his attention to my nieces. The sight of them did not seem to produce any unpleasant effect upon him; for he merely shrugged his shoulders, smiled, and answered in a few words that I could see were indifferent. But his wife was in earnest, and placing her arm within his, drew him away towards the door. He remonstrated, but she was not in a humor to listen to anything, and with surprise I saw them retire from the parlors. My first impulse was to follow them, but the truth flashing across my mind, I felt indignant at such conduct, and resolved to let them do as they pleased. In a little while, the offended lady, bonneted, cloaked, and boated, came sweeping past the parlor doors, with her husband in her train, attracting the attention of a third part of the company. A moment after and she had dashed into the street.

"Who is that? What's the matter?" went whispering round the rooms.

"It is Mrs. L——."

"Mrs. L——! Is she sick?"

"Why, has she gone?"

But no one seemed at first to know. Soon however, the lady to whom she had communicated the fact that we had insulted our company by inviting "mantua-maker girls," whispered to another the secret, and away it went buzzing through the rooms, finding its way as well to the ears of Fanny and Ellen, as to those of the rest of the company. About one half of the ladies present did not exactly seem to know whether they ought to follow the example of Mrs. L——or not, and there was a portentous moment, when almost the waving of a finger would have caused our party to break up in disorder.

The moment my neices understood the feeling that had prompted the lady to withdraw indignantly, they arose and were retiring from the room, when I intercepted and detained them with as little ceremony as possible. They begged hard to be permitted to retire, but I said no, for my blood was "up," as the saying is.

"Ellen and Fanny are worth as many Mrs. L——'s," said I to myself, "as you can find from here to Jericho."

The disaffected ones noticed, I suppose, my decision in the matter, and thought it proper not to break with Mr. and Mrs. Sunderland, who could afford to be independent. Money is a great thing! Humph! There was a time in our history—but no great matter. We are people of character and standing now!

We had rather a dull time after the withdrawal of Mrs. L——. For a little while the spirits of the company rallied under the effects of wine and a good supper, but they soon flagged again, and a sober cast of thought settled upon almost every countenance. My poor wife found it impossible to retain a cheerful exterior, and my neices looked as if almost any other place in the world would have been a Paradise in comparison.

At least an hour earlier than we had anticipated, our rooms were deserted, and we left alone with our thoughts, which, upon the whole, were not very agreeable. Mrs. Sunderland, the moment the last guest retired, went back into the brilliantly lighted parlors, and setting down upon a sofa, burst into tears. She had promised herself much pleasure, but, alas! how bitterly had she been disappointed! I was excited and indignant enough to say almost anything, and a dozen times did I check myself when about uttering words that would have only made poor Mrs. Sunderland feel ten times worse than she did.

"The next time we give a party——"

"We won't!" said I, taking the words out of my wife's mouth. She was recovering from her state of mortification, and beginning to feel indignant.

"You've said it exactly," responded Mrs. Sunderland. "I call this throwing away a couple of hundred dollars in a very bad cause."

"So it strikes me. When fifty or sixty people eat an elegant supper, and drink costly wine at my expense again, they will behave themselves better than some of our high bred ladies did to-night. As for Mrs. L——, Fanny and Ellen are worth a hundred of her. It's my opinion that if she knew everything she would curtail her dignity a little. If I'm not very much mistaken, her husband will go to the wall before a twelvemonth passes."

On the next day we settled all accounts with confectioner, wine merchant, china dealers and waiters. The bills were over a hundred and fifty dollars exclusive of a hundred dollars paid as before intimated, for parlor ornaments to grace the occasion.

"So much paid for earthly wisdom," said I, after all was over "I don't think we need to give another party."

Mrs. Sunderland sighed and shook her head. Poor soul! Her kind and generous nature was hurt. She had looked upon a new phase of character and the discovery had wounded her.

A few months after this unfortunate party, from which so

little pleasure, and so much pain had sprung, I said to my wife! on coming home one day—

"It's as I expected. Pride must have a fall."

"Why do you say that? What has happened?" inquired Mrs. Sunderland.

"L——has failed, as I predicted, and his lady wife, who turned up her aristocratic nose at our excellent neices, is likely to see the day when she will stand far below them in society."

I spoke in an exulting voice. But my wife instantly reprov'd my levity. She cherished no animosities, and had long since forgotten the offence.

So much for MY WIFE'S PARTY.

## WATERLOO—BEFORE AND AFTER.

WE were forcibly struck lately, (says the *Knickerbocker*) in reading Dumas' "Shores of the Rhine," by this contrasted picture of "Napoleon going to, and returning from Waterloo." The two scenes are worthy the pencil of Delaroche.

"We saw two carriages approaching, galloping each with six horses. They disappeared for an instant in a valley, then rose again at a quarter of a league's distance from us. Then we set off running toward the town, crying 'L'Empereur! L'Empereur!' We arrived breathless, and only preceding the Emperor by some five hundred paces. I thought he would not stop, whatever might be the crowd awaiting him, and so made for the post-house, when I sunk down half dead with the running; but at any rate I was there. In a moment appeared, turning the corner of a street, the foaming horses; then the postillions all covered with ribbons; then the carriages themselves; then the people following the carriages. The carriages stopped at the post. I saw Napoleon! He was dressed in a green coat, with little epaulets, and wore the officer's cross of the legion of honor. I only saw his bust framed in the square of the carriage window. His head fell upon his chest—that famous medallion head of the old Roman Emperors. His forehead fell forward; his features, immovable, were of the yellowish color of wax; only his eyes appeared to be alive. Next him, on his left, was Prince Jerome, a King without a kingdom, but a faithful brother. He was at that period a fine young man of six-and-twenty or thirty years of age, his features regular and well formed, his beard black, his hair elegantly arranged. He saluted in place of his brother, whose vague glance seemed lost in the future—perhaps in the past. Opposite the Emperor was Letort, his aid-de-camp and ardent soldiers, who seemed already to snuff the air of battle; he was smiling too, the poor fellow, as if he had long days to live! All this lasted for about a minute. Then the whip cracked, the horses neighed, and it all disappeared like a vision

\* \* \* \* \*

"Three days afterward, toward evening, some people arrived from St. Quentin; they said as they came away they heard cannon. The morning of the seventeenth a courier arrived who scattered all along the road the news of the victory. The eighteenth nothing; only vague rumors were abroad, coming no one knew whence. It was said that the Emperor was at Brussels. The twentieth, three men in rags, two wounded, and riding jaded horses all covered with foam, entered the town, and were instantly surrounded by the whole population, and pushed into the court-yard of the town-house. These men hardly spoke French. They were, I believe, Westphalians, belonging somehow to our army. To all our questions they only shook their heads sadly, and ended by confessing that they had quitted the field of battle of Waterloo at eight o'clock, and the battle was lost when they came away. It was the advanced guard of the fugitives. We would not believe them. We said these men were Prussian spies. Napoleon could not be beaten! That fine army which we had seen pass could not be destroyed. We wanted to put the poor fellows into prison; so quickly had we forgotten '13 and '14, to remember the years which had gone before



My mother ran to the fort, where she passed the whole day, knowing it was there the news must arrive, whatever it were. During this time I looked out in the maps for Waterloo, the name of which even I could not find, and began to think the place was imaginary, as was the men's account of the battle. At four o'clock, more fugitives arrived, who confirmed the news of the first comers. These were French, and could give all the details which we asked for. They repeated what the others had said, only adding that Napoleon and his brother were killed. This we would not believe: Napoleon might not be invincible—invaluable he certainly was. Fresh news more terrible and disastrous continued to come in until ten o'clock at night.

"At ten o'clock at night we heard the noise of a carriage. It stopped, and the Postmaster went out with a light. We followed him, as he ran to the door to ask for news. Then he started a step back, and cried, 'It's the Emperor!' I got on a stone bench, and looked over my mother's shoulder. It was indeed Napoleon seated in the same corner, in the same uniform, his head on his breast as before. Perhaps it was bent a little lower; but there was not a line in his countenance, not an altered feature, to mark what were the feelings of the great gambler, who had just staked and lost the world. Jerome and Letort were not with him to bow and smile in his place. Jerome was gathering together the remnants of the army; Letort had been cut in two by a cannon ball. Napoleon lifted his head slowly, looked round as if rousing from a dream, and then, with his brief, strident voice, 'What place is this?' he said, 'Villars-Coteret, Sire.' 'How many leagues from Soissons?' 'Six, Sire.' 'From Paris?' 'Nineteen.' 'Tell the post-boys to go quick,' and he once more flung himself back into the corner of his carriage, his head fell on his chest. The horses carried him away as if they had wings."

The world knows what had taken place between these two apparitions of Napoleon!

### MONOPOLY OF THE PUBLIC LANDS.

Land, without labor, is worthless. And labor, to be efficient, must be free and independent. It must not be the forced labor of an uninterested tenantry, but the intelligent and hearty labor of independent farmers—men who own their homesteads, and pay tribute to no man; who work with a will because the proceeds of their industry are secured to themselves and their children; and who cherish with patriotic pride the institutions of their country, because they are interested in its native soil, and are part of its bone and muscle.

Land monopoly has been the curse of the old world. Under its operation thousands of half starved and shiftless tenants have dragged on in ignorance and poverty from year to year, that some pampered nobleman might riot in his pleasures.—And the result has been worn out and fruitless lands, and a debased and discontented peasantry. Ireland, at this day, is a melancholy spectacle of the evils of land monopoly. Our own country, notwithstanding the antagonism of its institutions of feudalism, has not entirely escaped the influences of this enemy of freedom. Witness the troubles in New York, where, under the name of "patronage," land monopoly has wrought disastrous results.

It is eminently the true policy of our government to prevent the accumulation of large tracts of land in the hands of individuals, or corporations. For such monopoly of land is not injurious to the tillers of the soil, but is entirely at war with the spirit of our institutions. Wherever the land is divided into immense estates, despotism and slavery stand on a broad foundation, while, on the contrary, freedom finds its most congenial home in a community of small landholders. Our own New England owes much of its intelligence and freedom to its small farms, and its hard working, but independent farmers. Jefferson well understood this when he labored to abolish the law of primogeniture in Virginia.

We have been led to make these remarks by reflecting on the policy pursued in the disposal of the public lands of the United States. Our government owns millions of acres of land in the West, or rather, we should say, it holds them in trust for the people, and it is a matter of great moment that this fertile soil should be widely distributed among the laborers of the country. But if the present state of things continues, this cannot be. Already immense tracts of land have been purchased by individuals and associations, for the purpose of speculation, or to be rented out to tenantry. One English nobleman has purchased twenty thousand acres in Wisconsin. And this land, thus purchased, is now lying unimproved, and strong and willing laborers cannot enter upon and cultivate it, and thus benefit themselves and enrich the nation, but after their weary labor of many years has made the surrounding country to blossom like the rose, it will be brought into the market at greatly enhanced prices. Thus will the large land holders become enriched by the toils of the hardy pioneers of our western country.

This subject has another important aspect. The immense unoccupied territory of the West is to be the future seat of mighty States, and it depends upon the disposal now made of the land, whether they shall be governed by a landed aristocracy, or a sturdy race of freemen. In our view, it were better that every acre were now given away to actual settlers than that the former result should occur. We believe it to be the duty of Congress to pass a law prohibiting the sale of the public lands to any except actual settlers, and in small quantities, that thus the people may not be robbed of their birth-right by speculators and aristocrats.

This subject should be pressed upon Congress at its next session, and if the people bestir themselves as they should, such a law may be passed, and thus the happiness of future generations be secured.—[Portland Transcript.

### ECCENTRICITY OF THE PULPIT.

There was formerly, settled over a small society in the town of Hopkinton, in this State, a somewhat singular but very good man, of the Orthodox denomination, named Hall. Many good stories are told of him, and among others the following, which we do not remember to have ever seen in print.

During the period of his ministration, from some trivial cause there arose trouble between the choir and the congregation, which resulted in the withdrawal of the former; liberal concessions were however made, and the singers returned: but they knowing that no other music could be easily obtained, were disposed to take undue advantage of it; and on the slightest offence having been given, immediately vacated. This having occurred several times—even the good pastor was ruffled; and on one occasion during his sermon, he took the opportunity of saying to his people, "although the days of dreams and visions had passed away, and that he was not disposed to credit supernatural agencies—yet he had lately a very singular dream, which, as some of his congregation might be interested in—he would relate."

"I thought," said he, "that I had passed from life; and after death I awoke in a new and strange land. As I walked along, I saw on one side beautiful fields and trees, shady groves and fountains, and everything was lovely and pleasant; and I saw many faces which I recognized as well-known, departed friends—now in a state of happiness; but as I turned from this enchanting prospect, I saw on my left hand a dark and desolate country, and in the distance, I think I discerned smoke and fire, and heard groans and lamentations. As I turned, shuddering, from the sight, I saw a poor, miserable-looking set of beings, who appeared to be urged forward to this horrid and gloomy place by singular looking creatures, armed with instruments which closely resembled our modern pitchforks. Commiserating their sad state, I inquired of a bystander who these unhappy people were;—glancing contemptuously at them, he replied, 'those?—oh, they are a gang of Hopkinton singers!'"—[Boston Gazette.



## THE SPIRIT OF THE AGE.

WILLIAM HENRY CHANNING, EDITOR.

NEW-YORK, SATURDAY, JULY 7, 1849.

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this era of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States—this periodical will endeavor to present a faithful record of human progress.

*The Spirit of the Age* is edited by WILLIAM HENRY CHANNING, with the aid of a large number of contributors. It is published every Saturday, at Clinton Hall, 131 Nassau-street, New-York,—being neatly printed on a super-royal sheet, folded into sixteen pages, and forming two large Octavo volumes a year. The subscription price is \$2, payable in all cases in advance. For a remittance of \$10 six copies will be forwarded. On matters relating to the Literary department, address post-paid, the Editor; in regard to Business concerns, address, post-paid, Messrs. Fowlers and Wells, Clinton Hall, New York.

## NAME.

*The Spirit of the Age* is avowedly a high and comprehensive title; but it is assumed without presumption, for it signifies a prayer rather than a promise, and simply marks the hope with which this periodical is undertaken.

What is the Spirit of the Age?

Above the discordant voices of Revolution and Reaction, of international and civil wars, a voice of cheerful prophecy sounds, forth, throughout christendom, for all who have the ear to hear. It announces, as nigh at hand, an era of Reconciliation, when Order and Freedom shall be harmonized by Unity of Interest, and universal good-will shall be proved and perfected in universal justice. It says to rulers and people, to rich and poor; "waste no more blood, treasure, energy, in alternate coercion and destruction; what you need, for the good of one and all, is an organization of Industry, Property, Finance, Exchange, Economics, Guarantees, Education, Government, which accords with the divine method of arrangement; labor together for this end of practical politics and gradually substitute humane relations for existing antagonisms; then shall liberty and law be fulfilled in lives of love collective and individual, and in every community, public and private good shall become mutual complements." It

says to clergy and laity of all denominations, catholic and protestant: "cease your sectarian feuds, and aggressions, postpone theological discussions, manifest piety by deeds of peace, come forth, in this tumult of the nations, as friends neither of radicalism nor of tyranny, but as the firm, uncompromising ministers of brotherly kindness; then shall worship and work, holiness and humanity be made at one in Christian Commonwealths, and in Confederated Mankind shall appear the Kingdom of God upon Earth."

Thus speaks the Spirit of the Age. May there grand words of command and encouragement be the guides of this paper! Amidst the trials of these transition times it would stand always and every where in a mediational attitude. It would show Reformers of every grade, that the various movements in which Providence has called them to participate converge to an end of integral association. It would aid the different schools of Socialists to combine, by doing justice alike to all tendencies, religious and secular, spiritual and practical, which divide them. By presenting in a positive form the facts and laws of the Divine System of Mediation it would leave behind past controversies, and bring together upon a higher level the supernaturalist and naturalist, the rationalist and mystic, on broad grounds of experience, illustrated by science, confirmed by tradition, it would demonstrate the need of spiritual centers for political bodies, and thus promote the Unity of Church and State in communal, national and universal life. From the principle that piety and charity must be reciprocally sustained, it would elevate questions of worldly interest into the light of Absolute Justice, and disarm conflicting classes by the inspirations of Fraternity! Finally, by exhibiting the True Order of hierarchical distribution for all functions and honors, it would establish the due claims both of legitimacy and of liberalism, and prove that refined, harmonious, beautiful societies on earth, are the only fit scenes of training for society in heaven.

May *The Spirit of the Age* be a herald of hope. Its end is *Peaceful Transition* from competitive strife to organized co-operation, from isolated selfishness to associated interests. Its watch-word and countersign are UNIVERSAL UNITY.

## CHRISTIAN SOCIALISTS.

## THE TERMS.

FORMAL titles, catch-words, cant-phrases, are distasteful to all who have breathed in the Spirit of the Age; for this seeks only and always renewal, free thought, fresh speech, spontaneous, genial, varied goodness. Yet formulas may be both timely and useful; they are so when in sending out the first number of a Periodical, it seems the part of wisdom and honor briefly and distinctly to define the ground taken on the central subjects of human interest. At an hour so eventful, no one would pretend to be a guide, without firm conviction, or at least bright glimpses of truth.

Why combine two words, so often arrayed in systematic opposition as CHRISTIAN and SOCIALIST?

Because Heaven and Humanity demand that Christians and Socialists shall be one.

True Christianity is Social; True Socialism is Christian. Religion and Politics are as indispensable as Spirit and Body. Divine Love is the Religion,—Human Love is the Politics—which Christendom is destined to make perfectly at one in collective and individual life. Thus only will it realize its idea of Divine Humanity.

## II. INFIDELITY.

## PROFESSED AND PRACTICAL.

Is it denied, that many Socialists in Europe and America are professed unbelievers in Christianity, as generally taught and exemplified; that they seek the overturn of ecclesiastical institutions, orders, organizations, funds, forms, usages, as an indis-

pensable condition of social reform; that they wish to sweep away in a flood of ridicule Church-creeds and ceremonies as the mere rubbish of ruined superstition? It is not denied, but frankly acknowledged; acknowledged with sorrow, but without surprise.

How shall the hatred, which these men seem to feel and manifest for what others—their equals or superiors—cherish as the life of life, be explained? Anathemas are not explanations; reproaches give no account of the conduct they condemn; general charges of "depravity," "insanity," "infernal malice," &c., are worthless for all ends of intelligent appreciation. To hunt down virtuous and vicious, learned and ignorant, together, under a hue and cry of "infidel," "radical," &c., is paltry persecution, and vain as it is mean. Above all, it is a most childish device to escape the censure, which Christians of every communion feel that they righteously merit, by pouring volleys of excommunication on the critics of the Church. Doubtless, in corporate bodies, as in single persons, conscience can be lulled to sleep by opiates of self-complacency, even under the loudest thunders of judgment. But is God mocked by man's self-delusion? Does not the head of the Church know—as his purest disciples, certainly as his adversaries can not know—that Christendom is even now unchristian, that it has never yet been Christianized?

The explanation of professed unbelief among Socialists is to be found in the practical unfaithfulness of professed Christians. Conscience intuitively recognizes the proof of a principle in its use. "By their fruits shall ye know them," is the righteous test of institutions and individuals, yesterday, to-day, and forever, on earth and in heaven. Now, sweet in sanctifying power as have been through all Christian lands, the lives of holy and humane believers, and green the paths however rough, beneath their steps of gentle wisdom, yet undeniably thus far, in every age, there are the exceptions; heathen need never blush when measured by the average standard of character and conduct among Christians. By craft and hardness, intrigue and love of sway, by lawless lusts and uncurbed tempers, many a church-goer habitually violates good faith, decency, humanity and honor, in ways which might shock a Bedouin of the desert, or a South Sea islander. And when we pass from private to public manifestations of Christianity, the case is no wise mended. The earnest scholar recognizes with grateful awe the transforming energy which flows upon Mankind, in ever fuller measure, from the life of Christ; and with assured hope anticipates a time, when communities, nations, the race, shall become transfigured by the indwelling glory of God. But it must be confessed, that looked at on a large scale, through long periods, over wide regions, the Christian Church—under all past modes of organization, Catholic and Protestant,—excepting of course the Primitive—does appear to have been a foe as much as a friend to human progress. Has she not sat like a queen on high places, clothed in purple and fine linen, sumptuously fed, luxuriously attended, while her so called children were perishing amid squalor, nakedness and want? Has she not proved herself the upholder of tyrants quite as much as a redeemer of the oppressed, a tax gatherer of the poor as much as an almoner? Has she not laid heavy yokes on conscience and reason, crowded with captives her bastiles of bigotry, silenced the prophets, blinded the seers, as often as she has confronted hoary abuses, stormed the strong hold of wrong, poured light on the low streams of ignorance and heralded reform? In strict truth, such statements err on the side of tameness rather than of severity. What honest historian dreams of concealing facts so notorious as the past corruptions of the Church! What sincere follower of Him, who came not to be ministered unto but to minister, is not humbled with shame at its present shortcomings.

Is it a matter of surprise, however much, we may feel sorrow, that the People—tantalized by promises of future good, while fainting under present burdens,—disgusted at the word

"patience,"—"patience" from those who propped on soft cushions and riding at ease, look down on dusty, foot-sore wayfarers with ill-concealed contempt—moved in the blindness of despair mistake the white-washed sanctimoniousness of "respectable" Christians for Christianity itself? Is it matter of surprise that Reformers—finding their best efforts hindered rather than helped by those, who as professed ministers of the All-Good would be the leaders of the people—taught by frequent experience that ecclesiastical politicians but too often surpass secular politicians in unscrupulousness—painfully and perpetually reminded that throughout Christendom the most prejudiced upholders of dead conventions are found among the clergy—should come at length to attribute the luke-warm charity, the fearfulness and degrading suspicions of these christened churchmen to a radical weakness in the Christian Church? Ought we not rather to be surprised, that the disciples of one, whose every word and act were a protest against exclusiveness and a prophecy of mutualism, should not long since have put away all risks of popular corruption by effective measures for popular improvement? Indeed, it is surprising, that any reader of the New Testament should fail to take to heart that pungent "Parable of the Two Sons"—who when commanded by their father to go into the field alternately answered "I will not," and "I go Sir," yet in turn contradicted the word by the act. Is not the question pertinent to-day as of old, "Which now of the twain did the will of his father?"

### III. THE OVERPLUS OF FAITH.

Sad as is the spectacle of professed, much more of practical infidelity throughout Christendom, yet the Age is bright with cheering auguries. The Spirit of HUMANITY is at work in all classes, soothing jealousies, softening callous hearts, breathing in forgiveness, tolerance, respect, and every where preparing for a Real Reformation alike of Church and State.

The very infidels of our generation are Christians in principle and purpose to a degree that astonishes themselves. Won irresistibly by the benignant loveliness of the Son of Man they cry "reverence the Master of us all." Their keenest weapons, wherewith to attack social evils, are drawn from Christ's armory of Good Will. The banner, that guides their hosts, is blazoned with Christ's motto of Fraternity. They prove themselves Christ's "friends," by his unfailing standard, obedience to the New Commandment. Their ideal of life is Christ's accomplished Gospel of Universal Love. Undeniably in their person and methods they are yet rude; but their mountains of pride are falling, their valleys of meanness rise, and in the deserts of their neglected spirits is made ready a highway for the Lord.

Quite as encouraging are the signs that this spring-breath of Humanity is mellowing the most frost-bound formalists. A pretended spirituality, which shows itself to be merely sentimental, or which is manifested chiefly in negative or restrictive acts, is becoming odious to all persons of plain good-sense and unperverted feeling, however habituated to pietism. They recognise in it that very "leaven of the Pharisees" which Christ denounced as hypocrisy. The thought is every where taking substantial shape, that just, humane and pure conditions are as nearly allied to spiritual health, as sanity of body is to sanity of mind. Churchmen emulate Come-outers in active reforms. And even they, who hold it blasphemy to hope for a heaven upon earth, yet see that heavenly-mindedness is never fostered by keeping up a hell. In a word, still rife as is infidelity, there is a rapidly augmenting overplus of faith.

### IV. THE CALL TO CHRISTENDOM.

What now says the Spirit of the Age to all Christendom? No single voice can worthily utter its message, and a life of love throughout confederated nations can alone embody its promise. Yet any one who will listen can catch in part and in part respond to its angel-song of "Glory."

"Lift up your hearts, ye people! be not afraid, ye privileged!"

it says, "for ye are not alone; countless ministrations are around and among you; you live the life of the Eternal Father by incessant meditations. Christ is risen, and is alive forevermore—and the kingdoms of this world shall become the kingdoms of our Lord; Humanity in heaven animates like a soul the body of Humanity on earth; Christendom is as heart and lungs to the wide-spreading nations, and the head of Christendom is God in Man; a Divine influence is evermore entering the race and molding it after the Divine image; and all progress moral, intellectual, physical, is the growth of this Heavenly Humanity. Surely as the sun rises from dawn to noon, and seasons ripen from spring to summer, so surely shall the destiny of Adam's children culminate on this planet, when a beautified earth shall be recovered Eden, and in the City of Peace, God and the Lamb shall shine on his people with perpetual light. From Heaven on Earth shall open swift and easy access to Heaven in Heaven.

"Meanwhile Churchmen! Statesmen! be up and doing, cheerfully, uncompromisingly, strong in your trust in God and in Man. Hold nothing common or unclean, which Providence assigns as a duty, a lesson, a pleasure. Aim at no lower end than the sanctification of all human relations. Reform your works and your worship, by peaceful progress, proportioning your efforts to your growing power. Seek to learn and apply universally the Laws of Divine Order. Dream not, for an instant, of resting content with the successes of the past; the past lives in the circulations of the present. Know that a New Era has opened in Christendom; that a New Church is descending, that a New State is preparing, like a bride adorning herself for a husband. The New Church is Divine Love flowing in as holiness; the New State is Human Love rising up as brotherhood. The piety of this church will be charitable; the charity of this state will be pious. In religion and politics alike, Christendom has passed through its ages of simple unity, and division; now comes its age of composite re-union. It has tried Hierarchy and Individualism; it is ready now for Collective Mediation; it has tried Monarchical constraint and Democratic misrule; it is ready now for the True Aristocracy, at once loyal and free, of Co-operation; it has tried the supremacy of the Church over the State, of the State over the Church, and their diverced independence, it is ready now for their marriage in mutual honor.

CHRISTIAN-SOCIALISM is the name briefly symbolizing these commands and prophecies. The formula that sums up this creed of active goodness is UNITY OF CHURCH AND STATE IN COMMUNAL, NATIONAL, UNIVERSAL LIFE. And they who labor for such sublime ends are CHRISTIAN-SOCIALISTS.

### WELCOME AND WARNING.

THE very aim of *The Spirit of the Age* precludes partizanship; for the more various the tendencies brought to converge in its columns the more surely will its end be attained. All who sympathize, in the main, with the principles of this paper, are cordially welcomed therefore to communicate with each other and the public, through its pages. Let them express their maturest thoughts or freshest hopes, as they feel prompted,—on their own responsibility, and under their own names. The Editor reserves only the right of determining what articles will best promote harmony.

A few words in regard to the general rules adopted for editorial conduct may be timely by way of warning.

1. *Preserve dignity of tone.* Truth is her own best advocate. Let impartial justice prompt and limit statements, without vicious intermixture of apologies or denunciation, of appeals to policy or prejudice. Integrity alone is strong in wisdom. Influence is proportioned to the degree of loyalty to absolute right and universal interests.

2. *Avoid personalities.* Approval and censure are purest when implied rather than when protruded into sight. If they must,

for satisfactory reasons, be uttered, let acts and results be their object, not characters and motives; and let classes rather than individuals be selected for a mark. Patronage, sneers, puffs, sarcasm, soon lose their savor, however sly and sweet at first. Our judgments of others denote, for the most part, our own habitual excesses or defects, our whims and cherished notions, and self-conceit, gratified vanity, and craving for notice, our sloth, pride, anger, envy, &c. Of these the world can well spare the exposure; and good sense urges us straightway to outgrow them, when intercourse with those of unlike tempers brings them forth to consciousness.

3. *Let Criticism be positive rather than negative.* The surest way to measure persons, institutions, books, works of art, is the presentation of an Ideal. A central principle, clearly stated, at once classifies men, laws, events, and assigns them uncompromisingly their due place, without awakening morbid feelings of complacency or antagonism. Thus the vital spark of genius which more or less animates each human enterprise, is freed from the body of death, wrapped round it by sin and folly.

4. *Comparison is more effective than controversy.* The ready way to disarm adversaries, and what is far better to make them allies, is cordially to recognize the special truth they advocate; then by mere juxtaposition of another truth just limits are marked. Even in extreme cases where collision is inevitable, the rightful arbiter is a Scale of Distribution. This at once shows the relative claims of complicating principles, and peace is established. A True Order is jury, judge, and executioner.

5. *Use wise reservation.* Let the hours and seasons teach us a method of gradual inculcation. Why in the moral, more than in the material world, should clocks strike always twelve at noon, or a midsummer's sun be forever at the zenith? The Divine educator suggests before he fully declares a truth; he prepares his molds before he casts his statues; he is careful to proportion his influxes of light to our power of vision, his endowments of all kinds to our capacity and skill to receive. "Why when I asked for grapes" said Swedenborg to the angels, "did you give me figs?" They answered, "we gave you grapes, but you took them as figs." And he who announced himself as the "Way, the Truth, the Life," set the rule for all ages, in the words: "I have many things to say unto you, but ye can not bear them yet."

In closing, let it be understood, that while the Editor believes rules, such as these, to be dictated by the Spirit of the Age, he has no wish to lay down the law for others. Speak in your own dialect, friendly associates; follow your guiding light. And now one word more;—it is the well settled prerogative of editors to be prolix and prosy; contributors are expected to write always with brevity, condensation and point. To secure these ends, it is recommended that articles be broken up into distinct parts under distinct heads.

### TO THE SUBSCRIBERS TO THE HARBINGER.

☞ The subscribers to *The Harbinger* who have paid in advance will receive *The Spirit of the Age* to the full amount of their subscriptions, which it is hoped, they will take pleasure in renewing at the expiration of the term.

☞ The subscribers to *The Harbinger* who are in arrears will please to forward the amount due to the office of *The Spirit of the Age*, which is authorized to receipt their bills.

☞ A copy of the first number of *The Spirit of the Age* is sent as a specimen to the former subscribers of *The Harbinger*. Those who wish to renew their subscription will please forward the amount to this office.

☞ The Exchange papers of *The Harbinger* that wish to receive *The Spirit of the Age* will direct their papers to this office.

☞ The readers of *The Harbinger*, it is believed, will find a valuable successor to that journal in *The Spirit of the Age*. It will receive contributions from several of the former writers in *The Harbinger*, and will be characterized by the independence, frankness, and freedom, which gave that paper its distinguished reputation.

#### TO THE SUBSCRIBERS TO THE UNIVERCELM.

☞ The subscribers who have paid in advance for *The Universe* will be supplied with *The Spirit of the Age* to the full amount of their subscriptions.

☞ The exchanges of *The Universe* will please direct their papers to *The Spirit of the Age*.

☞ We send a copy of *The Spirit of the Age* to all the friends and patrons of *The Universe*. We trust they will find no reason to regret the change of arrangement, which its proprietors have thought it advisable to make, and that with the aid of many of the former contributors to *The Universe*, our columns will preserve the boldness of discussion, and the spiritual and philosophical tendencies to which the readers of that Journal have been accustomed.

☞ *The Spirit of the Age* is owned by responsible proprietors, who have placed it on a secure pecuniary basis. Its business arrangements are complete and satisfactory. The well known intelligence, enterprise and industry of the publishers, Messrs. FOWLER & WELLS, are an ample guarantee that the business department of the paper will be conducted with energy and correctness.

☞ Our friends of the newspaper press to whom we are happy to present our acknowledgments for courtesy and kindness experienced in other relations, will perceive from the present number the character and position which it is intended shall be sustained by *The Spirit of the Age*. Such of them as wish to exchange, and will copy our Prospectus, will please forward a copy of their papers, with a marked notice of our enterprise.

For *The Spirit of the Age*.

#### PROGRESS---PERFECTION.

We live in what may emphatically be termed an age of progress. The wheels of time, in their career through the crooked highway called life, have raised from the dust of the roadside, some particles, which less gross in structure than their earth-born companions, return not again to the weary turnpike, but float upward, seeking a freer and purer atmosphere. Ages upon ages have rolled away; and millions upon millions of suns have risen, and set, and returned; and sunk again to rest, since man first lived. And how lived he? Dwelt he in the midst of the triumphs of science, and the magnificent attainments of art! Opened he his eyes amidst the thunderings of the mighty inventions of a progressive knowledge? Ah no! For all this was to be accomplished by himself and his descendants, throughout all time.

He dwelt not in a solitary city, with monuments, and churches, and magnificent palaces clustering around, gleaming in their strange, and glorious beauty, that he might live merely to enjoy and produce others, to enjoy their perfected luxury. No steam-armed power was there, waiting but a word from his lips, that it might fly to do his bidding. Neither stood the omnipotent lightning with its million winged speed, submissive to his command; waiting to compass the earth, and whisper with its chained fire-tongue, in the most remote corner of creation. Surely not, and yet did that first man, in his first state, lay the foundation of the means, by which to accomplish this great object.

Impelled by the unquenchable thirst of his soul for knowledge, he ate of the tree of life. This was a great progressive step, for

it brought knowledge to the race of man, and what were ten thousand physical deaths, in comparison with this glorious gift? For by it we gained a knowledge of good and evil, so by it gained we also a power to cherish the good, and root out the evil. And that this shall be done, I fully believe; and that it will be done by the innate strength of man's own conscience, of his own conviction of right, do I as firmly believe.

In the quiet simplicity of man's first days upon the earth which God had given him in the fresh, bright beauty of its creation; and while the loving smile of its allwise creator still lingered upon it; would he have not considered that an impossible dream, the fulfilment of which, should spread over its yet unpeopled surface, a race of beings strong in intellect, daring in their endeavors to fathom the depth of the sublime mysteries by which they would find themselves surrounded, and mighty in the success of those endeavors? Placed upon it, in entire ignorance of its extent, its duration, or its ultimate design, it was for him to work out a solution to the mighty problem, of his unsought existence.

Knowing nothing of the fixed laws that govern the universe; suspecting nothing of the hidden treasures of his beautiful dwelling place, the earth; dreaming never, of the noble intellect that was entwined with the very fibres of his being; was not the accomplishment of the stupendous mission, he was called upon to fulfil, well-nigh inconceivable? But behold! Deity, shadowed forth in his own immortal yearning, revealed dimly to his spirit, the one object of all created things. And can we stand now, in the full blaze of the light, which the accumulated knowledge of the ages that have gone before, has poured upon us, and in the midst of the resounding echoes, which in the nineteenth century, arouse the latent energies of the giant mind to thought and action; stand we thus, I say, and declare there dwells in us nothing infinite, nothing divine? Shall not man arise in the conscious strength of his infinitude, in the terrible power of his God-likeness, and proclaim himself free! for to be good, to be just, to be wise, and to be happy, he must be free.

The proud wind goes exultingly forth rejoicing in the fullness and strength of its liberty; and what can resist the sweeping power of its mighty arm.

Then let man go forth in the strength given him of God, let him feel himself free, unfettered in thought and action; let him shout to the winds, to the waves, uncontrolled in their sublime surgings; I am free, free as yourselves, and I will use this noble gift of freedom for good, I will raise myself by it, to the most perfect love, to the most eternal and perfect happiness; then shall the high origin of his soul be acknowledged, then shall the nobility of his being sustain him in his lofty career; and he shall rise high, and still higher in moral worth, till the end is attained; till his heavenly destiny is accomplished which is—eternal wisdom.

BOARDICEA.

ELYRIA, O.

For *The Spirit of the Age*.

#### CRED.

"We believe and therefore speak."—Paul.

How is it that faith has come to signify a lack of faith?—a creed itself, to mean no creed; but simply a long transmitted heirloom, or rather woof of words, which are lifeless and empty? The original *credo* was indicative of what I believe; but strangely enough, it only means, in the Church's vocabulary, a formula, which all mortals must repeat with uplifted eyes, on pain of being shut out from the company of the faithful. How much belief there is in repetition; can be easily seen by all who have courage to look at it. So far from its being faith, it is a formula for strangling faith. Conservatism would put an end to all true belief, and prevent the individual from exercising any religious element of his nature, insisting on passive obedience, in his restraining to look with confidence up to God, and out upon the

boundless, truth teaching, trust-inspiring beauties of his universe, and in gazing, ever doleful, at her inverted picture of the past. And yet the worshippers at her gloomy altar imagine that they believe and have a creed. But *what* do they believe? Well! The creed of Rome or Geneva, or Westminster, or of some man or church. They have then no belief of their own; have never exercised faith in any true sense. Paul did not submit to have his thinking and believing done for him by David, Moses or Isaiah, by Jewish rabbin or pagan poet, however he might approve and make his own the noble sentiments recorded by each. His creed was the creed of Paul. The creed of every true man has been his *own*, not another's.

"But is not Christianity true, the *whole* truth? Is there any thing to be believed after that?" The answer to your question depends on what you mean by the term. If by christianity you mean any form of it decreed by a corrupt church or all that has yet become spoken or written, then it is *not* the whole truth, and much more has to be believed. But if that system of truth is meant, which was believed, spoken, what is more, *lived* by Jesus, which involves the true religion of all time, as believed and spoken, according to light and opportunity by all earnest and confiding spirits, as it approximates the absolute religion of nature, then, there is nothing *after* it, but an eternity of progress ever growing insight and holy trust in the arrangements and purposes of the Divine mind.

"What means, then, this talk in the world, about faith and belief, and of creeds many?" It means nothing. Its object is to throttle the beliefs of men, by a mummerly, which is at best but the dead body of what might have been some man's creed, in days gone by. You may place it in different attitudes, swear it is a veritable living thing; yet will it not *speak* by any conjuration, much less *work*. In days of a real Gospel, men spake as they were moved with inward consciousness. Now the church has one ready prepared for minds of all growths, which is only to be rehearsed till familiar; and then rested in for ever more. It will work mechanical results, being itself mechanical. Whether it will work by love and purify the heart; whether it will cleanse the fountains of life, and keep the well-springs of goodness flowing free from the soul's depths, is questionable; no! not questionable. It can do nothing; only prevent doing and being done. Gog-like it would palsy the tongues of all true believers. Can you imagine why? The counterfeit likes not comparison with the real. So the real must not see light, or if it will be out spoken it must be branded as imposition, infidelity, humbug, whereat cowards and sycophants join in the chorus, and at least, will not hear the true faith spoken, lest they be convicted of their idol worship of a name.

Little consoling for any length of time, are the results of each creed-binding, such persecution of the free, truth speaking faithful. Against a band of true men, you array an army of sycophantic, time-serving mortals. Go on, then, suppressing speech, believing it wherever free! Make unpopular heresy and unbelief, which have strangely enough come to signify the same which *faith* once did! You will make the hated thing obnoxious, you will frighten from its devotion those who lack devotion; you will attract to yourself kindred elements of hypocrisy and nothingness, and so save a tattering fabric for a time. You may even christen it the temple of life, and assume such terms as, to vulgar minds, express the thing to be counterfeited; but the coming light shall reveal its deformity; nor shall power be given you to injure any real thing, or quell one truthful voice. J. K. L.

A lawyer of—, Mr. G—, was the other day rather roughly used in the trial of a case, by an opposing counsellor Mr. F—. Meeting him in the street, the former told the latter, if he ever again was impertinent "he would handle him *without gloves*." "That's more than I would do with you," was the cool reply of F—.

## Original Poetry.

### THE GREEN WOOD.

BY GEORGE HALLAND

I love the green wood, O chide me not  
For loving the wood, 'tis a beautiful spot;  
God, when he made it, pronounced it good,  
And 'tis just as he left it, the same green Wood.

I love to wander for hours and hours,  
And pluck from its bosom the sweet wild flowers,  
O set me down in some shady nook,  
And teach me a lesson from nature's book.

I love the song of the merry bird,  
I love the low of the distant herd,  
And ever the hum of the busy bee,  
Has an inexpressible charm for me.

I love that old forest-tree standing there,  
With its arms extended in ceaseless prayer,  
And the trim brook, as it dances along,  
Praising God in an endless song.

Commune with nature but one short hour,  
All the baser passions lose their power;  
The mind becomes calm, serene, and clear,  
And is in harmony, God is here.

Here I would come when sad or gay,  
Here I would come to praise and pray,  
Here I would live, and here I would die,  
And when I am dead, O here let me lie.

TROY, June, 1849.

## European Politics.

THE Steamer *Hibernia* which arrived at this port on Friday evening of last week, brings us European intelligence to Saturday, the 16th ult

IN ENGLAND, the Bill for the repeal of the Navigation Laws, has passed the House of Lords by a large majority. A bill has passed the Commons to enable Jews to sit in Parliament. The English Government has decided to sustain Lord Elgin in his course in the administration of Canada. A motion introduced by Mr. Cobden in favor of National arbitration to prevent wars has been debated in the Commons, but was lost under the objections that were urged against it from every quarter. Public sentiment in England is strongly expressed in favor of the position taken by the Roman Republicans, and is indignant at the trachery which has been practised upon them. The *London Times* says, "The success of the French arms, after this unnatural and irrational contest, will only stamp the achievement with greater shame, and the unfortunate commander of the expedition will be remembered with the Carthaginian, the Goth, the renegade Bourbon, and the plundering sans-culotte." The *Daily News* exclaims "We consider the name of Odillon Barrot as forever dishonored—as degraded, indeed, not merely to the category of the Guizots, and the Metternichs, who were consistent, or to that of the Poliquets, who might plead fanaticism in mitigation of their folly, but to a far deeper pit in the political inferno; that pit to which will be consigned the memory of those statesmen who made use of the power they had reached by the profession of liberalism, for the betrayal and extinction of that cause." In the house of Commons the epithet "infamous" has been applied to the conduct of France; in the House of Lords, it has



been described by the stinging language of Lord Beaumont. "Such fraternal love, such brotherly protection as France was now extending to Rome, had never been seen since the days of Cain and Abel."

A letter-writer from London, remarks :

"There are not many professed Socialists in England, but the elementary rudiments of their doctrines are practically recognized here to a far greater extent than in the United States. Here we have public baths and wash-houses erected by subscription for the use of the people at a low rate of charges; immense lodging houses, replete with comforts and conveniences, erected not for the sake of profit, but for the benefit of the people; clubs, in which the members enjoy all the luxuries of princely establishments at a moderate expense; friendly societies, the members of which guarantee each other support in sickness and old age; mutual insurance societies, savings banks and trades-unions on a gigantic scale. In those respects our people are greatly in advance of yours, but I hope to see you entering upon the same career, and know that if you once begin with vigor and determination you will soon overtake and outstrip us. Let these important subjects be examined and discussed by your newspapers, instead of the petty and trumpery matters which now occupy their attention, and then the industrious classes, and indeed all classes, will eagerly enter upon the new career of improvements."

The affairs of FRANCE have assumed an unusual interest since our last advices. The debates on the Roman question have been made the occasion for a signal manifestation of public opinion. In the Legislative Assembly, the impeachment of the President was moved by Ledru Rollin, on account of the attack on Rome. He was not sustained in the motion and asserted from the tribune, "The Constitution has been violated, and we will defend it by every possible means, even by arms." This was the signal for a general explosion. The friends of Constitutional liberty assembled for deliberation. An appeal to the people was agreed on by acclamation. A public manifestation of popular feeling was the immediate result. Assemblages formed in the streets, and by eleven o'clock on the morning of the 12th ult., there were more than one hundred and fifty thousand men collected in one of the principal places of the city, among whom were three thousand National Guards in full uniform. While this immense body of citizens were moving toward the Hall of the Assembly, they were charged by the troops; no resistance was made; and by half past three o'clock, the gathering was generally dispersed. Several persons were wounded by the onset of the military, Stephen Arago among the number. The next day, strong measures were adopted by the government. Several of the leading democratic presses were seized and their Editors arrested. An inflated proclamation was issued by the President, expressing his horror at the popular movement, which he describes as a revolt against a Government founded on universal suffrage.

Marshal Bugeaud is one of the victims of the cholera, he was in his sixty-fifth year. "Ferocious and unscrupulous, he began life as a private soldier, and was made a corporal on the field of Austerlitz. Early in the reign of Louis Philippe he was appointed Governor of the citadel of Blaye, where the Duchesse de Berri was imprisoned; and being afterwards taunted that, in his devotion to the monarch, he had consented to become a jailer, he shot in a duel the unfortunate author of the remark, and subsequently rose at Court to still greater favor. His remorseless services in Algiers completed his honors. He was always strongest, however, on the strongest side, and although the last marshal created by Louis Philippe, he was the first to recognize the Republic. The final words he uttered on his death-bed, although merely referring to the nature of the attack, were impressive at the close of such a life—"I am a lost man."

At Rome, the republicans have again been attacked by the

French Army. The final result is still unknown, though at first the French were successful.

The correspondent of the *Times* disposes as follows of the calumny which charges the Republic with maintaining itself against the real wish of the people, who are falsely said to long for the return of the Pope. This writer is not partial to the Roman Republic:

"As a lover of truth and inquirer into facts, I cannot help being struck by a singular circumstance that attends this invasion. Notwithstanding that the French Government has deceived all the other Powers, parties to the Congress at Gaeta, as well as trifled with its engagements to the Pope, still it must be presumed that the expedition to Rome has been made, not only for the purpose of protecting "the legitimate influence of France," but also for the restoration of Papacy, whether spiritual or temporal; or both. It has taken place in the belief that a strong reactionary party existed in Rome, as well as in the provinces; and devoted, as the people were supposed to be to Pío Nono, it was expected that thousands would have availed themselves of the opportunity to declare openly in his favor. During three weeks after the landing of the French the gates of Rome were unclosed, and the provinces have been free of the armed bands attached to Mazzini, and the anti-Papal party. Still not a single man has joined the French camp, and not one Roman, either of the city or of the country, from Bologna to Terracina, has taken up arms for the Pope. Where, then, is the reaction, or the reactionary party? It is neither seen nor heard.—Are we not, therefore, entitled to inquire if it in reality exists, or if there be any person anxious for the restoration of church government beyond the immediate influence of the cardinals at Gaeta? I fear the European Catholic Powers have been acting all this time on false data, and have been confounding two things that are essentially different. I mean the return of the Pope himself, and the restitution of the Government of Cardinals. The one is still possible, though the French expedition and the loss of life at Rome convert the love of the people for the person of the Pope into a feeling of a very opposite character; but the other is quite impossible, and the sooner the great Powers understand that fact the better it will be for the welfare not only of the Roman Catholic religion, but of Christianity in general. At such a moment as the present we must not be deaf and blind, and I am convinced that church government, as it existed, cannot be restored at Rome. We had an arrival of 2,000 men from Toulon last night, as well as of an immense quantity of munitions of war. The whole French force now in the Roman State must amount to 28,000 men. The Spaniards were at Terracina when I last heard of them. About 300 French subjects, now at Rome, have been taken under the protection of the British flag, I am told by order of Lord Palmerston. The Austrians are not advancing upon Rome. Their force is altogether directed towards Ancona."

The intelligence from Austria, is favorable to the Hungarians. At Vienna the government are in a state of complete paralysis. The Austrian and Russian commanders were quarrelling about precedence, and no decisive steps were in contemplation.

M. VATTÉMARE wishes to place in the "American Library," which is now being formed in the City Hall, at Paris—

"A COLLECTION OF AMERICAN NEWSPAPERS,

Presented to the City of Paris,

By the Journalists of the United States.

July 4th, 1840."

He will thank all editors and publishers to send to the "Boston Daily Bee" (the editor of which has undertaken to form the collection) a copy of their paper published on the 4th of July, 1849, with a copy of each semi-weekly and weekly which they issue during the first week in July. Papers published in other American nations, and old or rare newspapers will be also thankfully received. Acknowledgments will be made through the Bee of all donations received.

## News of the Week.

## THE NEW YORK REGIMENT IN CALIFORNIA.

THIS regiment, before it sailed from New York, was in such a state of disorder and insubordination, that it called forth the most unpleasant forebodings in regard to the reputation it might give the Empire State, on its arrival at the scene of war. The voyage out, however, was free from disturbance, and on landing they found not much fighting to do, and most of them went with a rush to the Gold Mines.

Col. Stevenson writes home as follows, respecting the present condition and future prospects of his regiment: "About the time of the sailing of the volunteers under my command, from New York, it was the fashion to abuse us all, and the only credit awarded me, was for relieving the city of a thousand knaves and vagabonds. We are now out of service, officers and men, and I can therefore now speak of all as they deserve—as I have found them, and as they are at this time, and I will commence by saying that I do not believe the same number of men were ever so indiscriminately collected together, and embarked either as soldiers or emigrants, who combined so much character for honor and integrity, who possessed more useful knowledge and intelligence, from the learned professions to the artisan, mechanic and laborer; and, as an evidence of this, I unhesitatingly declare that at this time the most respectable and prosperous lawyers, doctors, merchants, clerks, and mechanics in California, are those who composed the first New York Regiment of Volunteers under my command; and I do not believe there are ten of the regiment who will not compare well with men of their class in any part of the United States. True, none have had an opportunity to gain laurels at the cannon's mouth, or the bayonet's point, but the few of those who were in Lower California proved themselves brave and gallant soldiers; and, for the length of service, endured as much as any of their fellow-soldiers in Mexico. Yet if we have seen no service in Upper California, we have made ourselves beloved and respected by the people of the country, by a correct and proper course of conduct, and have, therefore, taught them to regard a union with us as the greatest earthly blessing."

A daily paper of this city ascribes the favorable change in manners to the "influence of a long sea voyage, a strict discipline, and a pork and beans diet." Each of these means of grace is no doubt efficient, when properly applied; but we imagine the saving power in this case came from the enjoyment of freedom and the prospect of "getting a pocket full of rocks." Throw a man on his own resources, and give him a chance to make money, he will behave pretty well, as the world goes.

## DEATH AND BURIAL OF EX-PRESIDENT POLK.

Under this head the Nashville True Whig gives some account of the last hours of Mr. Polk, from which we make the following extract:

"He retained his consciousness, we learn, up almost to the moment of dissolution. We saw him at a period when his physicians considered his case very critical. He happened to hear that we were going to Columbia, where his good old mother resides, and sent for us. Upon entering the room he asked us to take a seat by his bed-side, he proceeded in a very calm, deliberate manner to say that the exhausted condition of his body was not alarming to him—that he felt satisfied that his earthly career was fast approaching to an end—that he wished to send some word to his beloved mother, who was so unwell, as he understood, that it was probable that she might not be able to come and see him—he spoke of her and other members of the family most affectionately—among other messages delivered in the same calm, resigned tone, he requested us to tell his mother that

should they not be permitted to meet on earth again, he had an abiding hope that, through divine mercy, they would meet hereafter.

Early in his sickness, we understand he connected himself with the Methodist Episcopal Church. A funeral sermon was delivered by the Rev. J. B. McFerrin, of that church, and his remains followed to their last resting place by a large concourse of citizens. He was interred with Masonic ceremonies, having been a member of that fraternity.

## GONE TO CALIFORNIA.

THE ship Arkansas, Capt. Philip W. Shepherd, sailed from this port for California, on the 26th ult. She carries out an Association of Adventurers called the "California Mutual Benefit and Joint-Stock Association," of which Dr. D. W. RANDLE of Keokuk, Iowa, is President. The principal object of the Association is mining and trading, and combined with this, is the support of a Christian Missionary in California. The Rev. Calvin Lathrop, who goes out as Chaplain of the Company, proposes to engage in Missionary labors, after his arrival in that country. He will be joined by two or three other Missionaries, who expect to receive a part of their support from the Company. They take out a quantity of Bibles, Testaments, books and tracts, to aid the purposes of the mission, most of which are donations from benevolent societies in this city. The Association numbers seventy-six members. Besides them, the ship takes out thirty-six other passengers, including six children. Of this whole list, eight are ladies, which is the largest number that has left this port for California. A sad accident occurred to one of the passengers on Monday. The Arkansas was lying outside the Gallego, which was either loading or unloading, and as one of the passengers of the former was hurrying across, it being supposed she would sail that noon, he was struck severely by a large package which was being hoisted at the time, and precipitated, head-foremost, about twenty feet into the hold. He received several contusions about the head, and his spine was so severely injured that for some time the doctor despaired of saving him. The sufferer, who is an Italian, seemed kept alive with visions of the El Dorado, for he insisted on being taken with them. Fortunately, there was a delay of another day, which helped very materially his recovery. Yesterday, though scarcely able to stir out of one position, he was in very good spirits. He is said to be a man of learning and intellectual acquirements, and exiled lately for his liberal opinions from Rome. He chose to go out in this ship from the religious nature of the passengers, and had recommendations from some of the first men in the country. A small dog kept faithful watch on the sick bed of his master, nor could he be made to move.

The Sixteenth Annual Commencement of the University of New-York was held on the 21st ult. At about half-past ten the procession was formed by the students, the chancellor, and faculty of professors, who entered the church while the band, under the direction of A. Dodworth, stationed on the left in the rear of the pulpit, played a grand march.

The exercises were opened by reading a portion of the Scriptures and prayer by Chancellor Frelinghuysen. The band played a passage from the opera of "Moses in Egypt." The Latin and English salutations were pronounced, the former by Edward C. Miles, the latter by A. P. Van Gieson.

The addresses were generally of a very fine order. The music was excellent.

Mr. JOHN VAN BURE we understand, was invited to deliver an oration on the Fourth of July, at Bridgeport, Conn, and as an inducement to accept the invitation, was tendered a fee of one hundred and fifty dollars, which, with the invitation, he declined, having other engagements. Free soil stock is seeking up

**ANNIVERSARY OF THE LITERARY SOCIETIES OF THE UNIVERSITY.**—The Literary Societies (Philomathean and Euclidean) of the University, celebrated their Anniversary on Tuesday evening of last week at Rev. Dr. Potts' Church. The spacious edifice was filled long before the commencement of the exercises, which were opened with prayer by Rev. Dr. De Witt.

Rev. E. L. Magoon, the Orator of the evening, was introduced to the audience by Chancellor Frelinghuysen; and announced his theme as "The Relation of Mental Glory to Civil Freedom." The Oration was a splendid effort, marked by the peculiar excellences of Mr. Magoon, and was received with universal tokens of approbation. He closed with an earnest exhortation to the young men of the Institution to be full-length men—not half-way members of society; and urged them especially to be Christian men, to regard the signs of the times, and to adopt all measures of true Reform. He took his seat amid a perfect whirlwind of applause.

The Poem was composed by Alfred B. Street, but was delivered by Mr. Gardiner, one of the Alumni of the University. Mr. Street having been detained by illness. His theme was "Our Noble State"—and the subject was handled in his usual felicitous manner; particularly those portions which pictured Indian life and manners, in the early history of New York.

THOMAS F. MARSHALL has taken the stump in favor of emancipation in Kentucky. He came in contact a short time since with a pro-slavery clergyman, named John L. Waller, who said in a speech that he did not desire any change in the moral and intellectual condition of Kentucky. Marshall replied that he did not doubt the Rev. gentleman's sincerity, for if he had desired an improvement in the morals of his fellow citizens, he would not have left the pulpit to become a pro-slavery, political candidate; and if the intellectual condition of the people were improved, they would no longer tolerate such a minister as he.

THE CASE OF A. T. WOOD.—If there be no fraud or imposture in this matter, the case of Wood is of the most extraordinary character. This man, who is a mulatto, is confined in jail at Machias, under a charge of having intercourse with his own lawful wife. The secret is, she is a white woman. Wood was married to his wife on the 2d of May last, in New-Brunswick, by the Rector of St. Stephen's Parish. He has with him the regular certificate of his marriage. There is a law in this State which declares such marriages illegal, but this of course only relates to marriages contracted in Maine. Everybody knows that the validity of a marriage depends, not upon the law of the place where the person happens to be, but upon the law of the place where the marriage was contracted. Any other doctrine would lead to the most absurd and deplorable consequences. The whole proceeding against Wood, according to the account of it, is of so high handed a character that we cannot resist a suspicion of misrepresentation. No people in their senses would expose themselves to the consequences of so daring an outrage under our laws upon a fellow citizen. Still, if the facts, as stated by Wood, be substantially true, there will come a sorry day of reckoning for the mighty squeamish getters-up of the persecution.

THE PRESIDENTIAL TOUR.—We understand that the President will leave Washington on his tour to the North, about the middle of August. He will proceed from Baltimore to York, and from thence visit Lancaster, Harrisburg, Chambersburg, and the Bedford Springs, Hollidaysburg and Pittsburgh. He will then pass through Ohio to Cleveland, where he will embark for Buffalo, and will be at the New-York State Agricultural Fair at Syracuse on the 10th. From Albany he will proceed east to Boston, and after visiting the capitals of New-Hampshire and Maine, will return south via Providence, New-York and this city, his purpose being to reach Washington about the close of September.

[Philadelphia News.]

GOV. BRIGGS AND FREDERICK DOUGLASS.—Frederick Douglass, in the last number of the *North Star*, gives honor to Gov. Briggs of Massachusetts for rising superior to the vulgar prejudice against color which actuates so many of the people of all classes in this country. He says:

"About a year ago we met the Governor on the Railway from Boston to Pittsfield, when the cars were densely crowded with passengers; and being recognized by him, he immediately offered us a seat by his side, and entered into a familiar conversation with us, on the anti-slavery question in general. It is not so much the mere act of politeness that struck us favorably, but the manner of showing it. With no air of condescension—with no fear of giving offence to those around him by his disregard of American taste, manners and predilections, he seemed to be as easy with a negro by his side, as he could have been by the side of a white man. We made no mention of this circumstance at the time, because of the possibility of its being charged to our political prejudices; but a like circumstance having occurred within the last few days, the Governor displaying the same urbanity and freedom from caste, has overcome our objection on this score; and we mention the fact with feelings of sincere pleasure, that the Governor of Massachusetts (whatever may be said of him on political grounds) has shown himself infinitely superior to the great mass of praters on American Democracy, equality and independence.

PAINFUL INTELLIGENCE FROM BURMAH.—A letter from Dr Judson, dated March 18, and received at this office by the overland mail and the last steamer, brings the painful intelligence of Mrs. Judson's failing health and critical condition. "Mrs. J." he says, "has been very ill, and still continues so; and, what is worse, I have serious and dreadful apprehensions that she will never be any better. She appears to me to be in a settled and rapid decline; but the doctor is making every effort, and holding strong encouragement that she will recover.

"I write with a heavy heart. A dark cloud is gathering over me; and how dark it will become I know not. But God knows; and he will I trust, bring light out of darkness. His will be done!"

In a postscript added March 23d he says: "Mrs. J. is rather better;" but he indicates no abatement of his fears.

[New York Recorder.]

Hon. John M. Niles and lady came very near being crushed by the cars on the old West Hartford road, about two miles from the city, on the 25th inst. They were riding in a single carriage. The crossing in the woods, and the curve is abrupt. The cars cannot be seen when at a few rods distance. They came round the curve as Mr. N.'s carriage was on the track, and passed as he barely cleared the rails. His horse became very much frightened and broke the wagon, clearing himself from it. The escape from serious injury was very narrow. There is no bell rung or whistle sounded at this crossing, and it is a very gross piece of negligence on the part of this usually well-managed road. It is really one of the most dangerous spots on the line, being near a curve and in the woods. There have been several narrow escapes at this place, and there will certainly be a loss of life, if the alarm is not regularly given, as the law requires.

[Hartford Times]

It is worthy of remark that in the seventeen villages of Shakers dispersed in different states of the Union, there never has been (as we are creditably informed) a single case of cholera originating among their members. The only cases were of foreign origin—those who have fled thither from city or country. If cleanliness, good order, quiet and "temperance in all things," will ever avert the pestilence, the Shakers, and all who may imitate their praiseworthy example in these respects, may be sure of continued exemption.





THE  
SPIRIT OF THE AGE.

VOL I.

NEW-YORK, SATURDAY, JULY 14, 1849.

NO 2.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

Selected Poetry.

THE WINDING-SHEET.

A LEGEND FROM THE GERMAN OF GUSTAVUS SOLLING.

A MOTHER was blest in a son,  
Beloved and lovely was he;  
The affection of all he had won  
That ere chanced the sweet child to see.

But sickness all suddenly came,  
The mother she trembled with fear;  
He died, and an angel became,  
For to God, too, her darling was dear.

Now twilight the garden bedims,  
Where oft had the gentle child played  
Or sung to his mother sweet hymns,  
As together they lovingly strayed.

The mother's heart well nigh had burst;  
She wept till she scarcely could see;  
When, to soothe the deep grief that she nursed,  
Came at night the sweet child to her knee.

He was clad in a snowy-white shroud,  
A wreath round his bright golden hair;  
As erewhile, with sad wailings and loud,  
By mourners borne forth on his bier.

"Oh, mother, whom death but endears,  
Disturb not my slumbers," he said;  
"My shroud is all wet with your tears,  
The tears you unceasingly shed!"

The mother, awe-struck, from that hour  
Dried the fast-falling tears from her eyes;  
At night came the child—and he bore  
A torch like a star from the skies!

"Oh, mother! my grave-clothes are dried,  
Since the hour that thy tears ceased to flow;  
In the grave now at rest I abide.  
Then bear thou in patience thy woe!"

FRESHNESS OF THE HEART.

My heart leaps up when I behold  
A rainbow in the sky;  
So was it when my life began,  
So is it now I am a man,  
So be it when I shall grow old,  
Or let me die!  
The child is father of the man;  
And I could wish my days to be  
Bound each to each by natural piety.

For The Spirit of the Age.

AN ADDRESS ON A

LATE WORK ON THE PHILOSOPHY OF RELIGION,

Read before the Swedenborg Association, of London, May 24th, 1849.

BY J. J. G. WILKINSON.

[CONCLUDED.]

But we now come to the interesting subjects of *Revelation* and *Inspiration*, much elaborated by our Philosopher, and although these topics be inexhaustible, yet the light in which Mr. Morell views them may be dealt with very shortly. *Revelation*, according to him, is the immediate intuition of Divine Realities by mankind, comprising both the object of the intuition or insight, and the reciprocity in men: inspiration being appropriated to signify especially our reciprocity. Save in degree, he makes no difference between our intuitions and inspirations, and those of the Prophets and Apostles. The Historical part of Christianity came first to the latter, but was received by them only so far as they could receive it; it comes next to us, and is measured off into our reciprocity. The recipient vessel then is the main fact in the case; and if you would see and know what revelation is, and what inspiration, you must look at the cistern that is meant to hold them. You observe how the same method perseveres: how you are to be looking at yourself all the time! How you are to be all insight and no out-sight, all dream and no world! I love dreams well; but they ought not to take up more than half our time; and that half only when our eyes can not see. But according to the philosophers, "thinks I to myself" is good for every thing; good in the fields, good in the markets, good in Church, good in prayers; and if persisted in, the world will leave its outsideness, and consent to become a notion in our heads. It was in this light that the illustrious Kant used to say, that the extended firmament with its one sun, or its crowding stars was grand, but that it was altogether dwarfed to him when he looked inwards at his own faculties; for he asserted himself to be the true spiritual Copernicus, who had found out the center, and that the Universe revolved round him or consciousness; though some might suspect that he was only going back to a center a little worse and a great deal smaller than the Ptolemaic.

Mr. Morell pleads his view of *Revelation*, including *Inspiration*, being our intuition of Divine Objects, as a purely spiritual view, in opposition to what he calls *Mechanical Inspiration*, and *Mechanical Supernaturalism*. The latter terms require a word of comment. They are intended to designate whatever views allege that there is more in Scripture than there was in the minds of those who were its penmen; and specifically to mark those who assert that there is a Divine and Infinite amount of Truth lying in the letter of the Bible. To show that there is no such Truth, our Author goes to Biblical History, and Biblical scholarship and evidences. The Books, it is said, are the literature of a nation written at different periods, and in different styles: the early Christian Church had no new Testament; The Canonical Books have been settled and unsettled again; they are not agreed upon at present; they are subjects of different

readings, and doubtless of many interpretations; there are other Books that compete with them for their place in the canon: and the like well-known facts. On these and other grounds, it is concluded that the Bible is a first-rate finite production, and reflects the good and bad points, and the idiosyncrasies of some fifty or sixty very important old Authors. I know I am putting the matter rudely, but this is what it comes to. If we thought that Christianity could be built up out of historical evidence and criticism, we should indeed be liable to adopt similar views of the Word: but the most, I presume, that learning and scholarship can do, is to confirm in a general manner the historical verity, which to at least the same extent, common sense confirms. So the Bible comes down to us as a true Record. But it also comes to all persons of every denomination as a Book with a strange *Prestige*: traditionally as well as in our reading of it we find that it differs from all other books in more than degree; those who venture the contrary always manifest that they are doing something either bold, or violent: and I say that the circumstance of this conjoint traditional and experimental *Prestige*, is a fact that is grossly neglected in works like that I am reviewing. How comes it that the World's Nations believe in an outward Revelation of God to man, and in servants chosen to make it known not as other servants are chosen? How comes it that the first ploughman you meet will be insulted in his heart's heart if you liken his own land's Shakespear to Matthew, Mark, Luke, or John, and will bless himself that he is not far learned when he hears you thus degrade the Evangelists. There is a fact here diffused as the air we breathe, and which the philosophers have yet to observe.

But putting this aside, (though it is every man's motive for looking at his Bible, and whatever criticism denies it either by results or in words, is a lie,) is there no other support for the Bible peculiar to our own necessitous days? We know that there is: that the book offers the evidences of an intrinsic infinity, parallel with the way in which nature offers them. Already the natural sciences, too long in the sandy plains of "thinks I to myself" are away rising from that bare level: I see them nature's pilgrims, mounting in long procession, and in goodly bands; all the mountain-climbing animals are in their train; the camel is there, and the horse is there; and many table lands already are occupied by those who are resting, and those who are dwelling. But still the journey is onward and upward, to more than Himalayan heights. And ever as they rise, their ways and steps, coloring the threads and tracks of the everlasting hills, converge to one great mountain, which is the end of the earth. There the sun and his planets are seated as menials; the muses themselves are with bended heads, for there is in the midst a shadow of a great white throne, and a likeness of a Man upon it in light unapproachable, seeming already as if our God were also the God of the Sciences.

This result is due negatively to the absence from knowledge of philosophical egotism; to our breaking from all questions touching the reality of the world; and our accepting it at once as it is presented to our senses; also to our frankly confessing that we know at first nothing about it, and have every thing to learn, and can learn it. The positive part of our successful method is induction and deduction, with whatever amount of insight we have at the various stages whereto we arrive; in short analysis and synthesis; first that which is natural, and next that which is spiritual. To be sure, our method is not very large, nor its acquisitions considerable; but still both are real or true; and also enduring and improving.

Is then the world of sense out of us, full of space and substantial creations, independent of eye and touch, and indefinitely greater than its inhabitants; while on the other hand the world of truth consists of unattested experiences in the minds of the Apostles and their successors? Seeing what nature is, and what God can do there, who can think that the Sun of Right-

eousness illuminating the New Heavens and the new Earth, is a figure of speech for a set of inward intuitions? Creation and new Creation are the two worlds of matter and spirit; the immensity of the first is the limit and yet the image of the immensity of the second. If Bibles were unknown, we should in common fairness look out for some Religious phenomenon as much out of the soul as nature is out of the body; as inexhaustible in its sciences as the world is in those of physics. The Bible comes before us with the pretension of being that very phenomenon; and how test its claims. There are two ways of doing this. You may put the Bible in the Dock, empanel a jury of Critical Philosophers, and set intuition on the Bench; and then you will have a not doubtful verdict of "Guilty of imposing upon the vulgar;" for if there be a Bible at all, it comes to alter men's minds; whereas you are now fixing up the mind as the sovereign standard of the Bible. If you place that elderly criminal, *Intuition*, in the Judgment Seat, of course he will condemn his lawful Judge. In the reign of one of our Kings, a capital prisoner addressing the court officer, said, pointing to the Judge from whom he was expecting sentence: "Take that man away, for I go in fear of my life because of him." And so it is with human nature and the Bible.

This way at once takes a side and keeps it, whether right or wrong; it is strict and stern injustice: but there is another way which takes no side, and so tries the question. It only assumes for the occasion the prestige of our Christian childhood; that is to say assumes the hypothesis of the reality, Divinity and Infinity of the Bible, in order to see how this hypothesis squares with the facts in and about the Bible. It is the scientific method. A hypothesis fixes nothing but if it be confirmed by explaining the whole case, then it is hypothesis no longer, but a true theory, that is to say, a true view of the matter. The philosophers have never tried this process, and will not study those who have. They do not therefore know that the Word of God is a Divine Universe, out of all created beings, and yet mercifully around our walks, and at all our doors, bringing down the heavens, and raising up the earths; and equally infinite whether we are conscious of the fact, or the contrary. But I forbear to dwell on a topic with which Swedenborg's readers are familiar. I only assert that such is the fact, and that no philosopher has a right to talk glibly of mechanical supernaturalism, unless he has studied that Divine Mechanism of Redemption which the Inductive and Deductive methods applied with the proper degree of faculty to the Scripture, shew to exist in the Sacred Pages.

In truth the philosophers have treated nature just as scurvily as Revelation. They have gone to work with their criticisms, and have asked for their evidences, in this field as well. One man says, "Prove that nature is any thing apart from my sensations: you have no right to go into the sciences until you have settled the fact." This is our old acquaintance *Intuition* extraordinarily bold. Another says, "Nature is a compilation of many layers—of many stone pages of different epochs: what unity is there in it: 'tis no volume of God, or he would have published it all at once." Another says, "There have been Atheists and theists from time to time who have not agreed to God's Authorship: why be dogmatical about Him?" "Another does not like much that he sees in nature, and argues that as the wolf and the serpent, and a thousand other creatures are evident interpolations, so the whole planetary document may be a forgery. And in short the philosophical creed that the world is a phantasmagoria, is as common as that other, that the word of God is a pure intuition. Nor can this state of things be corrected until, under Providence, the integral Sciences master and exterminate all *a priori* philosophies.

With Mr. Morell's other views, you will not be surprised to learn that he refers all doctrine solely to the logical part of us, and demands that it shall change from age to age, as Humanity lives on. It is good, he says, to have doctrine, nay, our nature

requires it, but let us not consider it as true save for ourselves, and our own people, if we belong to a sect. For it will be swept away as surely as we give place to our sons and grandsons. A not very encouraging prospect for those who labor to build up the truth. It follows however, strictly enough from all the preceding: for if Revelation be according to us, and Inspiration in us, both will change as we do; nay, die with us. The outward infinity of Truth in the Word is then the only condition on which everlasting sciences of Truth, that is to say Doctrines that become truer and higher from age to age, can be founded. By this alone can Theology be as substantial as physics. By this alone can Truth come ultimately to grasp and hold the iron intellect of the natural man. Otherwise materialism will appear alone to possess the strength that belongs to the Rock of Ages, and spiritual life will be an ineffectual wave, idly washing against impregnable lusts and lowering conceitedness [Under these circumstances men may be theists to nature, and yet be Atheists to the Bible.]

Our Author has a Chapter, (No. X.,) *On Certitude*, which ought I think, to have been number one, because it lets us at once into his grounds. He there canvasses the question, how we know we are right in matters Religious? and he propounds various theories that have obtained on this subject. With these I will not trouble you, but will come to his own conclusion, that Certitude means the Catholic consciousness of our own age: the *communis sensus* of the day: in short that Certitude is Orthodoxy, and Truth swimming with the stream. Of course he puts the proposition far more ably than I do; but so I apprehend him. This method may enable you to gather what the best persons think, or it may not; it certainly allows you to choose opinions for yourself, as also does the philosophical principle of eclecticism; and so it makes your mind the center of all other estates. It is of all things the neatest repudiation and also assumption of hyper-clerical functions: *nolo episcopari* and *volo archiepiscopari*. It pillages the world's sense for each individual. But is this the spirit, or the way, of truth? Certitude as interpreted in the days of our Savior's ministry, would have sided with the Jews, and condemned the disciples. Peter denied Christ thrice over on this very principle. Such a certitude is indeed trustworthy when you are sure that humanity is advancing to good; but whenever an age is consummated, and a younger and diviner day has its cock-crowing, this certitude only confirms the senile and perishing in their false progression. It is the largest lie of such a time. And even such a hollowness is Orthodoxy in Modern Europe. To appeal to any *communis sensus* or general thinking in the case, is sufficiently daring. What are those matters upon which Catholic and Protestant are so much at one; upon which England and France, Spain, Germany and Italy, may ballot even in the same urn? You know full well there are none such extant in our modern life. Our own differences are so vast, that if we are to consider them as entering into any common thought, then Judaism and Mahometanism, Hindooism and Buddhism, and the quaintest religious antiquities, may without improper stretching be enrolled as parts of this most elastic consciousness.

But what then is certitude? I do not now enter into each man's relations to God; but I canvas the question only of public Religion; and here we note that there are not two kinds of certitude, one of which implies conformableness to nature, the other to the world's opinion; but that both religious and mundane certitude must be either scientific, or they do not exist. God and not man, creation and not opinion, is the test and check-book of certitude. The law of Gravitation is certain, because it explains all the weightiness of the universe: it is certain, though only Newton's head knew it: the law of Correspondency and Analogy is true, because it explains the whole nature and power of the Word. Its truth in no sense depends upon any body knowing it. If the philosophers say, they deny its truth, we rejoice, with good right, that they have never studied the

subject; would it were not so, but it is too palpable. We conclude then that Certitude attaches to Religions as to other matters, when they coincide, piece for piece, with God's outward Creations.

The question of Certitude is intimately connected with that of *Progress*—another subject of which the Philosophers have no conception. They seem to hold that a Divine impulse was given to all things at first—that they proceed thenceforth with a fatal continuity of development, and that on the universal scale, end and beginning, which Nature loves, are abolished. But Christian Philosophers, like our Author, (and no one better deserves whatever is good in that title,) hold that Christ was a new beginning of light in the world, but that from his advent dates a spiritual stream which can know no period, or new beginning. Taking this for granted, Progress of course means the march of Orthodoxy. It need only be signalized that we deny this simplistic idea of Progress: that we believe that a Church may die, equally as an individual may relapse: that Creation is not a slide, but a measured walk of humanities: and that if Civilization as a state be bound up with primitive Christianity, then there is every reason to look for its passing away to give place to a nobler Society, and a more decisive Church.

As it is there is something very subtle in the Progress announced by the Philosophers, particularly as regards their own philosophy. They have observed with great chagrin that their systems and doctrines tumble about their ears some five or ten times in a century, and that new ones have to be built on each occasion. Well! what do they do, but tell us that tumbling down is a very beautiful law of Philosophy, and that the mental house is kept clean and new by thus ruining whenever the wind is high. In their last formula, Truth is not a thing, but a process: something that is always *going to be*! And this takes place by a kind of see-saw according to Hegel, whereby, when one man announces a doctrine, another, by nature's law, contradicts them; and thus ages carry on the great dispute, which is making the Old Doctors of the Sorbonne into the types of the progress of the Christian Church. So instead of one age laying the foundations of her great Palace in Creation; the next building the basement story; and subsequent generations carrying it higher, furnishing it better, making its park larger, and its gardens more delightful; and blessing and enriching a wider domain; instead of this, Truth starts, as a cluster of wigwams, perched upon the ground, which either fall or are deserted, when the elements prevail; and the inhabitants then move on, and build another set of makeshifts; and so philosophy wanders about, a nomadic existence. The beaver by the stream is a comparatively happy image to these melancholy strangers on their own patrimonial Earth.

But Mr. Morell's last idea of Progress—his prophecy on the matter—very much simplifies even the wigwams: for it seems we are to pass the Millenium on the bare ground. In the next era of the Christian life, he thinks, the Philosophical or Intuitive element will have fairly got the better of the logical and inductive; and doctrines our souls houses hitherto, will be comparatively disregarded, as mere productions of human reason. It may, however, be replied, that true doctrines are God's Truths, and as indestructible as Christian love itself; and that the Holy City is none other than all such, as the everlasting Habitation of redeemed Mankind. Our counter prophecy then is, that Philosophy itself will be confirmed by Christian love, burning and shining through all Divine Sciences; and that a state will be founded whose base shall never pass away, however its stories and spires may rise above the common air into more transparent heavens.

A word now upon the peculiar philosophical style, which in itself is very instructive. In reading Metaphysics, every one must have noted an extraordinary tumidness in its modern writers: an absence of the Saxon picture-words, which make our

old Books like landscapes, and a predominance of windy, or watery Latinities, which give us the sensation of being at sea. Now this, exactly as it prevails, is the mark of the uncertainty in which truth lies, and of the contests and injuries that it has undergone. Where there are many words to define a plain thing, depend upon it certain doubters are to be met and satisfied by this attempt at comprehensive propositions: and above all, that the truth is not enjoyed. So in our Author we have frequently mention of the Objective Validity of the Truth; where the phrase, *the Truth*, expresses the whole matter, which the remaining words weaken. Then we have the *peculiar subjective* essence of Religion, the two former words being feebleness to the latter. And in short, Philosophy is distended painfully with these foreign winds. You see the point illustrated in Law Documents, where every body is so much afraid of every body, that he puts forth defences until the sense is crushed by the armor. "In the said year of our said Lord, the said thing, he, the said Plaintiff, his Administrators, Executors, and Assignees, &c., &c." And so Philosophy also, not to be misunderstood, which however she is sure to be, gives us, on every subject, what a bitter Frenchman has designated as "The cognition of the Perception of the Sensation of the Smell of a Rose."

But let us quit a subject only too easy to pursue, and in taking leave of Mr. Morell, than whom I have no more esteemed friend, let me admit that my Remarks are less special to him, than general to the class to which he at present belongs. If Christian feeling, high scholarship, continued thought, a happy style, and frank sincerity, could have saved Philosophy in these her last days, his surely were the hand that might have raised her from the bed of Death. He fails indeed, because her case is hopeless; and our prayer for him is, that he may come away from her contagion.

The signs of her Dissolution are written in black letter, of the full Historic size. The Arsenal and Magazine of all her wits—her classic Germany—has exploded, once for all; and the problems of existence—no problems of neutral, but of far more interesting sciences—must henceforth engage the minds of the worthy Teutonic Race. The argument, too, is life-size; and its terms not *a priori* propositions, but the incarnate logic of armies and populations. The intuitions, too, are of an exceedingly popular kind; the physiological ones of hunger and thirst, also of national bigness, with other matters directly touching upon our physical organization. All this, together with the teaching of simple people, Philosophy had neglected as unworthy of her mission; not knowing that to do the lowest works was the only way to arrive by degrees at the summits of doctrine and insight. But a terrible reverse has come, and this poor vacant contemplatist is at this very hour running the gauntlet of indignant Europe. A stream has overflowed its banks which will never again be enchained, while one rood of the old Highlands is above the surface.

It is a period of overmastering duties: a time for the especial cultivation of the practical sciences. Mere theory may again have its turn when the next world-day's work is done; but that will hardly be in our time. Let us then open both our eyes to our duties; and let us not suppose that any Church, for the purposes of Conciliation, can safely eschew the vulgar Problems of Politics and Social life. Such matters have been too long excluded from good society: there is more forbearance now, and they may again come forth with benefit. They must be among the foundations of a New Church, which is to be Divinely Natural. If Heaven is the solution of our real wants, then so also is the Earth, in so far as the Lord's will is done there as in Heaven. The future is always doubly future,—it is both upward and onward.

HAMFSTEAD, May 26, 1849.

God made the world and ruled it so, else failed in his intent, which cannot be; therefore, be still.

## CURIOSITIES OF FOOD.

What do men really live upon? The answers will be various enough. The Guacho, who in the wild pampas of Buenos Ayres, managing his half-wild horse with incredible dexterity, throws the lasso or bolas to catch the ostrich, the guanaco, or the wild bull, consumes daily from ten to twelve pounds of meat, and regards it as a high feast day, when in any hacienda he gains a variety in the shape of a morsel of pumpkin. The word bread does not exist in his vocabulary.

The Irishman, on the other hand, regales himself in careless mirth, on his "potatoes and point," after a day of painful labor, he who cannot help making a joke even of the name he gives to his scanty meal. Meat is a strange idea to him, and he is happy indeed if four times a year he can add a herring to season the mealy tubers.

The hunter of the prairies lays low the buffalo with sure bullet; and its juicy, fat streaked rump, roasted between two hot stones, is to him the greatest of delicacies. Meanwhile the industrious Chinese carries to market his carefully fattened rats delicately arranged upon white sticks, certain to find a good customer among the epicures of Pekin; and in his hot, smoky hut, fast buried beneath the snow and ice, the Greenlander consumes his fat, which he has just carved, rejoicing over his costly prize, from a stranded whale.

Here the black sucks his sugar-cane, and eats his banana; there the African merchant fills his wallet with sweet dates, his sole sustenance in the long desert journey; and there the Siamese crams himself with a quantity of rice from which an European would shrink appalled, and whosoever over the whole inhabited earth we approach and demand hospitality, in almost every little spot a different kind of food is set before us, and the "daily bread" offered in another form.

The black broth of the Spartans was a famous dish, but, like Dionysius, we are not such Spartans. The Dutchman can eat with great zest his sour fermented cabbage, and the Scotch Highlander his braxy sheep. The Esquimaux can eat oil soup, and what not, and there are various tribes of Indians that live upon a certain kind of clay. The old Angles lived upon acorns and pork, the modern Angles upon coffee and beef. The food that is suitable to one people may not be so to another; and climate makes a great difference in the different kinds of food that should be eaten. What inhabitant of the torrid zone could live with impunity upon blubber, as the inhabitants of the frigid zone can?

Nature allows the appetite to decide for itself, as the conscience checks or approves good or evil acts. These promptings of nature may, no doubt, be destroyed by resisting its primitive teaching; but still it is a monitor, and no even rule of a certain kind of diet can be prescribed that will answer equally for every person. More physical evils arise from gorging the stomach than from any certain kinds of food. Moderate eating and plenty of exercise in the open air, are a sure remedy for many diseases, and certainly a greater preventive of than remedy for disease.

There is a large tribe of Indians in New Mexico, who live on a sort of grasshopper, or wingless locust, which they dry, pulverize, and knead into a kind of cake, which they bake, and which is not bad eating. The wild horses which traverse the plains of California and New Mexico in vast troops—the descendants of the war-horse introduced by the Spanish discoverers and conquerors—are becoming more highly prized and sought out. By some they are used as food. The early settlers of Oregon fed on their flesh, and found it quite palatable and nourishing; they called it "Columbia Beef."

WOMAN IN DIFFERENT COUNTRIES.—At Cairo a woman is an idolized slave; at Milan, or Florence, a cherished article of domestic chattel; in London, a reasoning, perhaps, sometimes even an arguing associate; in New York, she is an equal, and more often an aggravating overbearing confederate!

From the Desartar.—Persian.

## THE PIETY OF ALL AGES.

## THE BOOK OF THE PROPHET, THE GREAT ABAD.\*

1. Let us take refuge with Mezdām from evil thoughts which mislead and afflict us.

2. In the name of Shemta, the Bountiful, the Benificent, the Kind, the Just!

3. In the name of Lareng!

4. The origin of Mezdām's being none can know, except himself, who can comprehend it?

5. Existence and unity and identity are inseparable properties of his original substance, and are not adventitious to him.

*Commentary.* Whence it is clear that although your substance is not adequate to the discovering of things till you are affected by the quality of knowledge; while as soon as you are so affected, such discovery becomes practicable; yet that the same is not the case with God, (Yezdan) as he knows everything by his own substance, without the intervention of qualities.

6. He is without beginning, or end, or associate, or foe, or like unto him, or friend, or father, or mother, or wife, or child, or place, or portion, or body, or any thing material, or color or smell.

7. He is Living, and Wise, and Powerful, and Independent and Just: and his knowledge extends over all that is heard, or seen, or that exists.

8. And all existence is visible to his knowledge at once, without time: and from him nothing is hid.

*Commentary.* The perfection of his knowledge consists in this, that it has no dependence on time: and it appertains to his greatness that nothing appears as past, present, or future; the whole progress of time and length of duration, with the events which, succeeding each other in successive portions, mark its divisions are visible to God at one moment: not as in our knowledge which we receive by broken portions; some of events that are past, some of such as are now visible, and others of such as are to come.

9. He doth not evil, and abideth not with the evil-inclined. Whatever he hath done is good.

1 *Persian Note.* He wishes not for evil, and is not an evil wisher.

10. In the name of Lareng!

11. The Simple Being, without hope of return, of his own beneficence and love, of good, first of all, created a substance free and unconfined, unmixed, immaterial, not subject to time, without body or ought material, or dependence on body, or matter, or quality, named Behnam, whose title is the *Chief of Angels*.

*Commentary.* Hail to the Bountiful God! the Bestower of good, the Benevolent, the Just, the Friend of Bounty: who without the supplication of petitioner, or the prayer of one to ask, or the entreaty of entreator called forth Being! To his grace, there is no bound! Know Him as the One worthy of praise!

12. He is wholly excellence, and goodness altogether. By him (God) created the substance of 2 Amsham; with 3 Manistar the Governor of souls, and 4 Tanistar the Governor of bodies.

*Persian Notes* 1 Behnam called the first (Khird or) Intelligence and the first (Khush or) Reason.

2 Amsham. The second Intelligence and Angel.

3 Manistar Rewambud. Manistar is the name of the soul (or Ipirit) who guards the highest heaven, and who is styled Renambud, or chief of souls.

\* This title is not in the original and is added to make the first Book uniform with the others. All the titles of the Books have been added by the Persian translator, or by some transcriber; as the names given in them to the various prophets are those of the translation, not of the original.—*Translator*.

4 Tanistar Tenambud. The body of the highest heaven is called Tanistar; and Tenam-bud, or chief of Bodies, is his title.

13. And by 1 Amsham (he created) 2 Famsham and 3 Ferarjam and 4 Samazham.

*Persian Notes.* 1 By the angel Amsham who is the second (Khird or) Intelligence.

2 Famsham is the name of the heaven immediately below the highest.

3 Ferarjam, the name of the soul of that heaven.

4 Samazham the Body of the heaven.

14. In this manner by each Intelligence he created another Intelligence, and a Soul, and a Body, till he completed the system of the Heavens.

\* \* \* \* \*

22. Of their excellencies and number little is said seeing that the angels are innumerable.

23. The heavy-moving \* stars are many, and each has an Intelligence, a Soul and a Body.

24. And in like manner every distinct division of the heavens and planets, hath its Intelligences and Souls.

25. The number of the Intelligences, and Souls, and Stars, and Heavens, Mezdām knows.

26. In the name † Lareng!

27. The whole spheres are round, and are pure, and never die.

28. Neither are they light or heavy, cold or hot, moist or dry.

29. They have neither growth nor decay, desire nor aversion.

30. They do not possess the susceptibility of assuming or putting off an aspect: of being broken or joined.

*Commentary.* They cannot be torn or seen, broken or mended, rent or united.

31. They are ever revolving in their orbits; and their revolution is self-directed: since they are living and susceptible of knowledge.

32. And in that † mansion there is no death, nor birth, nor assuming, nor putting aside a form.

33. The inferior (terrestrial) world He made subject to the superior (or celestial) world.

34. In the name of Lareng!

35. Intelligence is not dependent on Body, but the soul receives its perfection from the Body.

36. Heaven is the abode of angels, the city of souls, and the place of spheres.

37. Whosoever approaches the 1 angels, sees the substance of the Lord of the World.

*Persian Note.* 1 Who are the Intelligences and Souls of the spheres?

38. The rapture thence arising no transport of the lower world can equal: the tongue cannot express, nor the ear hear, nor the eye see such ecstasy.

39. In the Heavens there is pleasure such as none but those who enjoy it can conceive.

40. The lowest degree of (enjoyment in) Heaven is such as is felt by the poorest of men when he receives a gift equal to this whole lower world.

41. Moreover the pleasures that arise in it, from the beauty of wives, and handmaids, and slaves, from eating and drinking from dress, and fine carpets, and commodious seats is such as cannot be comprehended in this lower world.

42. To the celestials the bounty of the Most High Merdām hath vouchsafed a body which admitted not of separation, which doth not wax old, and is susceptible neither of pain nor defilement.

\* The heavy-moving stars are the fixed stars, in contradistinction to the planets which have been before enumerated.—*Translator*.

† A name of God, meaning the Being free from qualities.—*Trans.*

‡ In the Heavens.—*Trans.*

## A WELSH MARRIAGE AND WEDDING. PRIESTLY INTERFERENCE.

A marriage and a wedding in Wales are very different things. There may be a marriage without a wedding. The wedding occasionally takes place some considerable time after the marriage, and the same couple, if they belong to two distant neighborhoods, may have two weddings. But these variations do not affect the manner and object of these wedding festivities. I shall, therefore, confine myself to the ordinary custom.

When a marriage has been determined, and a day fixed upon, the parties employ a professional man, called "Gwahoddwr," to go through all the region and invite the people to the wedding. This important personage marches forth with a stout oak stick in his hand, and a bag slung on his shoulders. When he is seen approaching, all the women and children flock to the door. He removes his hat and makes a reverential bow. Then, leaning forward on his long staff, he delivers his message, or rather half sings it in rhyme. The song is a very exaggerated description of the good cheer they will enjoy on the day appointed, if they will be so kind as to honor the young people with their presence. He looks as sober as the grave, while his audience are in a roar of laughter. When he has done he receives a quantity of meal for his song, and away he hastens to the next house to repeat the same ceremonies.

At length the important day arrives, and the friends of the bridegroom and of the bride resort early to their respective abodes. Between eight and nine o'clock the bridegrooms party, some on horseback and some on foot, go to the bride's house. The march is a rout, the horses and men making the best of their way at the top of their speed. Soon after they have all arrived, both parties, now united, move in a regular procession to the parish church. Funeral and wedding processions must always go by the same road to the parish church, let it be ever so round about, or muddy, for should they on any consideration go by any other way, that way, it is said, will become thenceforth a public road.

In those days marriages could be solemnized only in the Episcopal church. Some zealous priests refused to officiate if the young people were heathen, i. e., had never been regenerated by sprinkling and received the sign on their foreheads. Therefore, if the young people were utterly destitute of religious principle, or could be coerced or terrified, they were first led to the font, to be made the "children of God and inheritors of the kingdom of heaven," before they exchanged their vows before the altar.

In the parish of Llaullwck, South Wales, the vicar, Rev. Mr. Rowlands, knowing that the lady, being the daughter of a Baptist deacon, who lived in the parish, had never been christened, refused to marry her unless she should submit to the ordinance of the church. Her father addressed the priest, and said that the law did not require what he insisted upon. The rector bade him instantly hold his tongue, and immediately brought a suit against him for profaning the holy place with his unconsecrated lips. Though, after many trials, judgment was given against the priest, yet, not before the deacon, who was a very rich man, had been stripped of every cent.

Nineteen years ago last January, I met him at the Baptist Chapel in Pont Landysil. He was there begging. The tears flowed down his manly face as he told his story. You might know then that he was not a beggar by profession. "When the law suit began," said he, "I owned two extensive farms, and they were fully stocked. I might have made my peace with the parson without costing me much. But I was determined to satisfy myself whether such persecution was legal. The ecclesiastical courts decided against me, and I had to pay ruinous fines. But the suit was carried up to a higher tribunal, and it was at length decided that the priest had no right to make christening a pre-requisite to marriage. But my entire pro-

perty is gone, and my wife and children have actually suffered this winter from nakedness and hunger."

The marriage ceremony is performed in the chancel. The priest in his surplice, stands within the railing, and the clerk close behind him, to say the "Amen." When the ceremony has proceeded some distance, the ring is asked for, and the bridegroom lays it down on the book before the minister along with a handful of silver. The priest puts the lion's share in his own pocket, gives a piece to the clerk, and the remainder to the bride. As soon as the parties and a few witnesses have recorded their names in the parish book, a rush is made by the men for the bride, and by the women for the bridegroom, in order to carry them out in their arms from the church. When laid down they look like chickens in the rain. Their clothes are disarranged and sometimes sadly torn. Yet they must take it all in good part, and present every one, who happened to have had hold of them, with a piece of ribbon, which is worn in some conspicuous place for the rest of the day.

One bridegroom I knew, who, when he found himself at liberty, and outside of the church, exclaimed with heartfelt relief "The worst is now over." If he was not quite of another mind before midnight it was because he had no wedding. From the church the procession moves to the place appointed to hold the marriage feast. If the young people are much respected, or have influential connections, the gathering at the house, and neighboring houses, too, if there are any within convenient distance, are crowded. All sorts of people assemble—clergymen and grave deacons, as well as shameless profligates. Weeks have been spent in preparing for this day. But how can people in ordinary circumstances afford it? They do not afford it at all. The company must pay for everything they want. Vast quantities of barley have been converted into ale, and of flour into cake.

Tipplers under various pretences, have been visiting the house for some two or three weeks, in order to taste of the good things. One great purpose of a wedding is to sell ale and cake. The men form themselves into companies, and invite the ladies to sit with them. The ale flows like rivers all the afternoon and evening. The cakes, in form and size resembling crackers, fly as thick as snow flakes. These the women put into their bags, and from the number each one receives, they infer what the beaux think of their beauty and worth. The women do not drink, for it would be as much out of character for them, on that day, to look flushed and to stagger, as it would be for the men to walk straight. But how they can endure for hours the effluvia of the ale, and the dense clouds of tobacco smoke without making them sick, is more than I can tell. The ale that is first drawn is exceedingly intoxicating. A person unaccustomed to drinking is speedily overpowered. But late in the evening, and towards midnight, if the company is not broken up sooner, a person's skin will be in more danger than his brain.

There is an incalculable amount of sin committed on that day. All hell is let loose to enjoy a holiday. The laws of God, by one consent are suspended. Good and evil exchange places—drunkenness becomes a virtue, and temperance a sin. Saints and sinners commit the same enormities—the one from a sense of duty, and the other from a love of the sin. The newly married couple, with their assistants, go from company to company, and present them their heartfelt thanks for making themselves beastly for their benefit.

Toward night-fall a procession goes from room to room, headed by the young gentleman and lady in waiting, with empty plates in their hands, followed by the bride and bridegroom, and the rear is brought up by two gentlemen with writing materials. Every man and woman deposits a sum of money in the plates, and the scribes record the names of donors and the amount of the sums presented. These sums are called "Pryethon." They are not given but loaned, without interest, to be paid back at their own weddings, or their children's. The object of this custom, as well as of the eating and drinking, is



to give the young people a setting out in the world. It is not often that their parents can give them much, and wages are so low that the best can do but little more than live.

The purpose of the wedding was commendable, but it was doing a vast amount of evil, in order to accomplish little good. As they used to be celebrated, their effect was fearfully demoralizing. They exerted a most baneful influence on the churches. Ministers and members could not become spectators of such Bacchanalian orgies without degrading their profession; much less could they step out before the world, and kiss the right hand of his hellish majesty, though for such a good end, without doing incalculable injury to the cause of Christ. Yet evangelical churches acted as though they thought that their minister was as much in the path of duty when he talked thick, and their members when they staggered at a wedding, as when they labored in any other way to promote the public good.

### AN ENGLISH PARSONAGE.

You see the date of my letter (Nottinghamshire,) and I have seldom in my life passed a more agreeable Sunday. I have been twice at church, and am staying with the clergyman. He is a gentleman of fortune, and though without title himself, he married a lady of rank, and his family are allied by blood or marriage to some of the highest aristocracy in the kingdom. He specially invited me to come and pass a few days with him; and I came by appointment yesterday, and shall leave tomorrow, as my engagements do not admit of longer delay, though he has urged me to remain. He has a small church; a parish, with the exception of a few families, composed principally of tenant farmers and laborers. His salary is £900, that is about \$4,500, and a house and glebe of about forty acres. His father, a man of great wealth, lives directly in his neighborhood.

Imagine a beautiful country, not naturally fertile, but made one of the most productive by cultivation, and every where covered with a most luxuriant vegetation; imagine roads as fine as can be trodden, without a pebble to impede the carriage, and bounded with green and neatly trimmed hedges; imagine here and there a substantial farm-house, surrounded with acres and acres of green crops, and many of them with stacks of wheat and barley made in the most finished and beautiful manner, in some cases twenty, thirty, and even forty in number, containing, by estimate, two hundred and three hundred bushels of grain each, (I am only stating facts;) imagine your approach to a large cluster of ornamental trees, through which you see the turrets of the house rising, and occasionally appearing and disappearing as you approach; imagine several smooth avenues, bordered with shrubs and flowers of the richest description; imagine an extensive lawn, stretching far away in front of one side of the house, as smooth as Milton describes it, with the sheep and cattle grazing upon it; imagine a beautiful mirrored lake of half a mile in length, and with corresponding width, glistening and sparkling at the foot of the lawn; imagine a grove of magnificent forest trees, in the rear of the parsonage, with the towers of the old church mantled with ivy, showing its gray and venerable image among these trees, with its church-yard, and marble and moss-grown monuments, where Old Mortality might find congenial employment for days and months, and you will have some little notion of the exterior of my transient resting place. Now enter the house, and find the libraries stored with books, and the drawing rooms, elegant in their plainest attire, but crowded with the most beautiful objects of ornament and curiosity, and fitted up with every possible appendage of luxury and comfort; imagine an elegant dining room, the table covered with the richest plate, and this plate filled with the richest viands which the culinary art, and the vintage and the fruit garden can supply; imagine a horse at your disposal, a servant at your command to anticipate every want; imagine an elegant bed chamber, a bright coal fire, fresh water in basins, in

goblets, in tubs, napkins without stint as white as snow, a double mattress, a French bed, sheets of finest linen, a canopy of the richest silk, a table portfolio, writing apparatus and stationery, allumettes, a night lamp, candles and silver candlesticks, and beautiful paintings and exquisite statuary, and every kind of chair or sofa but a rocking chair, and then you will have some little notion of the place where I now am, and indeed a pretty accurate and not exaggerated description of my residence for the last three weeks—four weeks—five weeks—three months—I can not say how long—and then judge whether it is not likely to spoil me. For the last fortnight, for example, with the exception of one day, I have dined off of silver and porcelain, and have sat down each day to a table as sumptuous and abundant, and various and elegant, as I ever saw at any dinner party in Boston; indeed, more so, and much of the time with a large party of ladies and gentlemen, as elegant in dress and manners as you can meet with; never with less than four men servants, many times with eight or ten, and in one case I counted eleven; eight of whom were in elegant livery, trimmed with silver and with silver epaulettes, &c.—[Coleman's "Letters from Abroad."

### PHONOGRAPHY.

This new science of reporting is going ahead with wonderful rapidity, and has made greater progress than any great discovery, save perhaps homœopathy. The practical results of phonography, especially as a system of reporting, are such as can in no wise be mistaken—and they, after all, are what give tone and direction to public opinion on any subject. There is at this moment a youth of fourteen years of age who, by phonography, can report any speaker far more accurately and completely than the best and most experienced corps of professional stenographers in the country. This is an absolute fact.

But besides its adaptation to reporting, it must eventually work its way into use as a substitute for the present written language, in many cases. How invaluable, for example, would it not be to the author or the journalist—the most exhausting and annoying part of whose labors are that they cannot make their figures keep up with their brain. Now phonography is a system which represents every sound of the human organs of speech by one certain sign—and this sign never changes, never means anything else, nor is that sound ever represented by any other sign. Every sound is as inseparably united to its appropriate sign as a man to his shadow. All these signs are made in the simplest and easiest manner—each one being merely a straight line, a curve or a dot, and made with a single motion of the fingers. The saving of time and labor by this is almost incredible, until you have tested the matter experimentally. For instance, the word phonography, which you cannot possibly write distinctly with less than forty separate motions or efforts of the fingers and wrist, is written in the new characters with five. But perhaps the best illustration of the rapidity, ease and simplicity of phonography is the fact that the young man above alluded to reports with ease at the average rate of three hundred words a minute!

Now suppose an editor or author capable of writing his thoughts in this language, and a set of compositors who had learned to read it—and what an immense saving of time and labor it would be! Two weeks are all that is necessary to enable an intelligent compositor to read phonographic manuscript as readily as he can the best of his present "copy," and indefinitely easier than a great amount of the formless, dotless, pointless, bramble-bushy trash that is now given him. In phonography there can scarcely be such a thing as bad copy. It will come to this in the end; and we should be very glad to assist in getting up a writers' and compositors' class in phonography, who should move on together.—[Sunday Courier.

Hast done the world a service, thou hast served thyself.



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, JULY 14, 1849.

## PETER'S PENCE.

THE correspondence of Bishop Hughes and Horace Greeley, is noticeable on many accounts; but we wish in the outset to attract attention to one view of it, which amidst the absorbing considerations involved in the whole subject may be easily overlooked.

How strikingly then does this correspondence illustrate the no-wise uncommon but much slighted fact, that high-minded and intelligent men may utterly differ, not only as to measures of policy, but even in their conception of central principles. No candid reader of these letters can fail to see, that there are two men of the first order, in character and capacity, alike earnest and honest, who are yet radically opposed. How account for this difference, without slighting either party? Readily, thus:—Bishop Hughes looks and speaks from the side of the Church; Mr. Greeley from the side of the State; the former is inspired with the thought of Spiritual Order; the latter with that of Civil Freedom. He who could show, in a word, the true relations of Church and State—Religion and Politics—clearly demonstrating their comparative worth, and the Divine method for their interaction, would at once reconcile these adversaries. The two conflicting forces would then flow together in a common resultant of co-operation.

An extract from the last letters of each of these gentlemen will prepare the way for a remark or two, which may prove not untimely.

First, from Bishop Hughes:

"It is known to all men that Pope Pius IX, was willing to throw the whole weight of his name and character in favor of ameliorating the condition of the down-trodden and oppressed people of Europe. In the goodness of his heart, and in the simplicity of his nature, he imagined, no doubt, that the men who shouted their applause from all parts of the world, approving of his principles in this matter, meant as he meant, to favor genuine liberty; that is liberty tempered by moderation, order, reason, gradual progress, and the increasing capacity of nations to comprehend its duties, as well as to appreciate its high privileges. Recent events have proved that he mistook the character of his liberal followers every where; but especially in his own States. There, they chanted the hymn of Pius IX,—surrounded the confiding Pontiff, and whilst they still kept the precipice of ruin, as they supposed, dreaming that prosperity would come to Italy as soon as they had pressed him over its brink. In other countries, too, the admirers of that period were sufficiently noisy, and, as professing friends, sufficiently unnatural. I shall never forget the eulogies pronounced on him in the New York Tabernacle. I too was present, a silent, but not a thoughtless spectator. I loved the Holy Father of that night, not only because he was a Pope, but also because he was liberal, and a friend of freedom. To-day I love him more still. Mr. Greeley admits that he is now the same man that he then was; and explains the tergiversation of his political admirers by telling us, that the 'Pope's condition is changed!' Alas, that 'condition' should have such power to affect principle, among honorable men!

"As to the contest which is going on between the Roman Government *de facto*, and those opposed to it, neither Mr. Greeley's opinion nor mine is likely to effect its issue. In that contest the governments of France, Naples, Austria, and Spain, not to speak of other European States—are each and all intriguing and working for themselves. Even should they restore the Pope, I do not see that he will owe them any special debt of

gratitude. In the meantime he is in exile; without means, so far as we know, for his support, or that of his Cardinals and Secretaries, by whom his spiritual intercourse with the Catholic world demands that he should be assisted and surrounded. I am quite well aware that the absolute states of Europe will not allow him or his attendants to want for necessaries of life. But I can well imagine how the good heart of such a man may be supposed to sink, if, in offering their aid, they should be ungenerous enough to remind him of the hollow treachery of the men who professed, like himself, liberal principles—who flooded the newspapers with his praises when he did not require their sympathy or support, who prepared them as a devoted offering, decorated with fillets and garlands, for sacrifice,—who first cheered, and then drove, to the foot of the altar of immolation, and became desperate when he had the good fortune to pass with his life, from their hands, and from his own country. They could say to him in the language of Mr. Greeley:

"Oh how changed is your condition! Where are those devoted friends of human freedom, for whom you lifted up your voice, and shook the thrones of Europe? Where are the men of public meetings and addresses? Where are the men for whose cause you have incurred exile and banishment from your throne, and from the country of your birth? Have they ever sent you enough to maintain your household for a single day? Who, then, are your friends, Most Holy Father, in the hour of your need? Is it not we, who are denounced as the despots of the world? Will it be too much, then, to expect that your Holiness will, henceforward, side with us, and frown on that pretended love of liberty, in the name of which you have been, first flattered, then betrayed, and then—not only forsaken, but denounced?"

"What would Mr. Greeley have to reply to all this?"

"No, no.—We Catholics and Freemen of America will not allow the ministers of absolute Courts to stamp, in the presence of Pius IX, the brow of true freedom with the brand of this reproach. We will cheer him by our sympathy, we will supply him, to some extent, with the means of support. We shall not consent that any temporal government, either republican or monarchical, shall dare to claim him as its vassal or dependant. He belongs to the Catholic Church and to the human race; and, in the name of freedom the Catholics of this country will present their offerings to maintain his independence."

Mr. Greeley thus replies:

1. "The Bishop can understand us clearly, if he will try. We accepted his own averment that he had no *intention* of requiring money to aid in subverting the Roman Republic, because he must know what he intended better than we could; but we insisted and still maintain that the *effect* of a contribution made by our citizens at this crisis for the Pope, would be prejudicial to the cause of Italian Freedom, no matter what may be the donor's intention. On this point we hold those who think with us as capable of judging and as much entitled to judge as their adversaries. We say again, and more explicitly, that every dollar sent from this country to the Pope at this juncture will be hailed throughout Europe as an earnest of American sympathy with the attempt now making to subvert the Roman Republic—as a judgment of the givers against the right of the Roman People to choose their own rulers. It is on this ground, and this only, that we regret the movement. But for this, we should not care, and hardly ask, whether the American contribution for the Pope amounted to thousands or millions of dollars.

2. "As to Pope Pius' 'sacrifice,' 'immolation,' &c., we have never seen the least evidence that any considerable party in Italy has hitherto desired to 'sacrifice' or to 'immolate' him. In the very crisis of the Revolutionary effervescence in Rome, no man harmed or offered to harm him, though he was entirely in the power of the Republicans. The Republic has explicitly and

repeatedly offered to guarantee his entire freedom and immunity from interference in the discharge of his spiritual functions, and solicited his return to Rome as Pope since he took up his residence at Gaeta. The single 'sacrifice' required of him was the renunciation of temporal power as sovereign of the Roman State, and acquiescence in a Civil Government formed by the People. This 'sacrifice,' if such it be called, we believe he would cheerfully have made, but for the evil counsels of men interested in restoring the old system, which the Romans had found oppressive and intolerable.

3. "As to 'genuine Liberty,' there always have been, and long will be radically opposite notions. The Autocrat doubtless thinks his subjects enjoy 'genuine Liberty'—that is, as much liberty as is good for them. Guizot and Metternich 'go in' for the same sort. The boy who likes his pet squirrel procures it a larger cage, and considers that 'genuine Liberty.' Very likely, this extension of the 'area of Freedom' will awaken in the pet novel or long-suppressed aspirations for groves and woods and a more spontaneous life—perhaps nerve him to gnaw his cage and escape. 'Ungrateful, treacherous little villain!' says the indignant owner; 'is not this a pretty return for my kindness in increasing your Liberty?'

"What we understand by 'genuine Liberty,' with reference to human beings, is the right of choosing their own rulers, forming and modifying their civil institutions, and making their own laws. This is what the Roman People now demand. This is what Pope Pius utterly refuses them. On this issue an appeal has been taken to the sword, and Christian blood has flowed in torrents in asserting and resisting the Pope's right to govern the Roman States as an absolute monarch, not by the choice of the people, but by God-given Right. Of course, the Pope's claim will be enforced—has been enforced ere this—by the French, Austrian, Spanish and Neapolitan Armies operating against Rome; but we think the interests of the Papacy, as well as the cause of Human Liberty, will be seriously prejudiced by this triumph. We, surely, do not think so well of Pope Pius, now that he is in the interest of the banded despots, as we did when his influence plainly was and his sympathies seemed to be on the side of Liberty—when he was clearly hated and feared by those who are now sending gold to his treasury and armies to fight in his cause. If any one can make a change of principle on our part out of this, he must enjoy a very peculiar faculty of detecting inconsistencies. That Pius incurred exile and banishment for the cause of Liberty is the most amazing assertion we have met with for months.

4. "We should be very glad to hear that the 'offerings' to the Pope from this country are to be presented 'in the name of Freedom, as well as of Religion,' if we did not fear that the radical differences above hinted at as to what constitutes 'Freedom' would render the assurance a practical nullity. Most surely, if the Catholics of America were to accompany their offering by a pointed and manly expression of their devotion to the great principles of Republican Liberty, they would do a noble act, which we would thank them for as long as we lived. Let them but say in substance to their Spiritual Head—'We revere you as a Pope, and will gladly contribute to sustain the dignity and efficiency of your holy office, but we are at the same time Republicans, sincerely desirous that all men should taste the blessings of Freedom we now enjoy. We have found, by happy experience, that Religion needs no aid from or alliance with the State, but does far better without it. We entreat you, therefore, to renounce all claim to govern any but such as voluntarily submit to your sway—all other authority than that of Chief Bishop and consecrated Head of the Catholic Church. Let the world see that the Kingdom of God is not carnal but spiritual, and that you rule only by the might of Truth and not of Bayonets.' We think if it were known that such an address from the Catholic Bishops and Clergy of this country would ac-

company and explain the American 'offering' to the Pope, the amount might be considerably augmented."

No one, who attentively reads these passages, can question that both writers are willing, and solicitous to combine Religious Order with Political Freedom, if they could see the way open. Each is reverent—each liberal. Here then is most prominently presented, and in its fairest form, the PROBLEM OF THE AGE: "*How organize a Christian Commonwealth?*"

If, as Bishop Hughes is reported to have said, in his sermon, the collection of Peter's Pence could be considered simply and solely, as "*a religious offering*" from the children of the Church to their Bishop, no Christian, in the least deserving the glorious name, that symbolizes universal Charity, would hesitate to say, "Give, give, and God bless the giver." But it is notorious to the civilized world, and evident to Heaven as to man, that this Bishop also claims to be an earthly ruler, and is now enforcing his assumed right to sovereignty by the cannon and bayonets of foreign despots. Every true follower of the Prince of Peace, then speaks, but as conscience, enlightened by the Spirit of Christ, dictates, in saying, "Let your arm wither from the socket, sooner than contribute a copper in any way to encourage, further, or aid one engaged in such an inhuman project." No anatomy however skillful can separate the spiritual paternity of the Catholic Bishop from the temporal soldiery of the Roman Monarch. Pius IX,—the Shepherd of the Faithful,—is Pius IX, the Exterminator of the Rebels. The same spirit in the same body is responsible to God and man for his words and deeds, alike of devoutness and diplomacy. Every dollar which feeds the body and comforts the spirit, of this One Man, manifestly helps onward to accomplishment his complex ends.

How should we rejoice to hear Roman Catholics offering today such a petition as this: "Oh give to our Father, our Head, our Exemplar, the power to die, in hunger and want, in exile or by violence, sooner than yield his sanction to murder. Keep his white robes of holiness unspotted by the blood of his children. Let the Love of the Crucified fill him with that spirit of mercy which forever prays, 'Father forgive them, for they know not what they do.'" Surely, if Pope Pius believes himself to be—as who can doubt that he sincerely does—the Viceregent of Christ upon earth, he may well trust that Christ will maintain his own. One text of the New Testament should stand out in letters of light before him, making dim the glitter of muskets, and the fiery blaze of artillery. It is this: "*put up again thy sword into its place; for all they that take the sword shall perish by the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*"

Shall we then adopt the other extreme, "that Religion needs no aid from or alliance with the state?" "That the kingdom of God is not carnal but spiritual?" &c. By no means. The divorce of the Church from the State divorces, of course, the State from the Church; and Politics unsanctified by religion, always has become and will become a game of over-reaching, tyranny, demagoguism, selfish utilitarianism and worldly craft. How then secure the independent dependence of Church and State—using purposely a paradox for the end of emphatically expressing the thought of union reconciled with freedom? That question we will try hereafter to answer.

✠ We have received a Tract, entitled "The Right to Labor," from our friend William McDiarmid, of Cincinnati. It is dedicated to the Industrial Congress assembled in Cincinnati, and is printed at a cheap rate for general distribution.

The Legislature of New Hampshire has resolved not to abolish capital punishment.

It is proposed to import camels from the east, to traverse the plains West of the Mississippi.

## REVOLUTION—REACTION—REORGANIZATION.

## NUMBER ONE.

BUT little more than a year ago, the SOCIALISTS of Europe occupied a commanding ground as Mediators between Ultra Radicals and Ultra Conservatives. They justified both parties while criticising both; and interpreted righteously their purposes, while exposing the insufficiency of their measures. By the mere moral might of Positive Principles, Peaceful Methods, and Ends of Universal Good, they hold the balance of power. They were dreaded but respected; their sayings and doings were earnestly noted, even when bitterly opposed. Instinctively rulers and people felt, that they spoke the word for the hour. They had but firmly to await the time for action, and triumph was sure. How sublime was that position!

But impatience for immediate influence and instant results—the visible necessity for a transitional policy—the urgent claims and crying wrongs of the people—dissensions among themselves—a desire to swell their apparent numbers,—and above all, the wiles of tyrants and their tools tempted them to quit their vantage-ground, and to receive into their ranks the Revolutionists. We have no wish to retrace the sad history of the last twelve months, from the bloody days of June 1848, to the feeble and futile manifestation of June 1849; we have no time to waste in lamentations; no heart to reproach the generous and heroic for errors which sprang from their very fullness of sympathy, courage and spirit. But loyalty to God and the Race demands the uncompromising assertion that of all mistakes,—which have made the past year tragic and tantalizing—the gravest is an acceptance by Socialists of the Revolutionary Spirit from Red Republicans.

Is it said,—that in such a stormy period, the lukewarm, weak and vacillating only can keep the ground of moderation? We answer; the course which divine Providence adopts, and so sanctions, must be dignified, effective, wise. In each age, the highest courage is to do the special work and bear the special trial allotted to it. Now manifestly, the work which Providence to-day is attempting, is to reconcile and harmonize the two great principles of Liberty and Order. It will not allow either to be crushed. Neither Revolution nor Reaction can conquer, which ever may alternately prevail for the time. The brave, the sagacious, the expedient course then is, first, patience; and second, *patience*; and evermore PATIENCE, for any one who truly deserves the name of Socialist;—the patience not of tame passivity, but of active justice. The ground already lost by violence can be regained only by peace. If between Workmen and Capitalists, zealous and hostile, exasperated and timid, alike, the Socialists had stood unflinchingly forth, robed in white, bearing the palm-branch, calmly commanding co-operation in the name of God,—the world might have sneered at first at the visionary enthusiasts; but soon it would have wondered, then listened, then obeyed. And though there is not the remotest chance, that a word on this side of the water can affect the mind of a single leader in the European movement, yet from the urgency of conscience, and the dictate, we confidently trust, of the Spirit of the Age, we are compelled to cry, "Peace, oh Socialists, Peace only and always, Peace Perpetual and Universal—this is your only true principle, your only true policy."

Let us enter into the heart of the two great movements of Revolution and Reaction; so shall we learn rightly to estimate the far grander movement of Reorganization, which is the special end of Socialism. And first of

## REVOLUTION.

The justification of revolution is found in the divinely appointed necessity for *growth* as the method whereby man's destiny must be fulfilled. A revolution is the crisis following an evolution checked. According to contraction will be expansion. In its pure essence the Spirit of Revolution is the Spirit of Pro-

phesy. The Ideal of Humanity germinates in each man and all men, in each nation and all nations. And the Revolutionist with sackcloth robe, and matted beard, shrill voice, and startling gestures, pouring reproach on guilty nations, but roughly heralds a benignant future, coming in kingly glory, and serene sweetness, to rule a docile world. It is freshening oxygen in the blood that produces inflammation in obstructed organs—and the very inflammation is nature's healing effort; it is fullness of hope that engenders the extravagance of revolutionists in ages made stagnant by oppression,—and the very vehemence of indignation bespeaks the vigor of the human life which prompts it. So much for Revolution in its principle.

What now is the significance of the Revolution of this Age? The question is readily answered, for regarding a question of such world-wide announcement it is impossible to err.

All but the wilfully blind and palsied know,—that the *spontaneous uprising of the PEOPLE*, which has stamped the year eighteen hundred and forty-eight with a signature of hope which will brighten forever, means no less than this: "in European Christian Civilization, the time has fully come, when its Spirit and idea of Brotherhood are to be transformed into Deed. Fraternity is manifestly the banner of the age. Now rush to consummation the aspirations, the professions, of eighteen centuries; and irresistible cravings stir the heart of a whole generation for an incarnate Gospel of Love, for an embodied Sermon on the Mount.

Industry, Property, Commerce, Finance, Legislation, Manners, all come to the judgment-bar at the uncompromising summons:—"Christianity is a Divine Reality or an enthusiastic dream; if a Reality then is it practicable, practicable now and here: let us do it or do away with it. All forms of caste and serfage, all exclusive privileges, all legalized and consecrated abuses grow pale and tremble before the searching gaze of this Spirit of the Son of Man, animating the masses of Christendom. The common sense of the People has recognized, once and forever, the monstrous absurdity of calling that a Christian state of society, where the many skulk in rags while the few flaunt in purple, where the drones are bloated in luxury while the drudges pine in want, where mendicant friars are intermixed with merchant princes, and alms houses stand side by side with palaces. In their sufferings and hopes, their conscious wrongs yet willingness to forgive, their longing for brotherly kindness and inextinguishable faith in a Universal Father, the squalid, haggard, bowed down multitudes *know* that the New Commandment,—which shone out so gloriously through Christ's whole character and conduct,—is God's Truth.

Such is the heart of the Revolution of this age. Its demand is for an instant and total *collective* repentance,—and this it demands on the ground of long violated humanity. Tremble before this immense claim for a disinterestedness unlimited as his, who was one with God and Man in a life of love, we well may, for it enjoins real sacrifices, such as few are yet capable of; but deny it we can not without voluntary madness.

The central principle in our age is, then, *Practical Christianity*; but this, though it requires prompt and efficient measures, is nowise inconsistent with peaceful ones. It is surrounded, however, with other tendencies, which, for the very reason that they are more superficial are more restless, rash and violent. For convenience' sake they may be classified as the *Political* and the *Selfish* principles of revolution. A word on each, in turn.

Feudalism dies hard, so strong originally was its constitution, so sustained is its life by proud associations and grateful memories of the past. Drivelling and imbecile, the once magnanimous ruler of European Civilization still clutches his bauble of a scepter, and though shivering on the borders of the grave yet likes in childishness to play with the spangles and tassels of a once splendid robe of sovereignty. No wonder is it, that the energetic spirit of present politics pines under its tedious ser-

vice round the sick man's bed, and longs for a free play of limbs in the open air beneath the sun. So long has this hope of Constitutional, Representative Government, of Popular Administration, Free Speech, Free Association, Practical Ameliorations, in trade, taxation, travel, intercourse, been tantalizing the hopeful hearts of all Europe! Is it surprising that the heir should seat himself upon the throne, and plant the crown upon his brow, and utter the word of beneficent command, even before his sire has breathed his last? When we consider how the great thoughts of Republican Statesmen, in all ages and lands, have been spread abroad for the last century, the patience of Christendom in realizing its Ideal of a world-wide Confederacy of Republics astonishes us. But plainly the hour has come at length for a universal application of the principle of Election. "*The Tools to him that can use them,*" is hereafter to be the only measure of greatness. Accustomed to exhibitions of force,—stimulated by examples in earlier ages of successful revolts against tyrants,—finding their best efforts thwarted by armies and police headed by the privileged few,—distrusting professions proved hypocritical, promises repeatedly broken, and hopes long deferred,—hemmed in by thick plied webs of diplomacy on all sides—Political Revolutionists, by a seeming necessity, are driven to rebellion, and find a sanction for their destructive methods in the conscious humanity of their ends. Only by an utter overturn and sweeping away of rotten and crumbling abuses can they gain room, they think, for new temples of justice.

But Political Revolutionists, even, might restrain their efforts within legitimate limits, were they not hurried on by the unprincipled madness of mere Self-seekers. In all communities based,—as those of civilized Europe have thus far been—upon isolated interests and competitive labor, adventurers are bred as inevitably as vermin are in filth. They multiply indefinitely in this gambling generation. Day by day too settle down, the heedless and shiftless and wicked from weakness, the bankrupt in character and credit, the detected criminals of every grade, into a vast common sewer of licentiousness. And day by day in holes of debauchery, and dens of drunkenness, and dark catacombs of ignorance, which underlie the stateliest structures of a selfish world, are littered broods of creatures, who though human in shape are brutal in spirit, whose food is vengeance, whose training craft. Times so wretched and unstable as ours are specially prolific in such monsters. When the earthquake of revolution rouses these from their lair, and sends them forth into unwonted sunshine, in mere savage mirth and infernal frolic, they deface and destroy what they knew not how to prize, and a blind instinct of retribution prompts them to level all above ground as the cause of their own subterranean degradation. These unlicked cubs of evil are apt instruments for despotic demagogues, who work upon their sluggish fancies with coarse pictures of sensual good, stir up their angry blood with the sting of remembered wrongs, drug them with draughts of lawless power, and then unmuzzle them to pillage and murder, at least to prostrate, all who from refinement and virtue are entitled to honors which empty pretenders crave in vain. Presiding over this pandemonium are, finally, the ambitious, who soured by disappointment, conscious of imprisoned energies which have never found vent, proud in their self confidence, and eager for fortune or fame, revel in hopes of their own preferment amidst the toppling ruins of established authority. In the grand promises of our age, these disturbers find a stimulus for their extravagance.

Well may the reverent and gentle, the cultured and elegant, the quiet and happy, to whom loving homes have taught the worth of well ordered society, stand aghast before the uncapped volcano of Revolution;—with its lightning flashing through bleak clouds of ashes, and its lava pouring forth in fiery floods to whelm vineyards and cottages, churches and cities. But when hearts are sick, and heads faint with horror, it is well to learn

hope from the pages of nature, wherein Providence has inscribed the lesson of progress. By what conflict of elements, by what depressions, upheavals, deposits, transformations, was this crust of earth first made habitable for man. The clustered mountains, crowned with clouds or dappled with sunshine and shadow, rich with mines, gushing with springs, girdled with forests,—the wavy outspreading lowlands, glistening with harvests, green with meadows, flecked with orchards,—the blue gleaming lakes, the silvery trailing rivers, the harbors with their embracing headlands,—all tell one tale of reconciled opposites, of concord triumphant over discord. Thus too from the disturbance of nations shall come in the fullness of time an endlessly varied moral beauty, fruitful of kindness and joy. Buried forests are changed to coal beds; and so transmuted but not destroyed, all institutions, laws, creeds, customs, remain entombed for future use, beneath the new creations wherewith Revolution overspreads them. No word of God's promise returns to him void. No good is lost, here or forever.

### WOMAN; HER POSITION AND DUTIES.

I BEGIN by asserting, what to me is an axiom, that *Woman must be either a slave and prostitute or free and chaste.* There is no middle ground.

Repress no longer the full action of women's powers; favor the free development of their intellect; present a truly noble end for their activity, and all fears for the weakness of their hearts, or the delusions of their imaginations, may be laid aside.

You wish to knit more closely the bonds of family, oh men! yet you sunder them by the maxim, "Man for the forum and workshop, woman for the domestic hearth." Separated from husbands and sons, fathers and brothers, what remains for women but to console themselves, in actual isolation and servitude, by dreaming of a celestial country, where they shall have true rights of citizenship, and be no more pressed down by inequalities and privileges denied. Vainly you endeavor to establish civil equality now; Society rests on the family; so long as the family is founded in inequality, society will retrace its old devious paths, and sink back again into what is called "the natural order of things." From the beginning of the world there have been slaves and masters, the oppressed and tyrants, the privileged by *sex*, race, birth, caste, fortune; these will continue just so long as you refuse to fulfil the plain duties of fraternity towards those whom God has given you as sisters and companions.

Do you ask, what will be the mission of woman beyond the limits of the family? What, indeed! She will come to aid you—in re-establishing order in the wretchedly mismanaged establishment which is called the State,—in substituting just distribution of the products of toil for the habitual privation beneath which the broken down laborer now groans and suffers.

A mother of a family, worthy the name, loves by preference the weak and suffering among her children, but with anxious solicitude she seeks to protect all equally from hunger and cold, and strives to awaken in all their hearts a sentiment of mutual sympathy. Will she not do for the great family of society, what she now does for the small household, so soon as the narrow circle of domestic affections is enlarged and raised to the level of high humanitarian interests.

It is as Christians, as Citizens, as Mothers, that women should reclaim the position which belongs to them, in the Church, in the State, in the Family.

As Christians, because they are like men, children of God, and Christ himself has summoned them to be his apostles.

As Citizens, because they too are a part of the people, entitled to the rights of liberty and equality, enjoyed by other citizens.

Especially as Mothers, whose sacred functions are so often

considered as incompatible with the duties of citizenship, should women reclaim their right to watch over and guide their children not only in the acts of civil life, but throughout the whole range of political duties.

Thus far in the world's history, Politics has been used as the art of oppressing, rather than of governing, the people; and governments have been forced, therefore, to maintain power by the bayonet. To govern, it is thought, is to repress, more or less skilfully, more or less brutally, according to time and circumstances, the desires of men. Therefore have women been considered incapable of governing. But here is found the very reason, why they should insist upon their right to aid all men of heart and intelligence in transferring this Politics of violence and oppression, which has produced and must produce bitter hatred, and which is the source of all social suffering and misery.

The exhaustless desire to love and to be beloved, which God has planted in the heart of woman, is the powerful and fruitful germ of that matured love, which should always inspire her, and guide her to the fulfilment of the sacred function entrusted to her, of being a mother to the whole human family. When women shall comprehend that they owe obedience only to God; that all men are their brethren; that all women are their sisters; and that they are called to be mothers not only of their own children, but also of the children of their sisters, and especially mothers to all who are hungry and cold in mourning and sorrow, orphaned and outcast;—when women shall comprehend this sublime *humanitary maternity* which should bind them all in one by the tie of solidarity, then will the Race really enter on the path of progress.

[TO BE CONTINUED.]

## PATERSON PROTECTIVE UNION.

PATERSON, N. J. JUNE 25th, 1849.

MR. EDITOR:—I enclose a copy of our Constitution, under which we are commencing operations in this place. I rejoice in the growing interest these protective, or savings institutions are eliciting throughout the land—believing them to be harbingers of good—foreshadowing a nearer approximation to a system of distributive justice, yet to bless the *whole* human race.

F. L. B.

### CONSTITUTION.

ARTICLE 1. This Association shall be called the PATERSON SAVINGS UNION."

ART. 2. The object of this Association shall be to procure such goods as enter into most general consumption, and place them in a suitable building, to be procured for that purpose, and to sell them to share-holders and others, under the regulations hereinafter set forth—excepting, in all cases, whatever can intoxicate.

ART. 3. The shares of this Union shall be put at *Five Dollars* each, and to consist of not less than one hundred shares, to bear legal interest, payable semi-annually, and be subject to transfer at all times, except on the week immediately preceding the Annual and Quarterly Reports, and subject to withdrawal at any time, three months' notice having been previously given to the President of this Union.

ART. 4. Every share-holder shall be entitled to one vote in all business transactions of the Union

ART. 5. The officers of this Union shall consist of a President, Vice-President, Recording and Corresponding Secretaries, Treasurer, and nine Directors, to be chosen annually, by ballot, on the Wednesday following the first Monday in May, and to hold their offices for one year, subject to impeachment.

ART. 6. It shall be the duty of the President to preside at all meetings of the Union, and of the Directors, and give the casting vote he shall be the executive officer of the Directors,

and sign all warrants for the payment of money out of the Treasury.

It shall be the duty of the Recording Secretary to keep the minutes of the Union, and of the board of Directors; the account of shares, of addition, transfer and withdrawal; and under the warrant of the President, shall draw on the Treasurer to meet all requirements of money in his hands, and deliver over his account to his successor in office.

It shall be the duty of the Treasurer to receive and keep a faithful account of all the moneys of the Union, and pay them out upon the draft of the Recording Secretary, on the warrant of the President; to give bonds for the faithful performance of his duties; and to deliver over to his successor in office, all moneys, accounts, and papers which he shall have in his hands.

It shall be the duty of the Directors to take charge of, manage, and direct the business of the Union.

ART. 7. The prices at which goods shall be sold, shall be such as to cover the original cost thereof, and all necessary expenses, together with the interest on the shares, and no more; the difference in price between share-holders and others shall be five per cent in favor of the share-holder, (as an inducement for investment.) All purchases and sales shall be for ready cash.

ART. 8. The Directors shall have stated Quarterly Meetings, to be held on the first Monday in May, August, November and February, at which time they shall make out a Quarterly Report of the condition and business of the Union, which shall be laid before the Union on the Wednesday following, which time shall be the stated meeting of the Union. Extra meetings of the Board may be convened by the President, and of the Union by the Directors, or persons representing twenty shares.

ART. 9. Twenty-five members of the Union, and a majority of the Directors, shall be necessary to form a quorum to transact business.

ART. 10. This Constitution may be altered or amended, at any regular meeting of the Union, by a vote of two-thirds of the members present, provided one month's notice shall have been given of such intention to alter or amend.

## EUROPEAN AFFAIRS

TO THE WEEK ENDING JULY 7,

Latest Date, June 23.

The most important item in the IRISH intelligence is the execution of the sentence against JOHN MARTIN AND KEVIN O'DOHERTY, the respective editors of the *Irish Felon* and *Tribune*. They were condemned to transportation for ten years. On Saturday, the 16th ult. they were taken from prison and carried to Kingston, where a steamer was waiting for them. They were then carried to Cork, and put on board the Mount Stewart Elphinstone, the vessel which was to bear them to their place of destination. This vessel is small, ill-ventilated, and destitute of the accommodations which even common humanity would demand for the most degraded criminals. On the morning of their departure, they were roused up at 5 o'clock and permitted to bid farewell to Mr. O'Brien and Mr. McManus, who came into the prison-hall to take leave of their fellow sufferers. The convict ship remains at Cork until it can receive its full complement of prisoners.

Since the demonstration of June 13, every thing has been externally tranquil at PARIS; the government are exulting in the victory over the people; and the sincere Republicans are preparing to retrieve the effects of their recent error. The account of their proceedings in the affair of the 13th, shows the infatuation of the Government. Their assault on the press is an evidence of the degree of their attachment to liberty. Most of the leading democratic journals are suppressed.—Some of them by violence The office of the *Démocrate Pacifique* the well

known, able, and peaceful advocate of Social Re-organization, was broken open by an armed force, its presses were broken, its lamps, tables and fixtures were destroyed, and its types thrown into confusion. Eight persons employed in the office were arrested and immured in a dungeon of the Tuileries. Nine other daily papers ceased to appear after the 13th; four have resumed their operations; while the other six are suppressed by the Government, so long as Paris continues in a state of siege. The damage in one of the establishments alone amounted to over forty thousand dollars. The conduct of the Government, claiming to be Republican, presents a significant contrast to that pursued by the Provisional Government at the time of the Revolution. The latter defended the press to the utmost of their power. Soldiers were stationed to protect the Royalist papers. Ledru Rollin himself whom the English journals represent as a monster of violence and blood, harangued the mob who were proceeding to a destructive attack on Girardin's paper, and persuaded them to disperse.

The Assembly has authorized the commencement of prosecutions against several of its democratic members, among them, Ledru Rollin, the seargents Boichat and Battier, and Victor Considerant, the eminent and admirable apostle of Association. The Legitimists are anxious to have the whole Mountain party arrested. The Government make use of the occasion to take hold of all the agitators and as many of its enemies as it can find a pretence for seizing. The chiefs of the artillery legion have been arrested, and the legion disarmed and dissolved. In several cases every body at a suspected house has been arrested. All foreigners who have been connected with revolutionary movements in other countries have been sent to prison for safe keeping. Among them, are M. Tausenau who took an active part in the Revolution of last year, and M. Euenbeck who was guilty of the same offence; and the three envoys of the insurgents of Baden and the Palatinate to the French Government. These latter had been at Paris about a week, seeking for an audience with the Minister of Foreign Affairs. They must now demand a hearing from the dungeons of the Conciergerie. The members of the German Democratic Association of course share the fate of their brethren who are imprisoned by the Republic for their devotion to freedom. The number of prisoners is uncertain, probably not under one hundred nor over three hundred.

Not the least curious among the fantastic tricks of the Government is an indictment against M. CABET, the celebrated communist leader and the founder of the Icarian colony, at Nauvoo, Illinois. He has been ordered for trial before the Police for obtaining property on false pretences, "on the faith of a false enterprise and a chimerical credit." This singular phraseology means that he took money from his fellow-men in aid of the Icarian establishment. It is enough that CABET is regarded as a dangerous man by the Government. Though he is accused of a fictitious crime, he will not escape uncondemned, merely because he is an advocate of social reform, and was a popular candidate at the last election.

The stringency of the governmental measures against the Democratic Socialist press, is equalled only by its cringing leniency towards the journals of monarchy. The legitimate papers speak freely of the restoration of Henry V, and are by no means measly-mouthed in their abuse of the Republic. One of them says "a moderate Republic is a tamed tigress." Quoting Gen. Cavaignac's words in debate, "I will serve the Republic and I will never serve anything else, it advises the General not to be so prodigal in declarations, as he may be serving a king at this time the next year." Our own country comes in for a share of severe criticism. The magazine *La Mode* which numbers counts and countesses among its contributors, says that "Socialism has acted like a gangrene on American society, has propagated things with the speed of lightning, and will devour everything. 'It is all over with the Model Republic.

Its death is only a question of time.' Not satisfied with finding us in the plight of the sick lion of the fable, *La Mode* gives us a parting kick with its rose scented heels. It says, 'we who know America, know that as to manners, politics and sociability it is one of the most detestable countries in the world—a country made up of selfishness and falsehood, of corruption and barbarism, without intelligence, courage or genius.'

A disturbance took place at Lyons on the 15th inst. but without any important results.

"President Bonaparte is thin and pale. He is certainly not lying on a bed of roses. He lately visited the 'Exposition of Products,' the hospitals and the 'Exposition of Paintings,' and was on Tuesday morning at the funeral of Gen. Bugeaud. He generally wears the uniform of the National Guard. He is not yet reconciled with his cousin Napoleon."

At Rome, Gen. Oudinot was advancing in his preparations for taking the city by assault. On the 12th ult. he dispatched a message to the President of the Roman National Assembly, making a last demand for the surrender of the city, and offering twelve hours for consideration. He received the following reply from the Triumvirs:

"GENERAL:—We have the honor to transmit to you the answer of the Assembly, extraordinarily convoked, to your communication, dated the 12th inst. We never betray our engagements. In the execution of the orders of the Assembly and of the Roman people we have undertaken the engagements to defend the standard of the republic, the honor of the country and the sanctity of the capital of the civilized world. We will do so."

MAZZINI,  
ARMELLINI, } Triumvirs.  
SAFFI.

Another arrival can hardly fail to bring us the tidings of the fall of Rome.

"The Austrians attacked Ancona on all sides on the 9th, at 4 P.M. but without result. On the 10th the Austrians received from Ferrara six pieces of heavy artillery and six mortars, so that another attack was expected on the 11th or 12th. On the 5th the Austrians attacked Brondolo, and Chioggio by sea and by land, but without result."

A sanguinary battle is said to have been fought on the 13th, 14th, and 15th, between the Hungarians and the combined forces of the Austrians and Russians, in which the latter suffered a signal defeat. The loss on their part is stated at twenty-three thousand killed, and eight thousand killed on the side of the Magyars. The Austrian journals are not allowed to mention this intelligence, but it is confirmed by private advices from Vienna.

HIBERNIAN ELOQUENCE.—Alas! many a poor fellow who would be happy as a pedagogue, becomes by sheer vanity, a miserable man as a barrister. I have been told of a young man converting the saying of "not throwing stones in a glass-house," into "not projecting missiles in a frail habitation." And even by barristers of some eminence will slips be made.—In a recent trial, an eloquent counsellor exclaimed, with regard to the defendant, "until that viper put his foot amongst them!" Another barrister said of an individual, "he took the bull by the horns, and charged him with perjury!" In an assize court, a lawyer thus spoke to a jury; "I smell a rat, I see it brewing in the storm, and with your assistance, gentlemen of the jury, I shall nip it in the bud!" Another has said, "Knocking the hydia-head of faction a rap over the knuckles!" An eminent brow-beating barrister has described the way of life of one or more individuals, "Living from hand to mouth, like birds in the air!" A mule has been made to have trousers, when a lawyer said of an individual, "He put the key in his pocket in a most mule-ish manner!" And we all have heard of Sergeant Gold's speaking of the "dark oblivion of a brow;" and of his having been twitted as speaking nonsense to the jury, and of his replying "that it was good enough for them."—*Dolman's Mag.*



## News of the Week.

## ARRIVAL OF FATHER MATHEW.

## WELCOME TO THE CITY.

The long expected reception of the great Apostle of Temperance, took place on Monday of last week. We condense from the Tribune the most interesting details of the ceremonies which were performed in his honor.

According to notice specified in the circulars of invitation, the Board of Aldermen and Common Council, deputations from Temperance Societies, Members of the Press and other invited guests, with the Committee of Arrangements appointed to superintend the affairs of the day, were on board the steamboat Sylph at 2 o'clock, and in a short time put off for Staten Island.

At about 1, P. M. Rev. Mr. Mathew left Mr. Nesmith's residence accompanied by Aldermen Franklin and Mullins, and Dr. Pise—Mr. Nesmith, Mr. Tiers and ex-Ald. Sands following in another carriage—and proceeded to Mr. Vanderbilt's residence, where the party were met by the hospitable owner, his lady and daughters, and invited to partake of a splendid collation,—and after some time, the Rev. gentleman's party, augmented by the Island Star Division of the Sons of Temperance, with Monk's band, proceeded to the shore. The road was lined with people—principally Irish, who enthusiastically pressed forward to the carriage—which made way slowly—to shake hands with their beloved countryman. The worthy Father recognised several of his countrymen by their provincialisms as he passed along, and to one and to another said: "Ha! you are a Country Cork man;—you are Tyrone," &c. &c., and after making way, he arrived at the Marine Hospital, where he was met at the gate by Dr. Stewart, Physician to the Hospital, and the Medical Staff, and conducted to the Quarantine Hospital, it being cleaner and quieter than the others, and reached it a short time after the Sylph had arrived from New-York with the Aldermen and deputations.

Already, Robt. T. Haws, Chairman of the Committee of Arrangements, Ald. Kelly, President of the Board, and many others were awaiting him, and on his arrival, he was escorted to the wharf, the band playing "Garry Owen." Here he was formally received by Ald. Haws, who made an appropriate address.

This was responded to by Father Matthew, in a modest and feeling manner; he was then led on board the boat, and after several other addresses and replies, he was introduced to the company.

After leaving Staten Island, the Sylph glided up through the East River to let the distinguished visitor have a view of the shores of Williamsburgh, Brooklyn and New-York. After going up a considerable distance, she retraced her course, doubled the Battery—which was crowded—and went gaily up the North River, where he was much pleased with the view of the Hoboken fields on the Jersey shore. Here the Sylph turned again, and gliding back, landed at Castle Garden. During the excursion, the various objects of interest—the scenes, shores, ships, and the river boats, canal boats, &c., were pointed out to him, and he was much delighted with the fine dioramas, commercial prospects and excursion inducements that were presented to his gaze, and felt much obliged to the gentlemen who so kindly favored him by showing them to him. The Ashburton, the vessel Father Mathew came from Liverpool in, was in the North River, and had the Temperance flag flaunting from her mast-head. The Sylph and her charge was repeatedly cheered by other boats on her excursion.

Upon arriving at Castle Garden, a procession was formed at the landing and preceded by a band playing "Patrick's Day," and headed by the Chief of Police.

The scene presented here was most brilliant. All the vast assemblage which had occupied the Battery, and had, it would be supposed, exhausted their lungs in cheering on the approach of

the boat, now took up the gallery of the saloon and the benches, and here again the most enthusiastic cheering greeted the arrival of the worthy apostle; and upon his appearance on the platform it was redoubled with nearly incredible *furor* and continued so for some time. When the tongues not the wills of the people, for their action was all eagerness and enthusiasm, grew tired, His Honor C. S. Woodhull, the Mayor, having been introduced to Father Mathew by Alderman Haws, welcomed him to the city in a neat and happy address.

The procession was now formed outside, and Father Mathew being led to a barouche, he entered with the Mayor, but it was some time before a passage could be made, so dense was the crowd that pressed forward to shake hands or touch his clothes. After some time, the procession, consisting of all the Temperance Societies whose names were printed in the programme, together with the Hibernian Benevolent Burial Society, Sons of Temperance, Independent Order of Rechabites, and the various deputations, Boards, &c., in carriages, proceeded up Broadway to Chambers, through Chambers into Center, and entering on the east gate, passed in front of the City Hall, and made their exit through the gate in Broadway. Upon the arrival of the Rev. Father, the most enthusiastic cheers greeted him. He was conducted to the Governor's Room, and proceeding to the balcony, was introduced to the citizens assembled in the Park. The cheers on his appearance on the balcony were deafening, and continued so for some time. The Rev. gentleman said: "My dear friends, I regret exceedingly that I have not the strength of voice or energy to address you. I thank you from my heart for your kindness;" and after repeatedly bowing to the vast multitude he retired amid renewed cheers.

His reception in the Broadway Tabernacle, took place on Tuesday evening July 3d. Addressess were made by Rev. Dr. Cox, of Brooklyn, Rev. Mr. Marsh and others, and at the close of the exercises great numbers of persons rushed forward to shake hands with the distinguished guest.

## THE FOURTH OF JULY.

The usual parade in honor of the great National Anniversary was omitted this year on account of the prevailing epidemic. The places of business were generally closed in the city, and everything wore a holiday aspect. The beauty of the day and the appearance of the population called forth the admiration of the Tribune, from which we take the following paragraph:

"Never shone a brighter sun than that which dawned on the morning of the Fourth, inviting every glad, rejoicing heart to unite in the grand National Jubilee. As the day advanced, the sky put on its serenest aspect, and the earth seemed clad in a garment of glory and beauty, as if to present a fitting theater for the festivities of millions of exulting freemen. It was positive delight to breathe the elastic, delicious atmosphere, to bare the brow to the fresh Summer breeze as it came gently over the waters, and to share the luxurious feast of a bland and genial temperature which Nature had provided for all her children in honor of the Glorious Day. The harbors and rivers were alive with steamboats, carrying multitudes of our population to the shady retreats in the vicinity, and such joy and merriment and clapping of hands and ringing shouts as were sent forth by countless tribes of juveniles, mad with the largest liberty, showed that we live in a great country, and that our independence is secure. Toward nightfall a change came over the enchanting serenity of the atmosphere, and short, spiteful spits of wind threatened to close up the festive day with a surly, chilling rain. The obliging weather, however, got over its fit of the sulks, and before the hour came for the performances of the evening and the exhibition of the fireworks, the sky was all right, not a cloud too much was seen on its face, and the brightest of moons looked forth without a blush to see what rival brilliancies were preparing in this lower sphere."

**DISTRESSING ACCIDENT AT NIAGARA FALLS.**—An accident occurred at Niagara Falls on Thursday, the 22d ult., resulting in the death of two persons under circumstances of the most distressing character. A party consisting of Mr. De Forest, his lady, and three daughters, Mr. Charles Addington and another young gentleman, seven in all, left Buffalo on a visit to the Falls, and arrived about 8 o'clock in the evening of that day. The following graphic and touching account of what then occurred is from a correspondent of the N. Y. Courier and Enquirer, who received his information from the companion of Mr. Addington.

The eldest of the daughters was engaged to be married to Mr. A., and the youngest, Antoinette, was a little girl of six years of age. They arrived at the Falls about sunset, went down together and crossed over to Goat Island, and from thence to Luna Island, which lies still farther out in the river toward the Canada side. Here, within about 10 feet of the brink, and directly upon the edge of the hurrying mass of waters, A. and his betrothed stationed themselves. A little in the rear of these were my friend and the second sister, and farther back still Mr. De Forest and his lady. Little Antoinette was running around in high spirits, from one to another of the group, laughing and dancing in all the light-heartedness of childhood. The rest were conversing with peculiar vivacity and cheerfulness. The sullen mass of waters bearing onward heavily and irresistibly, the unchanging diapason of the descending torrent in its rocky contact, the dying beams of the sun silvering the illusive brink, and then the colder radiance of the moon tinging the restless foam, seemed to inspire an unusual flow of thought and feeling from all the party. It was nearly eight o'clock. They had conversed long and pleasantly. Little Antoinette was still dancing and playing as hard as ever. Her silvery laughter rang through the air, and her innocent gambols had brought many a smile to the lips of her parents. Soon, however, her father perceiving that she approached nearer to the river, warned her away and called her to him. Young Addington immediately turned round and said, "Never mind; I will see that she is safe." With this, in girlish playfulness and spite, she ran up behind him and pulled his coat. "Aha, you rogue!" said he. "I have you now; I will throw you over the Falls!" Taking her gently and playfully by the arms, he lifted her up and swung her out just over the water. Alarmed at her situation, she struggled while suspended at the farthest, and slipped from his hands! The instant she touched the water she was borne full six feet from the shore. Addington turned, spoke but a syllable to the horror-stricken girl beside him, and sprang after her, clasped her at the waist, struggled for a moment in the dark torrent, and then with the precious burden of his embrace, was hurled like a bubble from the brink!

**DR. V. P. COOLIDGE.**—In reference to the report that the body buried as that of Dr. Coolidge has been disinterred and found to be that of another person, the Lime Rock (Thomaston) Gazette says: "We have good authority for pronouncing it utterly false. A letter has been received by the officers of the prison of North Livermore, the place where Coolidge's friends now reside, saying that the excitement in that town was so intense that hundreds of citizens assembled for disinterring the body; a committee of seven were chosen to examine it, among whom were two physicians intimately acquainted with the subject in his life time, and they unanimously pronounced it that of Valorous P. Coolidge."

"An official statement of the whole affair is being prepared as we go to press. The full particulars will then be given, which will relieve the public mind and set this foolish matter at rest, and the authors of those malicious reports will probably receive their just deserts."

**EMIGRANTS.**—Three thousand five hundred foreigners arrived in New-York on Tuesday. Of this number, the packet ship Constellation brought nine hundred, the largest cargo of the kind that ever arrived at this city."

### Town and Country Items.

On Sunday night, with scarce twelve hours' notice, one of the largest public meetings we have seen assembled in this city for some time, was gathered at Canterbury's on Chartres street. The object of the meeting was to take the preliminary steps for the organization of a society, to exist as a permanent body, and in conjunction with similar societies which have been organized throughout the United States, to correspond with the Republicans of Germany, to cheer them in their struggles, and afford such substantial aid as can be extended. The larger portion of the meeting was composed of young and highly intelligent Germans, who manifested a degree of enthusiasm on the occasion that showed how powerful was the spirit which moved their deep and reflecting minds. In the great assemblage were also citizens of every other origin, native and adopted, and they were scarcely less ardent than their German brethren in their demonstrations of sympathy with the Teuton in his struggles for freedom.

[N. O. Picayune.]

**GOLD FISH IN THE HUDSON.**—The gold fish, originally from China, and hitherto chiefly known in ornamental ponds or glass globes in this country, has become quite naturalized in the Hudson River, near Newburgh. Fishermen have caught specimens from eight to ten inches long, both in the Hudson itself and in the mouth of Matteawan Creek, which empties into the Hudson near Newburgh. A few were thrown into the Creek about ten years ago, and they have so multiplied as to fairly stock the Creek and River in that vicinity.

**NOT PARTICULAR.**—A digger writing from the Sacramento to the N. Y. Times, thus discourseth on the subject of a wife:—You couldn't send me out one, could you? I mean a wife. If she's sum pitted with the small-pox even, I wouldn't care. The ordinaricest goods are valuable where there is none in the market. There's duzzens I woodent a looked at in the States, that 'ud now be thankfully received and no questions axed.

The Hon. George Bancroft, our minister at the Court of St. James, received the degree of Doctor in Civil Law, from Oxford University, on the 20th of June. Upon opening the Convocation the Vice Chancellor alluded to the distinguished persons who were to have the honorary degrees conferred upon them, and Mr. Bancroft and James Heywood Larkland, F. S. A., were then introduced to the Convocation by Dr. Bliss, the Registrar of the University, in a lengthy Latin oration, which was followed by the ceremony of conferring the degrees upon both of those gentlemen.

**EDITORIAL CHANGE.**—The *Univercelum* changes its name to *The Spirit of the Age*, and Mr. William Fishbough gives place to William H. Channing as its editor. This may perhaps be considered as the revival of the Harbinger, a paper which ought not to have died. Probably the readers of the *Univercelum* will not be losers, nor think themselves so. That paper has always had some incomprehensibilities to us, but it has been plainly the friend of reform and regeneration, and it will under Mr. Channing, be sure to keep on the track.—[Chronotype.]

**PROCLAMATION OF THE PRESIDENT.**—President Taylor has issued a proclamation recommending that the first Friday in August be set apart as a day of fasting, humiliation and prayer, that the Ruler of Nations may avert the ravages of the scourge now threatening to sweep over our country.

Madame Cavaignac, the mother of the General, died recently in Paris, of cholera. She was of advanced age, and was the widow of the celebrated Conventionist of that name. During her illness the President of the Republic several times sent one of his *Aides-de-camp* to make inquiries after her.



**THE NAVY YARD**—On the 4th inst. the coping stone of the United States dry dock was laid with appropriate ceremony; also the corner stone of a new engine house 300 feet long by 60 wide, three stories high and to be built of out granite. Com. McKeever and P. M. Wetmore, Esq. delivered appropriate addresses. About 1800 men are employed on the dock, the bed of which is 400 feet long by 120 wide; and the main chamber 256 feet by 30 broad on the bottom, 307 feet by 98 feet broad at the top. The least width is at the hollow quoins where the dock has 60 feet wide at high water line. The work was commenced in 1841, suspended in August 1842, and resumed in June 1844. The appropriations for it already amount to one million, six hundred and sixty five thousand dollars; about \$1,156,000 have been expended. It is expected that the dock will be ready for use on the first of January 1850.

**A COW WORTH HAVING.**—Mr. Geo. B. Brinckerhoff, of Owasco, made from one cow, five years old, the past spring, *eighteen lbs 2 ozs.* of butter for the week ending Saturday, June 30th. This quantity she averages during the Summer season. The Summer she was three years old she made eighteen lbs. per week, and she would have made more for the above week, but for the fact that three of the very hottest days were included in it. In flavor and color it was equal to any we ever ate, and we doubt if it be excelled by the celebrated Orange county butter. The cow can be bought for \$100. [Auburn Journal.]

Two New-Yorkers are busy in Vauxhall garden in London, erecting a most extensive pavilion, under which are to be four ten-pin alleys, in connection with an American bar, in which will be concocted all the various drinks of Gotham. The bill of fare is out, and among a list of names are cobblers, juleps, smashers, shoemakers, eye-openers, cock-tails, &c. &c. Its whole affairs are to be managed by real Americans, which will ensure the Cocknies, Simon Pures.

Judson, *alias* Ned Buntline, was severely beaten by Ex-Police Officer Ned McGown in Seventh street near Chestnut, Philadelphia, on Tuesday. Judson received several bad cuts about the head and was obliged to be taken away in a cab.

**HOW MUCH BRANDY.**—A correspondent of the Tribune comments upon the instructions issued by the Medical Council of New-York and the recommendation of "a little brandy and water." He asks "how much a little brandy and water is?" To which the Tribune replies that having a sort of outsider's faith in homoeopathy, he should advise three drops of brandy in a bucket of water, and that a spoonful of the mixture be put into another bucket of water; from which he thinks the patient might safely drink.

The Boston papers announce the death by consumption of MATTHEW L. PENNELL, one of the proprietors of the *Daily Bee*. Mr. P. died on Tuesday morning at the age of 33. He was one of the founders of the *Bee*.

**A GOOD USE FOR SUNDAY.**—We were told the other day that Mr. Congdon, cashier of the Mechanics Bank in New Bedford, last Sunday picked three pecks of Strawberries in his garden, and making the overseers of the poor find sugar, carried them to the Poor House, and gave its inmates a delicious feast. We mention the fact not to please him, but to stimulate others to follow his example.

There is a man in Illinois named Barrow, who has changed his politics so often, that he has now got the *sobriquet* of wheel-Barrow.

Judge Blythe, Collector of Philadelphia, under Tyler, died in Adams Co. Pa. on the 20th inst.

**STATE OF THE ATMOSPHERE, &c.**—We learn that an offer by Professor Ellet of the South Carolina University, to make experiments on a large scale, (at his own expense,) with a view to determine whether there is any peculiarity in the atmosphere, to which the prevalence of cholera may be ascribed, has been cordially accepted by the sanatory committee of the Board of Health. Some interesting results may be anticipated, from the well known scientific attainments of the professor.

*La Democratie Pacifique* declares that when Louis Philippe read Louis Napoleon's message, he exclaimed; "I am avenged."

#### CONTENTS OF THIS NUMBER.

Philosophy of Religion, - - -	17	Paterson Protective Union, - - -	28
Curiosities of Food, - - -	20	European Affairs, - - -	28
Piety of all Ages, - - -	21	Hibernian Eloquence, - - -	29
Welsh Marriage, - - -	22	Arrival of Father Mathew, - - -	30
English Parsonage, - - -	23	Fourth of July, - - -	30
Phonography, - - -	23	Accident at Niagara Falls, - - -	31
Peter's Pence, - - -	24	Town and Country Items, - - -	31
Revolution, &c., - - -	26	Poetry (The Winding Sheet, - - -	17
Woman; her position, &c., - - -	27	Freshness of the Heart, 17	

#### PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notices of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

**WILLIAM HENRY CHANNING.**

PUBLISHERS,

**FOWLERS & WELLS,**

CLINTON HALL, 129 and 131, NASSAU STREET,

New York.

PUBLISHED EVERY SATURDAY.

TERMS,

(Invariably in advance.)

One copy for one year, - - - - -	\$ 2 00
Ten copies " " - - - - -	15 00
Twenty " " - - - - -	25 00

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, JULY 21, 1849.

NO. 3.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

From Graham's Magazine.

### THE FIRE OF DRIFT-WOOD.

BY H. W. LONGFELLOW.

We sat within the farm-house old,  
Whose windows, looking o'er the bay,  
Gave to the sea-breeze, damp and cold,  
An easy entrance, night and day.

Not far away we saw the port—  
The strange, old-fashioned, silent town—  
The light-house—the dismantled fort—  
The wooden houses, quaint and brown.

We sat and talked until the night  
Descending filled the little room;  
Our faces faded from the sight,  
Our voices only broke the gloom.

We spake of many a vanished scene,  
Of what we once had thought and said,  
Of what had been, and might have been,  
And who was changed, and who was dead.

And all that fills the hearts of friends,  
When first they feel, with secret pain,  
Their lives henceforth have separate ends,  
And never can be one again.

The first slight swerving of the heart,  
That words are powerless to express,  
And leaves it still unsaid in part,  
Or say it in too great excess.

The very tones in which we spoke  
Had something strange, I could but mark;  
The leaves of memory seemed to make  
A mournful rustling in the dark.

Of died the words upon our lips,  
As suddenly, from out the fire  
Built of the wreck of stranded ships,  
The flames would leap, and then expire.

And as their splendor flashed and failed,  
We thought of wrecks upon the main,—  
Of ships dismasted, that were hailed,  
And sent no answer back again.

The windows, rattling in their frames—  
The ocean, roaring up the beach—  
The gusty blast—the flickering flames—  
All mingled vaguely in our speech,

Until they made themselves a part  
Of fancies floating through the brain—  
The long lost ventures of the heart,  
That send no answers back again.

O flames that glowed! O hearts that yearned!  
They were indeed too much akin—  
The drift-wood fire without that burned,  
The thoughts that burned and glowed within.

For The Spirit of the Age.

### "A NEW HEAVEN AND A NEW EARTH."

I choose a mystical title, but I do not intend to treat a mystical subject as will be seen as I progress.

By a new Heaven, I understand a new IDEA OF GOD.

The idea of God being the grand central or pivotal Idea, the all-embracing or unitary idea; as is this idea in the mind of Humanity, so is Humanity's conception of Heaven; or the hierarchical creation over which God reigns; of the laws by which this heaven is governed; of the series of intelligent beings which descend from God, the head or pivot, down to man, the last and connecting link with the animal kingdom; of the Destiny of these hierarchies of intelligences; of the cause of evil; of the action of Providence; of the function of matter, &c.

The nature of this idea determines the universal philosophy of Mankind, the theory which they entertain of the spiritual universe or heaven.

By a new Earth, I understand a new ORGANIZATION OF LABOR.

The activity of Man is the supreme or pivotal activity on earth, the intelligent, modifying and creative force.

As this activity is exercised by Humanity, so is the condition of the globe, of which Humanity is the Overseer, the director. The Labor of man determines the condition of the earth's surface, the development of the powers of nature, the state of the animal and vegetable kingdoms, and even the climates to a very great extent, as well as the magnetic system of the planet—in short, all the phenomena connected with the great organized and living body on which Humanity dwells, and of which it has the directing supervision, for the mind of Man is the Reason, the Science of Nature.

If we examine the condition of our globe, what a spectacle it offers to us! A sad and horrible spectacle truly! Three fourths of it are entirely neglected or devastated. Vast deserts, like leprous sores on the human body, have invaded the tropics; immense marshes, which generate poisonous magnetic exhalations, that create diseases like the Cholera, are scattered over its most fertile regions; beasts of prey prowl over the half of it, its sole inhabitants and possessors instead of man; the animal and vegetable creations are degraded and abused; the climates and the atmospheric system are deranged and vitiated—caused by the deserts at the equator, which engender an unnatural degree of heat, and the uncultivated state of the northern regions of the globe, Siberia, Tartary, and the northern parts of the American continent, which create an excessive degree of cold. In short, the earth is degraded under Man's present supervision, and living Nature groans under the scourge of his ignorance, his disorganizing action, or his neglect and idleness.

Nature requires that a new direction should be given to the activity of Man, that it should be applied in accordance with the end for which it was to be exercised. She demands, in a word, a new Organization of Labor, which shall guide man properly in fulfilling the noble function of overseer of the earth, which has been assigned to him.

If we examine the state of the moral world, deriving from the

idea of God, we find in it as much disorder, as in the material world. A hundred religions exist on the earth, all in hostility or conflict with each other; in each religion a hundred sects, also in a state of hostility and conflict. Out of this moral world descend into the minds of men fanaticism, intolerance, superstition, bigotry, or by reaction, scepticism, atheism, and universal negation. Races are divided; nations are divided; individuals are divided. The multitudes are reduced to spiritual servitude, and held in mental bondage; wars are fomented; inquisitions are instituted; the pile, the scaffold, are erected; sectarian jealousy, and hatred fire the minds of men, and disorder and anarchy reign in the moral world, as they reign in the material world.

This state of the moral world demands that a new idea of God should be deduced by the human mind, and that from this idea should be deduced a new conception of Man's nature, of his terrestrial Destiny, of the order of Providence, of the function of matter, and of the relation of Humanity to itself and to the universe.

Thus a new idea of God, and a new Organization of Labor, are the two supreme requirements of the present age. A reform in these two extreme spheres, the theological-industrial, the one spiritual and universal, the other practical and finite, sums up the reforms for which Mankind by their past progress are prepared, and which they now demand.

What is the source of our present system of theology? What is the source of the present organization of Labor? By examining their origin, we can judge somewhat of their truth and value.

The Theology which now governs the Christian world was elaborated and constituted during the decline of the Roman Empire, and in the dark and chaotic times of the Middle Age. So strong is the impress which the latter epoch gave it, that it may in truth be said to be, *the Theology of the Middle Age*. We are thus living under the dominion of an idea of God, generated or at least defined in one of the darkest and most troubled periods of human history. Can an idea, coming from such a source, be complete and perfect?

The present system of Labor is essentially the same, as that of Rome and the Middle Age. It is aimless, selfish, incoherent, purveying merely to individual wants or individual cupidity; not the instrument of the improvement and embellishment of the globe, and the developments of Nature's great harmonies. Servitude and constraint, are the basis of it as of old; the stimulus of want and starvation has replaced the stimulus of the lash, and the tyranny of capital has replaced the tyranny of the master.

Protestantism in the religious sphere, and the wages system, and free competition in the industrial sphere, have somewhat changed the theology and the organization of Labor of the Middle Age, but only on the surface, not radically, or in their essential natures. It is a *radical* reform which this nineteenth century demands; and for which a long initiation of the modern notions, in science and industry, has at length prepared them.

This compound reform will be violently attacked by the partisans of the old notions of Theology and Labor—by those whose habit of thought, and whose interests have become identified with them.

A new organization of Labor, or an industrial reform, will be attacked by the idle rich, who wish to live in ease without toil, and by those whose ambition is directed to the accumulation of wealth through speculation, and the spoliation of the producing classes; in a word by the capitalists, bankers, traders, and the rich generally.

A new idea of God will be attacked by the Authorities of the earth, the kings and the aristocrats, who base their arbitrary sovereignty upon the idea of the arbitrary rule of the Universe by the God of the middle Age, by whose grace they claim to

reign; by those who believe that they have secured their salvation, and escaped damnation by their service of the God of vengeance of the middle Age, and by a large majority of those whose faith is already formed, and who can not think a second time upon so universal a subject.

But in spite of the formidable opposition of these classes, who wield the wealth and the power of the world, the dollars and the bayonets, and to a very great extent public opinion,—a neutral power of terrible resistance, yet Humanity is progressing toward, and must arrive at a new idea of God, and a new organization of Human Labor.

In Europe, where the old systems of theology and labor have worked out their ultimate effects, the temples are deserted, and the toiling millions are sunk in hopeless destitution, and misery. Man can not thus live in doubt and utter destitution, and a new idea of the Universe, and of his own destiny, and a new mode of activity have become so imperiously necessary, that if not obtained, society will be convulsed to its center, and we shall witness a series of revolutions greater than any of which history has preserved the record.

Let us examine briefly a few of the leading features of the present system of Theology, and the Organization of Labor.

God, according to the idea which the Middle Age formed of him is a *pure spirit*. Being a pure spirit, matter is consequently something extraneous to him, and in opposition to him; it is the evil principle, the cause of evil in the universe. Hence, as a natural consequence, our earth has no high Destiny in itself to attain: no great function to perform; it is a mere abode of misery and degradation, a place of evil, a temporary passage for Man, on which he is to go through trials and a probation that are to prepare him for an ultimate and his real existence.

No high and noble life is to be realized on this degraded scene. Nature can never be molded into a sublime material harmony, which shall serve as a basis of an equally sublime social or spiritual harmony, to be realized by the full expression and development of the human soul, and which would fit our globe, and the Humanity upon it to become a part of the kingdom of heaven. This fatal doctrine cuts short the idea of terrestrial progress and improvement; denies any permanent Destiny for man or earth, places no great object before the Race to labor for and leaves it to drag through a miserable existence, striving merely to secure a future life, in which it can enjoy that happiness, which is refused it in the present one.

Having condemned matter and the earth, there was logically no alternative left but to make this terrestrial world a mere place of trial and probation, and such is the destiny which our Theology assigns to it. When the mind takes error for its basis, it is sure to meet with contradictions at every step, and then to overcome them, it retreats into the regions of faith, where reasoning is prohibited, and it proclaims that an inscrutable mystery shrouds the questions which it can not solve. Let us examine one of these contradictions. God as our Theology informs us, placed man on earth to go through a series of trials by which he might gain an eternal and happy life. But with equal authority, it informs us that nine-tenths of men go to hell, and are forever damned.

This is the most glaring of contradictions; God is represented as having failed in adapting his means to the end he wishes to attain. He has called into existence a being whom he might have left uncreated, and has placed him in a world where he is surrounded with temptations which he has not the power to overcome, and he sinks into everlasting perdition. Thus God attains neither his own end nor the happiness of man. Better were it that our earth had never been created, than that such a snare for souls should exist in the universe.

The fall of Adam, and the depravity entailed upon his posterity, is no answer; it simply shows that the experiment of God

plan of salvation through temptation, failed with the first man on whom it was tried.

The free will awarded to man is no answer. The conditions which this earth imposes upon him; the aridity of the soil, the difficulty of production, the severity of the climates, &c., so operate upon him that he is not free to feel and think as he chooses. Besides man can no more control arbitrarily the sentiments of ambition, friendship, love, than he can control the demands of his stomach or the color of his skin. Can the mother love her child or not, as she chooses? Can a man be ambitious or unambitious as he wills? Our free will and independent action exists only within a certain circle, and in this circle, we can only combat one passion or sentiment by another. Thus free will is not absolute, but relative, and is no sufficient answer.

The fact that one man in ten can so control his nature as to live up to the standard of morality, of this or that sect, and thus, as is presumed, secure his salvation, is no proof, for exceptions only confirm general rules. Besides the science of man teaches us that the passions and attractions are distributed to men, so as to direct each in the fulfilment of a special function assigned him in the great work of human Destiny on earth, and it is only one man in ten who possesses that class of faculties, which enable him to control these passions of which the present systems of morality demand the suppression or restriction, and the action or satisfaction of which is considered vicious or sinful.

Let us examine some other popular views which are held of the Supreme Being. Our Theology in teaching that God is a pure Spirit, limits him, and renders him finite, for the material Universe being eternal to him, and he, not embracing all the phenomena of creation, is not infinite. This limitation of God leaves an immense field open in creation to the reign of that which is not divine, to the reign of disorder and evil; our earth belongs to this latter reign. But as there must be some method in disorder, otherwise it would not be complete, a personality is created to preside over the reign of evil in the universe, and Satan, a kind of inverse Divinity, is placed over the material creation. Thus we come back to the existence of two eternal and permanent principles in the Universe; a good and an evil Principle; the permanence given to the latter, its influence and extent have prevented the human mind from comprehending the great problem of the *cause of evil*, and in not comprehending it, it has not been able to bring it to a close on our earth.

The theology of the Middle Age makes God a God of wrath and vengeance: it attributes to him a pure spirit, the creation of a material hell where the wicked are punished eternally, that is, as regards time, infinitely. This is in God vengeance without mercy or pardon, an infinite vengeance and hate, and infinite vengeance and hate in the Divine Mind, would be absolute evil. Evil is in truth but temporary and relative, and it is only thus that we can comprehend it. A fire which burns and causes suffering, i. e., which is evil for a time, may produce good in the end; it has a use, and we can conceive it to be necessary. But if the fire was to burn forever, and to produce suffering eternally, with no other end than to produce suffering, then it would be absolute evil, which the mind can not comprehend, and declares impossible. God may punish for a while, and for the good of his creatures, but if this punishment were to be eternal, and its end was only to cause the creature eternal suffering, it would have no end in view but suffering, which is not an end, for it satisfies no combination of reason, no sentiment of the soul. In attributing to God eternal punishment, we attribute to him eternal hate, which would cause Him perpetual suffering, which is another absurdity.

These examples of the absurdities which flow from the Idea of God which we have received from the middle Age, show the necessity of a new Conception of the Supreme Being, and as a consequence of all the secondary truths which belong to that conception.

The absurdities in the practical sphere of human interests, which flow from the present Organization of Labor, are as great as those which flow in the religious sphere from the existing idea of God. Let us examine some of them.

Under the present Organization of Labor, the producing classes who create the wealth of the world, possess comparatively none of it, and live in poverty, while the non-producers and idle rich, revel in luxury, and absorb the entire capital of Society.

The right to Labor,—that is, the guarantee of employment the opportunity to produce,—which is the first right of man, as it is the means of existence, does not exist in our present industrial system, and thousands of the laboring classes die annually of immediate or slow starvation, because they are refused employment, by which they could not only sustain themselves but add to the wealth of Society.

Credit is in the hands of capitalists and speculators, who makes use of their reputation to take interest upon the notes or obligations of others, while they give none on their own, which is a gigantic tax upon the industry of a country; they refuse credit to Labor, while they grant it to those who speculate in labor or its products, and they can at will entirely withhold credit, thereby paralyzing production, when there is a want of labor on the part of the producers, and a want of its products on the part of consumers.

Commerce, the function of which is to effect exchanges of the products which labor creates, and which should be carried on in the interest of production, has become the master of labor, controls it, and takes one-half its products for the minor function of exchanging them. Commerce has usurped a power which should never belong to it: it has become the tyrant of Labor, stimulates and depresses it at will, dictates to it terms, and by being able to refuse to effect exchanges, that is to make purchases, it can stop any branch of Industry, and reduce those engaged in it to starvation. It can thus prevent, as it daily does, different classes of producers, who want each other's products, and whose interest and desire it is to exchange them, from effecting such exchanges. Can anything be more absurd than such a mechanism?

Capital, which is nothing but *accumulated Labor*, the elder brother of Labor, is in conflict with it, and by the power which it exercises, can subject it at all times to its control. Capital is in the same position to Labor as a besieging army is to a city, from which it has cut off all supplies, and which it thus forces to surrender at discretion by starvation. Labor has no fund laid upon which it can live; capital has such a fund and can wait. If Labor does not choose to submit to the terms of capital, the latter can refuse to employ it, withdraw from it all means, and starve it into obedience.

We would continue these illustrations, but the few are sufficient to show that in the great work of production, which is by far the most important sphere of human activity, all is incoherence, spoliation, legal fraud, selfishness, antagonism, hatred, oppression, with their natural results, poverty and ignorance.

Let thinking minds reflect upon the condition of the world, and they must see that Mankind require a new philosophy for the enlightenment and direction of their intellectual activity, and a new mechanism for the application of their physical activity. I have called the one a new idea of God, which idea is the pivot of all Philosophy, and the other of a new Organization of Labor, which sums up all modes of man's material activity. With this new Idea, and new Organization, mankind will change radically their condition, and create for themselves a "new Heaven and a new Earth."

A. B.

Whatever thou beholdest, doth presiding nature change, converting one thing into another, so that the world is ever new.

From the Desatur.—Persian.

## THE PIETY OF ALL AGES.

THE BOOK OF THE PROPHET, THE GREAT ABAD.

[CONTINUED.]

\* \* \* \* \*

61. In the name of Lareng!

Mesdam separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body, or anything material, indivisible and without position, by which he attaineth the glory of the 1 Angels.

<sup>1</sup> Note by Mulla Firuz. In the 61st verse, some words of the translation seem to have been omitted or mistaken by the transcriber. Wherefore, the humble Firuz, according to the best of his poor understanding, has rendered the translation conformable to the text, and inserted it above: the original translation is as under. "In the name of Yazdan. The mighty Yazdan selected Man from the other animals, and by giving him a glorious Soul, which is an independent substance, and free from matter and form, indivisible, not having position, without a body, and of which it can not be predicated that it has a body without beginning and without end, unbounded and immense, and in it is contained the excellence of the Angels.

62. By His knowledge He united the Soul with the elemental body.

63. If one doth good in the elemental body, and possesseth useful knowledge, and acts aright, and is a Hirtasp, and doth not give pain to harmless animals.

**Persian Note.** The name Hirtasp is applied to the worshipper of Yazdan who refrains from much eating and sleep from the love of God.

64. When he putteth off the inferior body, I will introduce him into the abode of Angels, that he may see Me with the nearest angels.

65. And if he be not a Hirtasp, but yet is wise and far removed from evil, still will I elevate him to the rank of Angel.

66. And every one according to his knowledge and his actions, shall resume his place in the rank of Intelligence or Soul, or Heaven or Star, and shall spend eternity in that blessed abode.

67. And every one who wisheth to return to the lower world, and is a doer of good, shall, according to his knowledge, and conversation, and actions, receive something, either as a King, or Prime Minister, or some high office, or wealth.

68. Until he meeteth with a reward suited to his deeds.

**Commentary.** He says that he will meet with an end corresponding to his actions in his new state of exaltation. The prophet Abad, the holy, on whom and on his faithful followers be the grace of Yazdan, enquired, O Merciful Judge, and O Just Preserver! Virtuous Kings, and Rulers, and the mighty are attacked by diseases in their bodies, and of grief on account of their relations and connections, and so forth. How is this, and wherefore? The Lord of the World, the Master of Existence made answer:

69. Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

**Commentary.** It must be remarked that when any one has first done evil and next good, and has entered into another body; the Granter of desires, in this new state, grants him his desires: and moreover, in conformity to this justice, makes him suffer retribution for his offence; and suffers nothing to pass without its return. For, should He omit any part of the due retribution, He would not be Just.

70. In the name of Lareng!

Whosoever is an evil-doer, on him He first inflicts pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being sub-

jected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.

**Commentary.** Observe that he says that every joy, or pleasure, or pain that affects us from birth till death, is wholly the fruit of past actions which is now reaped.

71. The lion, the tiger, the leopard, the panther and the wolf, with all ravenous animals, whether birds, or quadrupeds, or creeping things, have once possessed authority: and every one whom they kill hath been their aider, or abettor, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals, are now punished by their own masters.

72. In fine, these Grandees, being invested with the form of ravenous beasts, expire of suffering and wounds, according to their misdeeds: and if any guilt remain, they will return a second time, and suffer punishment along with their accomplices.

**Commentary.** And meet with due retribution, till in some way their guilt is removed; whether at the first time, or the second time, or the tenth, or the hundredth, or so forth.

73. In the name of Lareng!

**Commentary.** The Lord of the World speaks thus to the great prophet Abad:

74. Do not kill harmless animals, (1 Zindbar) for the retribution exacted by the Wise on their acts is of another sort; since the horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life, were men who imposed burdens on others unjustly.

**Persian Note.** 1 The Zindbar are the harmless animals that do not destroy others; such as the horse, the camel, the mule, the ass, and others of the same kind.

75. If any one knowingly, and intentionally kill a harmless animal, and do not meet with retribution in the same life, either from the unseen or earthly ruler, he will find punishment awaiting him at his next coming.

76. The killing of a harmless animal is equal to the killing of an ignorant, harmless, man.

77. Know that the killer of a harmless animal is caught in the wrath of Mesdam.

78. Dread the wrath of Dai. (God.)

79. In the name of Lareng!

If a ravenous animal kill a harmless animal, it must be regarded as a 1 retaliation on the slain; since ferocious animals exist for the purpose of inflicting such punishment.

<sup>1</sup> **Persian Note.** It is a punishment on the animals killed, and an atonement for blood spilt, and a retribution for the deeds of the slain.

80. The slaying of ravenous animals is laudable, since they in a former existence, have been shedders of blood, and slew the guiltless. The punisher of such is blest.

**Commentary.** For to punish them is doing good, and walking in the way of the commands of the great God. Wherefore we perceive that he enjoins ravenous animals to be put to death, because to be killed is their punishment.

81. In the name of Lareng!

Such people as are foolish and evil-doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds.

82. And such as possess illaudable knowledge and do evil, are enclosed in the body of minerals.

83. Until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body: and according as they act in it, they again meet with retribution.

84. In the name of Lareng!

If a man be possessed of excellent knowledge, yet follow a wicked course of action, when this vile body is dissolved he doth not get another elemental body, nor doth his soul get admittance into the upper abode, but his evil dispositions becoming his tor-

mentors, assume the form of burning fire, of freezing snow, of serpents, dragons, and the like, and inflict punishment on him.

85. And far from the happy abode, and from Mezdram, and the angels, and from a material body, he broilth in tormenting flame; and this is the most horrible stage of Hell.

*Commentary.* He next addresses the Holy Abad:

86. Say thou, May the Lord of Being preserve thee, and thy friends from this great torment.

87. In the name of Lareng!

When hungry and sleepless you fix your heart on the Lord of Being, separating yourself from this elemental body, you see the Heavens, and the stars, and the angels, and God.

88. Again you return to the material body: and when this lower body is dissolved, you once more reascend to that high which you have surveyed, and remain there forever.

89. In the name of Lareng!

In prayer, turn to any side; but it is best to turn to the stars and the light.

*Commentary.* He says, that, to that Being who is without place you may pray in all directions; and that the prayer is good whithersoever you turn in praying to Him: but nevertheless it is best to pray toward the stars and light, and that prayers made toward the stars and celestial luminaries are most acceptable.

## A MAN WHO NEVER SAW A WOMAN.

From "Visits to Monasteries in the Levant," a very entertaining book of travels, by Robert Cruson, we make the annexed extract:

"He was a magnificent looking man, of thirty or thirty-five years of age, with large eyes, and long black hair and beard. As we sat together in the evening in the ancient room, by the light of one dim brassen lamp, with deep shades thrown across his face and figure, I thought he would have made an admirable study for Titan or Sebastian del Piombo. In the course of conversation, I found that he had learned Italian from another monk—having never been out of the peninsula of Mount Athos. His parents, and most of the inhabitants of the village where he was born—somewhere in Roumelia, but its name or position he did not know—had been massacred during some revolt or disturbance. So he had been told, but he remembered nothing about it; he had been educated in a school in this or one of the other monasteries, and his whole life had been passed on the Holy Mountain; and this, he said, was the case with very many other monks. He did not remember his mother, and did not seem quite sure that he ever had one; he had never seen a woman nor had he any idea what sort of things women were or what they looked like. He asked me whether they resembled the pictures of the Panagia, the Holy Virgin, which hang in every church. Now those who are conversant with the peculiar conventional representations of the Blessed Virgin in the pictures of the Greek Church, which are all exactly alike, stiff, hard and dry, without any appearance of life or emotion, will agree with me that they do not afford a very favorable idea of the grace or beauty of the fair sex; and that there was a difference of appearance between black women, Circassians, and those of other nations, which was, however, difficult to describe to one who had never seen a lady of any race. He listened with great interest while I told him that all women were not exactly like the pictures he had seen, but I did not think it charitable to carry on the conversation farther, although the poor monk seemed to have a strong inclination to know more of that interesting race of beings whose society he had been so entirely debarred. I often thought afterwards of the singular lot of this manly and noble looking monk; whether he is still a recluse, either in the monastery or in his mountain farm, with his little moss-grown chapel, as ancient as the days of Constantine; or whether he has gone out into the world, and mingled in its pleasures and its cares."

## THE IMITATION OF CHRIST.

In an English paper we find the following extract from a work by Francis William Newman, formerly a fellow of Balliol College, Oxford. It is quoted as showing the "heterodoxy which is making such wholesale ravage in that ancient seat of Church and State orthodoxy." If Oxford never spoke worse nonsense its crumbling would be a greater subject of pity. [Chronotype.

"From childhood we hear it repeated, until it seems an axiom, that the human life of Christ is the pattern which we are practically to imitate; yet the moment we in good earnest attempt such imitation, we are beset by the most embarrassing difficulties. We find that his vestments will not fit us; his shape cannot be ours. The figure of him sketched out before us, in part, fully painted up, but evidently inapplicable in our case far more of it is left blank, so that we have to fill it out with imaginations. On this whole matter men willingly delude themselves; there is a great fiction which they dread to have unveiled; and it may be impossible to allude to broad matters of fact, without giving very grave offence. However intense one's conviction, common-sense or humility forbids (for example) to stir the bad passions of men invested with power by publicly denouncing them as hypocrites blind guides, whited sepulchres, to speak at men's hearts, instead of answering their words, to use enigmatical and paradoxical expressions, which offend and confuse the hearers, and then withhold public explanation of them purposely to encounter the malice of the unjust, and lay down one's life by self-chosen martyrdom. Grant that these things were all right in *Jesus*; still we discern and feel that they would be all wrong in us. And if in none of them we can follow him, it is equally doubtful whether we should wisely imitate him by spending whole nights on the mountains in prayer, or forty days in fasting. In short, the more every detail is pursued, the more absurd it appears to propose his conduct (in deed, in word, or in its inward plan,) as a pattern for ourselves. As to the spirit of his conduct, in contrast to the letter, no book can tell it to us, if our own hearts do not; and even as to outward things, numberless points will day by day present themselves, on which we are left to guess how he acted or would have acted. For instance, is it really true that he never laughed? This question goes deeper than it first appears. Let the image of Puritanical constrained gravity be duly considered, and we shall see how pernicious it is to imitate one to whom laughing may not be ascribed. Nay, but in our whole conception of reverend names an illusion floats over our minds. Those who admire Paul in Raffael's cartoon, might perhaps despise him in a mean unpicturesque garb, especially if they found him short in stature, stammering, or sore-eyed, with nothing romantic about him. Exactly as we refuse to imagine him of vulgar appearance, so do we shrink from the idea of his hearty sympathy with a jocular expression or act; yet it would be rash and gratuitous to maintain that Paul could not laugh with the same geniality as Luther. These are not matters which we could expect to find recorded; yet whatever may be said concerning their dignity, to conceive rightly of them is very important. A sober view of human life shows that to proscribe the jocular side of our nature would be a blunder as grievous in its way as to proscribe love between men and women; though in this last point again we see, that neither Christ nor Paul is an example to men in general. True religion wages no abstract war against any part of man, but gives to each part its due subordination of supremacy, and breathes sweetness and purity through all. There are times and places when we *can* not, as well as *may* not, laugh; but it is by no means the highest state to stifle laughter. That rather belongs to the stiff precisian, who fears to betray something false within him, and habitually wears a mask, lest his heart be too deeply exposed; while the truehearted fearlessly yields to his impulse, and no more wishes to hide it from the All-seeing eye, than a child would hide his childish sports from the eye of a father."

## MARIA EDGEWORTH.

Miss Edgeworth, the author of *Helen* and a host of very popular works of fiction, died at her residence in Ireland, on the 21st of May. She had reached a very advanced period of life and died after a few hours' illness. Her life was extended over eighty-three years, a period unparalleled in the world's history for the importance of its political events and its great progressive discoveries and improvements; and in all the elements of a proud civilisation. She was old enough at the time of the American revolution to notice the lights and shadows that flitted across or dwelt upon the minds of the patriots of that day, and to sympathise with them in their hopes or to mourn with them in their despair. She was of woman's age when the revolutionary movements of France started the conservatives of Europe from their visions of repose. She watched the progress of the scenes in that greatest and saddest of all historical dramas with feelings of the liveliest interest, and was a witness of all those alternations of hope, revenge, and despair which the French revolution excited in the bosoms of those who lived contemporaneously with its extraordinary developments. The wars of Napoleon and all the thrilling events of that convulsive period in European history were noticed by her and made a deep impression on her mind. The progress of science and art within the period of her life far transcends in its importance to humanity all the discoveries of any preceding century, with the solitary exceptions of the discovery of the art of printing and the mariner's compass. Within that period too have lived and died a large number of men whose names are as fixed stars in the firmament of fame, many of whom the deceased novelist saw and knew, and of all of whom she had formed definite opinions. What an immense storehouse of interesting memories the mind of Miss Edgeworth must have been, with its reminiscences of thousands of persons, hundreds of events, and a host of discoveries and improvements in every art and science that illustrate and advance the economy of life.

Maria Edgeworth was one of the most gifted women of her day. Among the brilliant and remarkable who lived contemporaneously with her, she had very few equals. As a novelist she acquired a great reputation by her earliest works; a reputation which she sustained undimmed and undiminished through the vicissitudes of nearly three score and ten years. Her works are among the standard works of English literature. The Misses Porter and Miss Edgeworth commenced their literary career at nearly the same time, and all of these brilliant and distinguished ladies lived beyond life's usual span to receive the tributes and respect of the grand-sons and grand-daughters of those who cheered them on in the commencement of their literary careers.

The period embraced within the life of Maria Edgeworth was also remarkable for the number of women who turned aside from those domestic pursuits which are so considered as affording the only legitimate sphere of woman by fops and fools and dedicated themselves to literature with all its exhausting duties and luxurious compensations, cheered by dazzling hopes and by dreams of fame and the certainty of a consecration in the world's heart. In prose fiction, in poetry, in history, in science, and in many of those abstruse studies which require the devotion and tax the powers of the most vigorous minds, the last four score years have seen a succession of women with whom the Sapphos and the Aspasiases of the ancient world are unable to stand even a respectable comparison. Among these eminent women, she whose form has recently vanished from human vision into the shadow of death was one of the most gifted and admired, and many years may come and pass away before another in whom all those graces of heart and mind for which she was remarkable will be united in the same beautiful proportions.

The writings of Miss Edgeworth are distinguished by all those qualities of thought and feeling which are necessary to render the labors of genius imperishable. She has afforded great pleas-

ure and instruction to tens of thousands of readers of several successive generations, and she will instruct and delight many generations as yet unborn. The influence which such a person exercises over the human mind is incalculable. Who can tell how many "rooted sorrows" have been forgotten, how many hours have been filled with delight, how much affliction has been softened, how many good resolves have been fortified by the works of Maria Edgeworth! She lived long enough to learn what estimate posterity will place on her labors, for, long before she descended to the tomb, criticism had pronounced its irrevocable judgments on her works, and eminent judges have assigned to her a high position among the classic writers of the English tongue.—LOUISVILLE JOURNAL.

## ESTIMATE OF THE AMERICAN CHARACTER.

The following attempt at analysis of the American character is taken from the Rev. Dr. Dixon's "Methodism in America." It strikes us as being the best and most philosophical attempt in that direction that we have met with from the pen of a foreigner:—"It is then, an undoubted fact that the American people do pay great regard to religion; and as this, like everything else, is with them a personal and not a conventional concern, it is all the more energetically promoted. It seems a principle of Americanism, that the obligations of our nature are untransferable. An American never dreams of putting his social or religious obligations into commission. He never considers himself as having denuded himself of his responsibilities, when he has given his vote for a president, and taken his share in constructing a government. Even his political duties are not, in his own estimation, put in abeyance by these transactions, much less his moral and religious. He does not expect the government to serve God for him, or to take into his hands the task of publicly providing for that conservation of morality and religion which he knows can only be secured by personal exertions according to the American ideas, the state does not consist of public functionaries, whether civil or ecclesiastical, but of the people. The souls and bodies of the population unitedly constitute the state; not a function, not an office. In the state making provision for this, or the other, the American would include himself. He has no notion of public men taking his place and relieving him of the burden of his own intelligence, conscience, humanity. This is a living power. It is refreshing even to look upon a true and real American, with his swinging gait, in the full consciousness of his manhood. There is something even in his appearance different from other people. It is not recklessness, not rudeness, not isolation, not misanthropy. Nothing of this sort is seen. And yet there is an air of perfect independence and freedom, consciousness of strength and power, repose in the midst of his activity, calmness and dignity with profound emotions. An American, more than any character it was ever my happiness to study, looks like a man who is sensible that he carries his own destinies about him; that he is complete in himself; that he is a self-acting, self-moving intelligence; that he has to shape his own course and become the architect of his own fortune. He does not seem to be looking without to catch the chances of some stray events by which to fashion his life; his thoughts are steadily fixed upon strengthening his own resources, and he is always laying in a stock for the voyage he is upon. The effect of this is to produce (I hardly know what to call it,) a rotundity—a fullness—a completeness of manhood—not seen in other societies: and to those who do not comprehend him, or who have only been accustomed to the fawning flatteries—and as false as they are fawning—of other nations, all this is extremely offensive."

Maintain an even deportment; for as the soul shines through he countenance, so let dignity animate and rule the frame.



## SLAVE VESSELS.

We extract the following from a curious work entitled the *African Blockade*, by Commodore Forbes, R. N., who was captain of H. M. S. Bonetta, one of the squadron stationed on the West Coast of Africa for the suppression of the slave trade.

In May, the steam trader, *Maid of Isley*, belonging to a brement merchant of Sierra Leone, being engaged in landing rice for the slave merchants of gallinas (under the British flag), was mistaken for a Brazilian steamer, and her crew reported that 1,200 slaves were sent alongside in six boats, but pulled on shore as soon as the mistake was discovered. These are the same boats that Don Luiz sent for the prize crews, and fully capable of holding 200 slaves each. They are rowed by forty men, whose seats are so high that a man can walk underneath. On the slaves being received, the largest men are picked out (if not sent with bad characters) as head men, and these, dividing the slaves into gangs, according to the size of the vessel, of from ten to twenty, keep them in order. The slave deck is divided into two unequal parts, the greater for the men, the other for woman and children, and between the sexes no communication takes place during the voyage.

The stowage is managed entirely by the head men, who take care that the largest slaves shall be farthest from the ship's side, or from any position in which their strength might avail them, to secure a larger space than their neighbors. The form of stowage is, that the poor wretches shall be seated on the hams, and the head thrust between the knees, and so close, that when one moves the mass must. In this state, nature's offices are performed, and frequently, from the maddened passions of uncivilized men, a fight ensues between parties of two nations, whose warlike habits have filled the slave-ship—like prisoners, each to the other's ruler, and all sold to the same factor. In one instance, a brig, the *Isabella II.*, taken by H. M. S. Sappho in 1835, had been chased of the coast for three days, and when the hatches were opened, starvation had maddened, and assisted by a regular battle between the Aboos and Eboos, had destroyed 200 human beings. This state of misery works, in a measure, its own cure. Fevers and cutaneous diseases, consequent on the crowded state of the deck, carry off sometimes hundreds, and leave to the survivors, at least room enough.

In the West Indies, vessels taken from Africa offer a most deplorable picture, many of the slaves being in dreadful agonies, from a loathsome cutaneous disease, yclept the *kraskras*. It commences like the itch, between the fingers, &c., but, unless checked, it runs into ulcers of enormous size, and, from extreme irritation, often proves fatal. Should a mutiny break out, the cowardly nature of the dastards employed at once breaks forth frequently decimating the whole—hanging some, shooting others, and cutting and maiming just sufficient to hinder a recurrence on board, and yet not to spoil the sale of the *article*. Sometimes fear quite overpowers the slaves, as will appear in the following account of a mutiny, given by the captain of the *Curioso*, (prize to H. M. S. *Amphitrite*, in May, 1848,) to Lieutenant Strickland the prize officer. This mutiny had occurred on a previous voyage. The state of the vessel was this: Slaves, 190 men, crew, captain four whites and a black steward. The latter managed to convey, unseen, the only four cutlasses, together with three razors, to the slaves. At 3 in the morning, lying ill with the fever, he heard the slaves breaking out of the hold. Arming himself with a knife, he rushed on deck, and meeting the negroes on a narrow part of the deck, fought until the knife broke. Seizing another, and assisted by three white men, the fourth having been killed, the combat remained undecided until one of the white men found a loaded musket, with which he soon cleared the decks. Daylight revealed a horrid sight. As many as sixty-seven of the slaves lay bleeding or dead; in a word the deck, was a perfect scene of carnage. All the survivors were put below, and for the rest of the voyage, none allowed to appear

on deck. Food and water were handed through the iron gratings of the hatchways. The slave is fed twice a day; in order to give room, one-half are allowed on deck. At the hour of the meal, they are ranged into messes, and when all is ready, at a signal from the head man they commence. The food consists of either rice, *calbancies* (a kind of bean) or *farinha* (the flour of the cassada, a species of potato,) boiled. As a relish to those are either salt pork, beef, fish, chillies, or palm oil, in small quantities. After each meal, they are made to sing, to digest the food, and then the water is served out the fullest nominal allowance is one quart daily, though seldom more than a pint is given. The modes of administering this necessary support of nature are various. The most extraordinary, is the introduction of a tin tube to the cask and allowing each slave to have the use of it for a certain time, whereby it is said a little water is made to go a great way.

## PAT'S NOTION OF THE FUTURE STATE.

It is to be apprehended that the notions of many in Christendom are not a great deal more just, or elevated than appears in the following case which occurred on the frontiers of Maine,—between Jemmy McGee and Pat McGarlin.

Pat being called to visit his neighbor Jemmy McGee, and hear his last words of farewell before "shuffling off this mortal coil," he donned his best suit of clothes, smoothing his usual cheerful phiz into unusual gravity, and made his appearance at the bedside of his old friend. Upon meeting him, Pat exclaimed:

"Well Jemmy I understand the doctors have given ye up."

Jim—"Yes Pat, it's over wid me."

Pat—(after a pause,)—"Well Jimmy, ye haven't been a great sinner,—ye'll go to the good place."

Jim—"Oh yes, Pat—to be sure I stole some of the government timber."

Pat—(taking Jemmy's hand, and assuming a diplomatic air,)—"Well, farewell to ye; when ye reaches the good place tell them you're well acquainted wid Pat McGarlin."

Here Pat started for the door, but, as if suddenly thinking of Jemmy's dishonesty in stealing the government timber he wheeled around to his friend, and seriously and earnestly exclaimed—

"But Jimmey, if anything happens to ye that ye should go to the other place, jist tell them ye don't know a divil a word about me."

SALT.—Let us consider for a few moments, the great blessing which salt has been to mankind—not merely in the zest which it gives to the greatest delicacies and to the coarsest diet; but also from the various wonderful properties which it possesses and which have caused its application to an extent almost improbable. Its anti-septic properties are such, and it has been so successfully applied to provisions, that meat, butter, and all that without it would be most perishable, are sent to all quarters of the globe in a state of complete preservation; from its anti-septic and resolvent properties it is of unspeakable value in medicine, into which it enters largely; and its internal and external use is considerable. It is extensively used in a great variety of manufactures. The farmer also reaps considerable benefit from its use; he now finds that the worms and gnats, so injurious to his crops, are quickly destroyed by salt; and that is the most effectual remedy which can be used to eradicate thistles from the ground; its use as a manure is well ascertained, it has been long known as such to the inhabitants on the coast of Hindostan and China, who use no other than the seawater, with which they sprinkle their rice-fields in the interior; they sprinkle the land before it is tilled with salt—a practice which has always been followed by the most beneficial results. Cattle have been found to thrive so well, by salt's being mixed with their food, that the salting of hay has become very general.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, JULY 21, 1849.

## REVOLUTION—REACTION—REORGANIZATION.

## NUMBER TWO.

In our last number, we tried to do justice to the party of Revolution; to-day let us enter into the position of their opponents, and penetrate if we may to the very heart of the party of

## REACTION.

When one considers how complex, vast, numerous, are the problems, flung pell-mell before Christendom to-day for instant solution, he surely need not wonder to see dread depicted on men's countenances. In the hurricane, the West India planter closes his heavy shutters and sits in the dark till the winds have blown out their rage, while the houseless fly for shelter to the pliant cane-groves; and in the moral storm, fiercer than tropics ever saw, whereby equilibrium is to be brought back in the atmosphere of modern society, it is not strange that they who think the walls and roofs of traditional convention still firm, should seek covert in ancestral homesteads, and leave it to others who have nothing to lose to find their fate in changing schemes of the hour.

Review the questions which are made to run the gauntlet by the Revolution,—at once Christian, Political and Selfish,—of to-day. What one principle, heretofore held as sacred, is not now brought up for trial?—trial, too, not before a constituted tribunal of grave judges, not even at a drum-head court-martial, where forms of law however stern and brief are kept, but trial by a frantic mob, under the lamp-post, with a rope round the neck of the presumed criminal. Here first are the questions of Property and Labor. Land-ownership, rent, interest, individual appropriation, wages, hours for work, risks and partnerships in production and distribution, equity in trade, &c., are subjected to the fortune of a criticism that takes the silence of the witness for a confession of an accomplice. Then, next, are the questions of Government. The century old institutions of Monarchy and Aristocracy are summoned to evacuate throne and castle without staying to pack up their clothes, and make way for God's vicegerent in the shape of Demos; representation, election, constitutions, freedom of speech, meeting and education, trial by peers, &c., are claimed as the inalienable right of all men in all times, places and conditions. Certainly it is not astonishing that such a proposed counter-marching of all peoples and nations should excite some apprehension among the weak in nerves, lest fences, bridges, gardens, and harvest fields will be trampled into dust beneath the rushing feet of the "have-nots" and the "have-alls" exchanging places. Then, next, on a yet higher range, and in a sphere whose subtle influences vibrate to the inmost heart of all classes equally, are questions in relation to the Family,—questions so sacred, so refined, that one approaches them with reverence only in serene privacy, and yet which are now dragged forth naked and shivering with shame to be tested in the market place, amid the flaring torches of a half-drunk multitude. Finally, are the questions of Religion—religion so dishonored at once by the formalism of false friends and the hate of foes whom her mild dignity rebukes. Sacred books, vessels of sacrifice, the statues of saints, venerable shrines, are paraded on the shoulders of a mocking rabble, who demand a miraculous cure of all their ills by a single touch, as the only proof of truth in the professed ministers of God. Certainly he is a madman, who in such an hour tries to excite the already exasperated. And in plain verity, he is impious, who presumes to lead the scattered crowd without an assured conviction that he sees the guiding bands of heaven heralding the way.

Let us look at the different *classes* of Reactionists; and thus by discrimination strip the assumed robe of decency from mere intriguers, while we pay just respect to the doubts of the truly high-minded.

It can not be pretended, that a large proportion,—we fear a majority—of the party of Reaction, are nerved by any higher impulse than *fear*; fear for themselves and those dependent on them, fear of their fellows. Let us not be too harsh, however, even with these "creeping things" whose eyes are always on the ground. How systematically has distrust been instilled, not only of this and the other man, or of one and more classes, but of human nature every where, of Man universal. Fear is the daily food of millions, even in Christendom. Now when from childhood upwards, by parental counsel, the maxims and practices of surrounding society, the inculcations of secular and religious teachers,—a mind has been molded to avarice, self-defense and aggression, we must not be too indignant, when amidst a great social crisis, we see it ruled by the lowest instincts. At least we should equitably apportion blame,—between Society, the collective type of Selfish Force, as it now is,—and the frail trembler, who is but a fibre of this society. Really, it is not cynical to say, that according to popular precedent, mere self-preservation, which should be the underground foundation of character, is now made to be at once walls, columns, cornice, and dome. The customary view of legislation and government is, that their special end should be, private protection. Take persons, thus belittled in every association, thus sharpened down in purpose to the minute point of personal interests, into the midst of a great humanitarian movement, and they are bewildered, even if not terror-struck. They, poor drudges, have too long trodden the mill round of toil for livelihood, to be able to endure the glare of sunlight in an open prairie. Talk to them of Brotherhood, they think of the next heir who will divide with them the legacy as soon as an old father dies. Speak of justice to Mankind, and their minds at once are crowded with images of their own money-bags to which they claim exclusive right. Name God, the Universal Father, and conscience cowers before the taskmaster and jealous ruler. Sad, unspeakably sad, is this prevalent temper; but who will deny its prevalence?

And apart from these general considerations, there is a peculiarity in the very tone of modern society which gives ten-fold vigor to this already rank cautiousness. Utilitarianism, the habit of testing every project by its immediate profit, governs judgment in public and private. Property is the badge of distinction, the pathway to power. Prudence is the virtue of the day. A mean moderateness is held as the safest title to confidence. The all absorbing mercenariness of a trading generation paralyzes higher sentiments. What wonder then, that the popular demand for an ultra reform of all practical relations on the ground of universal principles should be met by hoots of derision and shouts of horror. "Look you," scream the large and little money getters and money growers, "this earth was firm in our fathers' time; they and we have tilled and reaped these fields for generations, built on them our houses, fenced them in. And now in your mad schemes for opening mines of universal wealth, you have fired explosive gases under ground, or let some river in through fissures upon central fires, and lo, the very soil yawns beneath us, and heaves to and fro, heaping us all in ruins. Curse on ye, meddling innovators." How answer the tottering "respectabilities;" by threats or blows, by pushing them into the opening gulf, or leaving them to groan under their broken fortunes? That would be a fiendish piece of vengeance, for wrongs of which not they, specially, but a whole past, must be adjudged guilty. No! the answer is, "Brethren, a moment's patience, and you will see, that you are nowise hurt, but greatly helped, by a wider diffusion of life's best blessings." Let even Utilitarianism teach us this lesson,—that God and Nature, as well as Humanity, care for no professions which do not result in

practice, and pay no heed to principles which do not work out positive good. The only satisfactory reply to timid conservatives, is success in such fashion as will realize the promise, "Ye that give all for my sake shall have ten fold more in the present rate, and in the world to come life everlasting."

The Reactionists from fear, demand fixedness, on any terms; and the money-lords, by the skilful necromancy of damaged exchanges and rapid fluctuations in price, work them up to the pitch of preferring Absolutism and immobility, to Democracy with incessant shifts. Thus the majority of the Middling-interests are disciplined to become willing tools of Reactionists from policy. These are of two grades. The first is made up of the more or less sincere believers in the doctrine that the People are unfit for self-guidance and self-control. It is not difficult to comprehend the tone of feeling in a statesman of the Metternich school. "Men," he maintains, "are depraved by nature and imbruted by habit; only the few, born of good stock, highly endowed, trained through loyal service to patience and firmness, enlightened by traditions, tempered in varied experience, can be fit to govern. Government is a divine institution: the governor is responsible to God alone; he must govern at his peril. The largest kindness is to curb the headstrong children,—if need be, by force." Hence armies to inspire awe and execute justice; hence fortresses with dungeons, still as death, for hair brained enthusiasts, who are all the more dangerous that they are well meaning; hence censorship of the press and private espionage; hence passports, gend'armie and police; hence popular amusements, and wealth lavished on the arts, &c., &c. Shall not Fathers see that their families are bred in decency and soberness, molded to habits of reverence, kept from restlessness and vicious indulgence by harmless pleasures? Truly, when Father Nicholas orders the knout to be plied by hands of brutal executioners on the bare backs of high bred ladies,—and Father Windischgratz summons toiling peasants to hunt up game for his sumptuous parties, while in ripe harvest-fields lies rotting a whole year's food for their half-starved children,—it is hard to conceive that these patriarchs are prompted solely by the conscientious purpose of educating rude boors to disinterestedness, loving allegiance, and religious humility. Yet, it is harder to conceive, that despots and aristocrats of the old world, commit outrages of which they are daily guilty, without some seeming sanction of necessity and divine right. The hell on earth is black enough, even when we recognize that its enforced order is an inverted image of heaven's free service in the eyes of the chief devils. Unquestionably, the Legitimist rulers of Christendom have this germ of humanity yet vital in their hearts, that they do believe themselves to be the empowered guardians of the masses; they do really consider themselves the Best.

But the second grade of Reactionists from policy is of a noble stamp, honorable, and earnest, even though tempted to haughtiness and management. Looking back through ages, and tracing the growth of clans and scattered colonies into long established nations, they behold a successive development of various modes of government, each of which corresponds to some permanent human instinct, though first brought out to consciousness by local and transient emergencies. Monarchy and Aristocracy, by their reappearance under new forms in every new age and people, are proved to be, they think, a divinely appointed supply for a divinely created want. Even if these institutions do not, as at present existing, fully correspond to our Ideal of Leadership and Chieftainship, still they stand for types of that Ideal; and mankind can not afford their loss till the grand reality comes of which they are the heralds. The world would be impoverished, if democracy should level to the plain the graduated inequalities of political hierarchy. Men are moving on, under the impulse of Providence to results of unimagined grandeur, and it behooves wise men to uphold all forms, which obedience, courtesy, gentle affections, and collective love have sanctified in

the past. Mankind is a growing whole; continuity must not be broken; only by keeping root, trunk and boughs sound and healthy can bloom and fruit be ensured. Politics, as a Science or an Art, must be studied and used religiously. Man can not wilfully construct governments; he must accept them as heavenly gifts.

Thus are we led up to a yet higher class of Reactionists, whose motive is *piety*. And these also are of two orders. The first consist of the priesthood and their proselytes, who devoutly conceive their body to be the medium for hallowing influences, and spiritual life. "Why is it," they say, "that in all times and lands, Revolutionists are the foes of God's accredited ministry? It is because, the moment man places himself in the attitude of self-government, he cuts off the stream of heavenly grace which was the very fountain-head of charity in his heart. Humanity dies out of a man in the degree of his proud self-reliance. Only by the collective life do individuals live; this collective life flows in through mediation; the earthly mediation is the college of Bishops, whose Head is Christ in heaven. It is in vain for man to presume to be wiser than God; true wisdom is to receive in faith his appointed method of human training. Nor in this age or the last only, has the party of Revolution shown itself to be infidel; experience but confirms philosophy in asserting that it always has been, always will be so. However honest and humane the originators of a Revolution, the masses must become unmanageable and corrupt. The mere breaking up of one dyke lets in a whole ocean. The bold in conceit, and unscrupulous, push aside the modest and meritorious; bad expectations are engendered; every sanguine dreamer shows his yellow sand for gold dust; quacks swarm abroad, armed with specifics for all conceivable ailments of the body politic; the public appetite for novelties grows morbid and loathes its wonted food; the fever of change waxes hotter; social sanity sinks into delirium, swift and ever swifter works at the vitals the fatal poison, and but for God the nations would expire. Thus foreseeing the inevitable destiny of Revolutions,—we oppose them from their first outbreak to their ultimate issues. Never so boldly as in the hour when our order is scoffed at,—when we are driven from homes and possessions bequeathed by devout souls in ages of faith,—when a price is set upon our heads,—and the idlest idiot of new fangled notions jeers at creeds and sacraments which saintly sages have embalmed in their prayers,—never so uncompromisingly as then do we claim to be the only true Friends of the People."

The second class of religious Reactionists are the pure, humble and holy, whose consciences are shocked, whose reason is startled, by the monstrous theories and schemes, which hour by hour are spawned and hatched. "What is to be the end of all this?" they exclaim in horror; "what will these worse than Vandals spare? The bible, the ministry, holy days, holy rites, Christianity as a whole, are swept by the board. The Idea of God is blotted out from thought as a sun quenched in the heavens. The hope of a future life is shaken off like a dream. Moral restraints are snapped as webs of spiders across unopened doors are by the first incomer. What impious folly are these upstart infallibles not guilty of? Who set them on this Olympian height of presumption, and crowned them deities? Certainly, when we listen to the babel cries which fill the air in an age of such utter overturn as this, we can not but be astounded at man's power of empty vociferation. And were not the interests involved so grave, it would be rich sport to watch the imperturbable gravity with which childish philosophers on all sides build card-houses of creeds for the first puff of wind to prostrate. Is there any one, however hopeful, humane and confident of growing good,—however guided in faith by superhuman aid—and compassed about by the great cloud of witnesses, who from scenes of purer truth and love shower freshness on the parched earth,—who does not feel awed into humility before the

immense responsibilities of a Revolutionary era? Where is the fixed center; where radiates the light of life; where the clear sanction for binding and loosing, for cursing and blessing, for judging between old and new? How authorize, where there is no accredited authority? Are the great problems really solved? Shall we launch rude rafts of drift-wood upon the heaving billows, and with our household gods, our dear ones, our all, trust to the current without sail, rudder, compass, or pole-star? So feels at heart, so speaks aloud many a pious Reactionist, in every nation of Christendom.

### MAZZINI AND THE ROMAN REPUBLIC.

Rome is fallen. No sympathy or aid can now weigh a feather in the scale of the Republic. It is to prepare ourselves for future duty, that we should study that tragic chapter, and learn, if we may, the lesson which Providence is teaching by it to the age. Let a free thought, plain and practical, be introduced by the following extract from a letter of a friend.

"My sympathy is so strong for those noble Roman Republicans, in their heroic struggle, that I am prompted almost to say, 'I will quit all and go and help them. Never before did I feel so stirred up from my inmost heart, in behalf of any people. Nevertheless I should be glad to have you go to the Paris Peace Convention, even though I should accompany you armed for conflict against the combined powers of cruel tyrants and traitor republicans. Would that I could see clearly what is true duty in relation to this fight for freedom. I had a long argument with Mazzini, in London, on the question of War for Italian Liberty,—taking the ultra peace-ground myself. His earnest, powerful defence of his views, and strong, religious devotion to what he conceived to be right, as plainly indicated by Providence, somewhat shook my faith in my own principles, at the time. And since I have been thrilled so often by the news from Rome of the almost miraculous effects of his lofty and inspired appeals; and have seen how, in a day, those much abused people have been led by him as by another Moses out of a degrading spiritual and political bondage into comparative freedom, I confess I pause and ask whether peace is the providential instrument of national deliverance. I am willing to admit that Mazzini's heroism, humanity and devotion to duty, might have been manifested in a more Christ-like manner; but still I can not but pray for the success of the Romans, and hope against hope to hear of their triumph."

What Peace-Man, however firm, would deny that the conduct of Mazzini and those of like spirit,—few, alas, they are!—has been of the noblest strain of heroism,—according to all precedent, with one exception? And who that has a heart of flesh can fail to feel for their struggles, and above all for their poignant disappointment? Such courage and wisdom are high; unspeakably to be preferred to tame insensibility under wrong, to time-serving conventionality, and cowardice in any shape. But there is a spirit far transcending them,—bolder, more comprehensive, which from a deeper center protests against all outrages on humanity, and with unfaltering hope announces an era of well ordered freedom,—which while ideal and religious is instantly practical,—and whose word in all ages, is PEACE. That Spirit filled with its fullness the Son of Man.

Especially in such an age as this, does it behoove Reformers to take counsel of this spirit,—of this *only*. Not many will be found, indeed, who can do so,—so urgent are the inducements, so plausible the suggestions, to take lower ground. Yet every hour proves more and more conclusively, that the chief cause of Reaction against the Revolution of eighteen forty-eight is the Spirit of War, which *war* never did, and never will subdue. Let some of many considerations be stated, which go to shew that the true friends of Reform should firmly keep the ground of peace.

1. They, even, who believe violent overturns to be indispensable means of national regeneration, should see, that the *chances now are too much against success* to authorize the expenditure of life, time, energy, treasure, and the thousand-fold enormities and sufferings of a revolutionary state. Success from Revolution is improbable, in every nation of Christendom, and this from various causes. Among others these are noteworthy:—that the horrors of half a century since, beginning with the old French Republic, and ending with the downfall of Bonaparte, taught the world a lesson which it has not yet forgotten,—all dread such desolation a second time;—that the active powers of society, ecclesiastical, governmental, military, financial, the influence of a vast majority of the privileged, cultivated, and prosperous in all classes, are as hostile to sudden changes as they are firmly in favor of *transitional* reforms; that the Spirit of the Age,—which more or less enlightens all minds,—perpetually suggests: "What we need is something more inward and universal, than a mere transfer of government from one political party to another, or a radical change of political institutions,—even a total reorganization of social relations from a renewed center of religious life." They weaken a system already enfeebled, by blood-letting and feverish excitement, when what is wanted is a revival of nervous energy, fresh air, bathing, healthful food, gentle exercise, and above all, a genial sphere.

2. Even supposing the Revolutionists to conquer,—where throughout Christendom could be found *The Man for the Hour*? Such a man does not now breathe. A person of sufficient genius and will, humanity and humbleness, practical magic and holy enthusiasm, to guide this movement of the Revival of Christendom, would move among his fellows like a God. No wonder the Hungarians worship Kossuth; no wonder that Lamartine was welcomed for a day with intense affection. The Age longs for its Prophet, Priest, and King, combined in one. But that august personage is not here. "Weighed in the balance and found wanting," is the latent or spoken verdict against every so called Great Man. And not only is there no one leader, fit to command, worth loyal service; but there is no one System, written in books or symbolized in a party, which any one should seek to make prevalent by the demand for the destruction of life or great sacrifices. Charles Fourier has unquestionably made the nearest approximation to a truly *scientific* statement of the DIVINE ORDER of Society ever yet offered for mankind's acceptance. But a party, who should propose violently to sweep away existing Society, for the end of replanting the ruined waste with Phalansteries, would convict itself of lunacy or something worse.

3. Revolution is not only superfluous, but it absolutely hinders and postpones the Work to be done, to-day. Every life lost, every strong arm withdrawn from production and wasted in violence, every heart maddened by jealousy and antagonism, every mind perplexed by anxieties, unsolved problems and extravagant expectations, every field desolated and work-shop closed,—is a diversion of just so much vital force, at the critical moment when all remaining vigor in the system should be kept and diffused to guard against collapse. Rash innovators do as much in justice to the promise and privilege of the time as dogged conservatives. Disorder now is fatal,—order indispensable. General disarming, the letting loose of prisoned energies, mutual confidence, cordiality, universal co-operation *must precede* the GREAT TRANSFORMATION, for which Christendom is all but ripe. And begin when, where, how they will—the Nations must make peace before they can really set about practical reform. Tyrants are the only persons really helped by civil wars; because they find in social anarchy an excuse before their own consciences and before their fellows for preposterous pretensions of being heaven's authorized delegates. Let bright visions of God and Man and Destiny be poured abroad, softening the moral air and earth like sunshine; let positive statements of the true

relations and conditions of human life be taught intelligently, patiently; let the poets communicate their glowing visions, and statesmen frame vague hopes into substantial agencies of good, and woman diffuse her ardent faith and gentle heroism, and ministers of religion become pure mediums for the life of Universal Love; let every man in his own sphere bring justice, economy, good fellowship, judgment, to bear upon his special department; let classes combine to determine, each for itself, the range of their several functions, and then consult upon their respective claims; let there be amnesty for the past, deliberate conviction that present wrongs *must* be righted, and energetic use of the grand opportunities which science art and commerce now give for an indefinite increase of wealth. These and similar modes of active good-sense and good-feeling, simple, common place, obvious as they are, are mightier in these acts for human advancement, than trained armies, or a citizen soldiery---than parks of artillery and barricades.

### TO THE FORMER READERS OF THE UNIVERCELM.

DEAR FRIENDS.—Under existing circumstances it would perhaps not be improper for me to lay before you the following communication, which, however, I do with some reluctance.—The *external* aspect of the relations between you and me has changed with the change in the title and character of the paper, though it is hoped and believed that the internal relations remain the same. Most of you I know are bound together with me by a common interest in a common cause. In a fraternal capacity, therefore, allow me earnestly to solicit you not to consider the spiritual philosophy advocated in the Univercelum as either dead or languishing, whatever *outer* revolutions (incident to almost every good cause in an incipient stage,) it has thus far passed through. This philosophy, let me assure you, is only preparing for a higher and more conspicuous manifestation. I feel—most of you feel—that it contains within itself a germ of inconceivable life, which ultimately *must* burst forth with a power which all the combined influences of the adversary may in vain essay to suppress. Let all, then, who have drunk in its spirit remain steadfast and unwavering, ever abounding in good works.

The Univercelum was instituted ostensibly, and as I supposed and still believe, actually, for the *leading* purpose of illustrating and promulgating the philosophy unfolded in Davis' "Nature's Divine Revelations." Its original establishment was not proposed by me, but *opposed* on the ground of *prematurity*. Still, finding myself a minority of *one* among those by whom the question was agitated, I yielded and consented to co-operate. Though I did this with the most painful forebodings for which I could scarcely account, and which future results proved not to be unfounded, I can not now, on reviewing the *aggregate* of results, find any cause to regret that the paper was established. If we may judge from the warmest possible expressions poured in upon us from all quarters, the Univercelum (rather the *truth* of which it was the exponent) has exerted among its receivers a deep and soul-stirring influence which few papers have ever succeeded in doing. This, of course, is not said to magnify its conductors who were but humble *instruments*. And by the dissemination of the principles which it set forth, some few minds in nearly every state in the Union, and in some of the far off isles, have been called forth to stand as bright and shining lights from which other tapers may be illumed, and thus the radiance will be indefinitely increased, dispelling the darkness of error and superstition in proportion as it advances.

Soon after the Univercelum was established, it was said by the sectarian opposition which raged even to fury, that it was designed "to puff Davis' book into notice, and to put money into the pockets of the proprietors of the latter work." This charge was

deemed unworthy of refutation at the time; but it may now be briefly mentioned that those who were most forward and influential in establishing the paper, had no pecuniary interest whatever in the sale of Davis' book; and that the writer of this, owning one-half of the copy right of that book, was, until borne down by a majority, opposed to the establishment of the paper, at least, at so early a date. It was my sincere desire to give Davis' book sufficient time to stand or fall upon its own merits, before any collateral publication was issued, and to avoid what to any one might wear even the slightest appearance of an attempt to make that book the nucleus of a petty sect. The particular evils which I was anxious to avoid, have certainly not ensued from the establishment of the paper. Its readers will bear witness that it has not been the organ of special puffery which its enemies feared it would become; and events which have followed have been of such a nature as forever to preclude the possibility of a petty sect growing out of the new philosophy, even if the nature of that philosophy itself admitted such a possibility. Its principles now stand before the world as the basis of no *partyism*, but of UNIVERSAL UNITY; and it is when viewed in that light alone that they possess in our mind an interest which is far superior to all other considerations. We do know that these principles are true and pure as heaven, and that in proportion as they are received and practised, the world will be redeemed.

And now, dear friends, will you, in consequence of any thing which has passed, suffer your interests or your efforts in behalf of the new philosophy, to flag for one moment? Each of you can do much for its advancement in your respective circles, in a variety of ways which will not be slow to suggest themselves to minds duly enlivened by an appreciation of its principles. I would not, however, recommend organization for the present, excepting as it may for incidental objects. In due time, and after two or three other publications shall have been issued, a far reaching plan of organization now in process of maturing, and based upon the *whole nature of man*, will be submitted to you through messengers who will visit various portions of the land, the object being no less than to establish, so far and so fast as possible, a *spiritual nation* which will progressively, and I scarcely need say *peaceably*, unfold a corresponding *exterior*. This, my dear friends, let me assure you, is no *phantom*, but, (as you should rejoice to know) all Nature, and the human soul, and the Divine Mind which enlivens, connects, and harmonizes all things, afford a sure prophecy that it *will yet be realized* in a degree of perfection of which we can not now conceive.

I hope, now, to be excused for offering a few words on personal matters. I can not labor in any other cause than that which presents to me the strong attractions of the principles and objects to which I have alluded. To this cause my pen and my speech, my body and soul, shall through good report and evil, be irreversibly devoted for life. It is my immediate desire to write and publish a work on

### PSYCHOLOGY,

and psychological revelators, and their revelations, ancient and modern. The object will be to give a general digest and classification of psychological facts and principles with a view to settling systematically and on a fixed basis, all questions relative to inspiration, revelation, spiritual intercourse, delusive influences, &c., &c., and to give a comprehensive digest of the systems of the leading revelators, from the Oriental Magi, Zoroaster, the Jewish prophets, Jesus, Mahomet, and others, down to Swedenborg, and Davis and others in more modern days, criticizing of course where criticism is deemed necessary, and sifting out errors, and presenting a brief and harmonious summary of important truths, which down to the present time have been revealed from the interior or psychical state. It is probable that this work will be divided into two, the digest of revelations being an independent volume or large pamphlet, though connected with the previous one. After the publication of this

work, and I shall have had time to complete a series of diagrams, especially my diagram of universal correspondences, I propose to visit various sections of the country for the purpose of lecturing.

But here comes up a serious point: In consequence of the heavy expense either directly or indirectly involved in the getting up and publication of Davis' "Nature's Divine Revelations," and the derangement of occupation incident thereunto, I find myself totally without the means of support for my family during even the comparatively short time which would necessarily be required to write and publish the work above proposed. I have no way of raising the means except by the sale of Davis' Revelations; and I am therefore induced to solicit orders for said work, from all who desire its circulation, and have the means of extending it, and who at the same time are willing in this way to encourage the issue of a cheap, and I think *very necessary* publication, collateral with that stupendous work. The price of this work has been reduced, and it will be afforded as follows: Single copy, \$2; six copies for \$9, and twelve copies for \$16; the cash *invariably* to accompany the orders. We have been taught the necessity of the latter condition by sad *experience*! Address Lyon & Fishbough, care of Messrs Fowlers & Wells, Clinton Hall, New-York.

I make the foregoing solicitation through *sheer compulsion*; and the necessity which constrains me to do it will serve as a significant commentary upon the former sayings of the adversary, that the publication of Davis' book was a mere mercenary affair.

Several inquiries have lately been addressed to me relative to Mr. Davis' present plans. Mr. D. having been absent in New Jersey for six or seven months, I have not consulted with him on this subject for a long time, and therefore can not definitely answer these queries. I believe he has concluded to suspend his proposed medical work for a while. He is however, constantly engaged in various investigations, and the friends may expect to hear from him hereafter on many subjects, doubtless much to their edification.

Hoping that all receivers of the truth will be unceasingly diligent in their efforts to hasten the "good time that is coming," I subscribe myself

Yours in brotherly love,  
WILLIAM FISHBOUGH.

For The Spirit of the Age.  
New York, July 6, 1849.

MR. EDITOR.—The following letter, with the accompanying Preamble and Constitution for a National Council of Reformers, was addressed to the Industrial Congress, Ohio, and that body passed a resolution recommending the same to the favorable consideration of the Industrial Reformers of the United States. Their publication is necessary to a full compliance with the wishes of the Congress, and in behalf of the gentlemen whose names were appended thereto, we are authorized to ask their insertion in the columns of *The Spirit of the Age*.

Respectfully,  
THOMAS D. MUNLEY.  
HUGH GARDNER.

New York, May 30, 1849.

To the Industrial Congress in Session at Cincinnati, Ohio.

GENTLEMEN,—Of the large number of men and women in this country, desirous of protecting man in the exercise of all his natural rights, you have been selected for the purpose of finding some common ground on which to act. Now the first step towards the accomplishment of this object, requires a recognition of the right of holding different opinions, of differently thinking as to the measures which the emergencies of the cause

seem to demand, or of differently reading the several truths admitted. Here is the one broad principle which men who would combine to reform and re-model the habits and institutions of society, are especially called upon to recognize. For want of this recognition, the Church is impotent—divided against itself, torn by contending factions, whose party spirit and intolerance have utterly destroyed all brotherly feeling, and threaten to make the very name of Christianity synonymous with confusion. So in the political world. Instead of forming one great brotherhood, linked together by one common band of interest and sympathy, men are split up into parties, stubbornly adhering to antiquated forms of political creeds, refusing to give up the least item, and obstinately opposing all propositions to unite with their fellow-citizens of opposite political sentiments, unless to the simple conditions of a common interest and a common weal, there be added other qualifications, such as belief in the necessity of tariff laws, free trade, banks, sub-treasures, the perpetuity of Slavery, non-extension proviso, and twenty other articles, about the details of which no two men will cordially and entirely agree. The same in the Reformatory world. One reformer will do nothing to effect the deliverance of the laborer for wages, until the chattel slavery has been emancipated—placing him in the same condition, an example of the degree of freedom man may enjoy midway between the heavens and the earth, with the right to live *nowhere*. Another objects to the policy of admitting the equal right of the black man to a place upon the earth. One will question the candidates of the other parties, and vote for them if they return a favorable answer. Another will have nothing to do with other parties, and runs a "third ticket." A third prefers to vote directly for the laws required, instead of casting his suffrage for representative law-makers. A fourth positively can't vote at all. All these are professedly agreed upon the main object; but they can't respect each others right to differ. That "in union is strength," seems to be forgotten by those who are endeavoring to form a union for a common purpose. Consequently, their strength is wasted in divided and ever-to-be-baffled efforts, and if they happen to meet together it is only to show how much they differ. For our own part, we declare our conviction that this is not wise policy. Men have a right to differ. They will differ whether right or wrong. You can only use them as you find them. And you can't afford to frighten those who will gladly join us for the one great object by insisting that they shall agree with us individually on all other mooted questions. When we have secured that which we all want, to wit, a common medium of communication with each other, and with the public, through a free press and by free conventions—that the people may be more speedily and thoroughly enlightened concerning, and converts made to, the reformatory measure we are agreed upon, and the apparent impossibility of effecting a union among ourselves in behalf of those measures which now divide us, is thereby removed—when we have secured this instrumentality of Progress, there will be quite time enough to quarrel about non-essentials. Once get the people indoctrinated, and they will do the work of Freedom in Freedom's own way. Liberty will dictate the means by which liberty should be struggled for and won.

Holding the opinions we have thus expressed, we respectfully ask the Congress to consider the propriety of adopting some plan for the publication of a National organ of Reformers, and for other purposes connected with the propagation of the various reforms of the age, similar to that presented in the accompanying Preamble and Constitution of a "Reform Council." There is need of the reform proposed. Not one of the various classes of reformers can support a paper exclusively its own; while it must be self-evident that if they did but unite their means in the publication of a paper through which they could all advocate their own peculiar views, that paper would live and



thrive. The plan referred to, has, doubtless, its imperfections; but to us it seems the most feasible that can be devised consistent with the equal right of each individual to express his own conscientious convictions. Reformers are not born full grown; truth is progressive. The regenerating principle, has, generally, its rise in the mind of some obscure and neglected individual, to whom all access to the public mind through the press is almost invariably refused, and thus the wheels of Progress are blocked, and reforms much needed indefinitely postponed.

Respectfully,

DR. EDWARD NEWBURY,  
SAMUEL WESTBROOK,  
THOMAS DMUNBY,  
HUGH GARDNER,  
IRA B. DAVIS,  
GEORGE ADAM,  
R. K. BROWN, *New York*,  
JOHN HUNTER,  
WILLIAM WEST.  
New York City.

#### PREAMBLE.

All things are not in this Republic as they ought to be. There are evils too many and evils too great. The National Government, cities and towns poor, and in debt; Pawnbrokers, Almshouses, and public Hospitals, full; crime increasing tenfold; Jails, though twice or thrice enlarged, crowded; the poor dependent at home, or begging through the country; rents high, wages low, bread dear, and employment difficult to obtain; farms enlarging, small farms diminishing, and farmers poor; small farms sinking into hired laborers, and hired laborers becoming paupers; trade with small profit; commerce with little gain; and chattel slavery.

To the reality of these evils the people are more or less alive, and great numbers are perfectly sensibly of the source from whence they proceed. It becomes more clear every day that the machinery of society is entirely deranged, and that nothing but a complete re-construction of its parts will suffice to reform the injury. Partial reformatations have taken place, and they have done good for a while, but it is now necessary in order that the social system may stand secure, that it should receive a new base. The old foundation on which it has so long stood, cannot, in the nature of things, retain its place much longer.

And *whereas*, there exists, of necessity, variety of opinions with regard to the specific causes of the grievances felt by the various classes of society, as well as the speediest and most efficient means of removing these causes and of re-constructing society upon a more enduring basis, and consequently, the permanent happiness, well-being, and well-doing of the people demand, a freer, fuller and more universal development and expression of the same, with the ultimate view of securing unity and concert of action in behalf of one common object, We, whose names are here unto annexed, do hereby form ourselves into an Association, to be governed by the following

#### CONSTITUTION.

ARTICLE I.—The Association shall be called "THE REFORM COUNCIL."

ARTICLE II.—The Government of the Association shall be vested in a President, Secretary, and Treasurer, with a Board of Trustees, consisting of seven members, of which the President, Secretary and Treasurer, shall be *ex-officio*, included, and perform the duties pertaining to their offices; the whole to be elected annually by ballot, to make a report of their doings every month, and to keep a faithful record of the same for the private examination of the members when such examination shall be desired.

ARTICLE III.—The Board of Trustees shall have power to procure the printing and publishing of the books, periodicals, tracts, or newspapers of the Association, and to transact such other business as they may be instructed to transact by a majority of the members present at any regular meeting of the Association.

ARTICLE IV.—The Secretary of the Association shall be Editor of, and have inserted in, the Newspapers of the Association, all communications from members, in the order of their reception, preserving an equal proportion with reference to the subject to which they relate, *provided* that they be in length within the limits prescribed by the Board of Trustees, with the advice and consent of the Association, and *provided* that the names of their authors are appended thereto, unless they shall be by him, or by the Publisher, deemed libelous, abusive or obscene, in which case they shall be submitted to a Committee appointed by the Association to determine the propriety of publication.

ARTICLE V.—The Printer and Publisher shall receive such compensation as may agreed upon between himself and the Board of Trustees, with the advice and consent of the Association; but he shall forfeit all his claims against the Association when he shall refuse to comply with the conditions of his contract.

ARTICLE VI.—Persons subscribing to the Preamble of this Constitution shall be admitted members of the Association by the payment of one dollar, which sum shall be the price of one share in the stock of the Association, and shall be refunded, (if desired,) to the first five hundred share holders, when the Treasurer shall hold in his hands a clear profit exceeding the sum of five hundred dollars.

ARTICLE VII.—Each member shall, without regard to the number of shares in the stock of the Association of which he may have become the possessor, have but *one* vote, and he shall cast that vote for himself, in his own proper person, in all cases.

ARTICLE VIII.—This Constitution may be at any time altered or amended by a majority of the members of the Association present at any regular meeting, *provided* that one month's notice of intention to submit an alteration or amendment to the same has been given, and that the proposed alteration or amendment has been inserted at least *twice* in the Newspaper of the Association.

For the Spirit of the Age.

#### GOOD AND EVIL.

DEAR FRIEND:—I am well pleased with two articles in the last Vol. of the Univercolum; one entitled "All for the Best," the other "Order of the World."

Permit me to sketch a few of my ideas in the same direction, which I have for some time entertained.

To believe that absolute opposites exist, I should be obliged to believe in the existence of two eternal, uncreated, antagonistic causes. If but one first cause is admitted, and the idea still held that evil is sometimes absolutely distinct from good, then where did it originate? Trace evil to man, and to man's fall, and to the devil; yet the difficulty still exists, for where came the devil from?

Unless uncreated, he must have proceeded from the one cause making the absurdity, of good acting as a cause to produce that which is unlike itself.

My view is, that good and evil; harmony and discord; order and disorder, and all such words are but the expressions of different *degrees* of perfections. Heat is as good as any term compared with our bodies, other things may be hot or cold. But it is evident that heat and cold is but matter possessing different amounts of caloric. 'Whatever is, is right,' is a correct expression if degrees of right be admitted; all things are right, but some are so in a higher degree, or some actions approach nearer perfections than others. "Discord is harmony not understood," is



saying that, what we call harmony is so in a higher degree than discord. But our highest ideas of harmony, what would it be to those in higher spheres?

With these views, I cannot but regard as erroneous, the distinctions made by man of saint and sinner, or that the latter should merit endless punishment (a thing by the way, which I consider not only improbable, but impossible,) and the former because of his being a little more perfect than his brother, should be rewarded by the enjoyment of perpetual, undying bliss.

'Tis true, that the more perfect are our actions, the higher will be our grade of happiness. If one man is better than another, so likewise are his joys, and it will I presume be the same in every sphere.

S. W.

Marietta O.

### EUROPEAN AFFAIRS

TO THE WEEK ENDING JULY 14,

Latest Date, June 30.

In ENGLAND, the House of Lords have rejected the bill removing the disabilities of the Jews to sit in Parliament; by a vote of 95 to 70. This bill had previously passed the Commons, and its rejection arouses the popular sympathy to a great degree, especially in the city of London. The representative of London, Baron Rothschild loses his seat by this vote, but presents himself again as a candidate for re-election. There can be no doubt of his success. It may be years, but it will not be many, before the Jews are not only Commoners but Peers in the British Legislature.

The Queen is about to visit IRELAND, on her way to Scotland. The greatest misery is still experienced by the population of that unhappy country. In the different counties vast numbers are actually starving, without any other sustenance but nettles, watercresses, and green cabbage, not even a grain of salt to give them a relish—they are excluded from indoor and outdoor relief, in consequence of making a little tillage, to bring them over the winter months, sooner than spending them in that prison of death—the workhouse. Hundreds in receipt of relief under the Poor Law are allowed in the day not more than one half pound of Indian meal. The crops are most promising; but ere another harvest many will be mouldering in their graves. Cabbage has become the general diet of the people, mixed with a little sprinkling of meal. Groups of children may be witnessed going along the ditches and hedges in quest of grass to stay the gnawings of hunger. Some, in order the better to get over destitution, confine themselves to their beds the most part of the day, while others have been so much emaciated and worn down by want, as not to be able to leave their beds for days successively. The Cholera has made fearful inroads in many country districts where they are far from medical aid. A farmer and his wife, and their four children were swept off in the course of a very short time; another man and his two grown-up sons were, in a few hours, numbered with the silent dead—a poor woman was on the roadside in the last agonies of death, her head supported by a handful of straw, the priest leaning over her, administering the last rites and consolations of his Church; she was a perfect skeleton, and was evidently dying of destitution. She must have sunk down on her journey. Father Mathew's good friend, Mr. Wm. O'Conner, died last month at his residence in Cork.

The Legislative Assembly of FRANCE have been occupied with passing restrictions on the public press. For every journal, security is required to the amount of 24,000 francs. It will be forbidden to appeal to the subscribers for payment of the forfeitures. No man can be at once a Representative and an editor-in-chief of a journal—a measure which refers directly to Proudhon and Emile de Girardin. The journalist who is accused may be arrested as a precautionary measure, and before a judg-

ment has been awarded. The journal may be temporarily suspended, for the decision of the judges.

An animated debate on the foreign policy of France took place on the 25th ult. De Tocqueville made a powerful speech on the Conservative side. He maintained that the insurgents of Southern Germany were above all hostile to France; that they were Socialists of a bad sort; that their Provisional Governments had not been recognized by France and ought not to be. He desired peace above all because he saw that war might bring about fearful disasters. What alarmed him and made him believe that a solemn crisis in history had arrived was that not only in France but throughout Europe, the foundations of civilization were trembling, all things were shaken from their moorings, not only political institutions, but social institutions, the whole ancient fabric of society. In such a state of things war might be the signal of universal conflagration and wreck.

Pierre Leroux entered upon a long defense of Socialism from the attacks of M. de Tocqueville. He told the Government and the majority that their narrow system of compression and terror had caused the evils France was suffering; and when the Socialists came to assert the necessity of transforming the old fabric of society, of laying aside the sterile forms which kill the spirit, they were told that they who followed the impulse of the Eighteenth Century and the Centuries preceding, who followed the principles of Christianity and were the disciples of Christ were barbarians; that they sought to destroy humanity, the institution of the family, the country and property. But they had no such design. They only showed that all these things were progressive, and that if they did not go forward with the development of the race, must become scourges instead of sources of good.

THE seige of ROME has been pressed with unabated vigor, but up to the 23d inst. she still held out against the assault of her invaders.

The report of the battle between the AUSTRIANS and HUNGARIANS in which 2300 Austrians were said to have been left on the field, turns out to be an invention of the stock-jobbers.

The only reality in it, aside from some slight skirmishing, was the defeat by the Hungarians, of that portion of Schlick's corps commanded by Gen. Wyss. In this affair, the Austrians lost some three or four thousand men.

The following prayer offered by KOSSUTH is not surpassed in sublimity by any expression of devotion in the records of Hebrew history. It was offered by him kneeling amid the multitude, at the grave of the Magyar heroes who fell in the battle of Zapolnya and was originally published in the *Opposition*, a Journal of Pesth.

Almighty Lord! God of the warriors of Arpad! Look down from thy starry throne upon thy imploring servant, from whose lips the prayer of millions ascends to thy Heaven, praising the unsearchable power of thine Omnipotence. O God, over me, shines thy sun and beneath me repose the relics of my fallen heroic brethren, above my head the sky is blue, and under my feet the earth is dyed red with the holy blood of the children of our ancestors. Let the animating beams of thy sun fall here that flowers may spring up from the blood, so that these hells of departed beings may not moulder unadorned. God of our fathers, and God of the nations! hear and bless the voice of our warriors in which the arm and the soul of brave nations thunder to break the iron hand of tyranny as it forges its chains. As a free man I kneel on these fresh graves, by the remains of my brothers. By such a sacrifice as theirs Thy Earth would be consecrated were it all stained with sin. O God! on this holy soil above these graves, no race of slaves can live. O Father! Father of our Fathers! Mighty over myriads! Almighty God of the Heaven, the Earth and the Seas! From these bones springs a glory, whose radiance is on the brow of my people. Hallow their dust with Thy grace that the ashes of my fallen heroic brethren may rest in peace! Leave us not, Great God of battles! In the holy name of the nations, praised be Thy Omnipotence. Amen.

## News of the Week.

PARISH OF ASCENSION, LA., June 18, 1849.

The cholera is sweeping off the black population in great numbers. For instance: Dr. Duffel has lost seven negroes; M. Le Blanc, four; Trist, twenty; Kenner, thirty-four; Doile, forty; Miner, opposite this place, has lost sixty-six within a week. These are within sight of our house. Down the Lafourche Col. Bibb has lost seventy-four, Bishop Polk, (Episcopalian), sixty-four, and others in proportion. The victims have no premonitory symptoms. They are taken with a weakness in the legs, and in two hours they are dead. They have neither diarrhœa nor vomiting. It is awful to see how they drop down in the field—at one moment perfectly well and hearty, and by the time they are carried to the house, they are no more. Every morning there are numbers reported dead on the different plantations. This morning, there were three at Mr. McCall's, one at Dr. Duffel's and eight out of twelve at Dr. Brenner's. I will say no more on this subject; it is too awful to dwell upon. As yet no white persons have been affected on the coast.

WEST POINT EXAMINATION.—From a letter of Gen. King, one of the visitors, at West Point to his paper at Milwaukee—the *Sentinel*—we take the following:

"Toward the close of the examination, Gen. Scott came up from New-York and reviewed the corps in full uniform, attended by his staff. The show was a very fair one. The General himself, a noble looking soldier, towering up a foot or two above the heads of those around him, was, as he well might be the 'observed of all observers;' while the Cadets, individually and collectively devoted to this glorious Chief, proud of the opportunity of paying him a military compliment, and most anxious to satisfy his experienced eye, carried themselves through the review with the steadiness, the precision, and the erect bearing of veterans of fifty years.

But of all these *collaterals*, that which gave me, personally, the greatest pleasure, was a meeting on the 14th of June, the anniversary of our graduation of those members of the class of 1829-33 who chanced to be at West Point. There were but six present; Col. Bliss, Gen. Taylor's Adjutant General; Lieut. Col. Scott, Gen. Scott's Adj't Gen; Capt. G. W. Cullum, a distinguished officer of the U. S. Engineer Corps, Capt. R. S. Smith, the Assistant Professor of Drawing at the Academy, a gentleman of fine taste and accomplishment, and myself. We 'called the roll' of our class, (121 in number at the commencement and 43 at the close of the 4 years' term,) and found that of the 43 who were graduated in 1833, 15 were dead, 12 still in service, and 16 engaged in different pursuits of civil life. Of the 15 dead, 8 lost their lives on the battle-fields of Florida and Mexico. Our gathering, though it called up some sad memories, revived too many grateful recollections, and brightened a link which Time may rust, perchance, but cannot sunder.

THE TAILORS UNION.—This Society which has been in successful operation about a year, is located in Little Green st. It gives constant employment to 20 members, and to a greater number occasionally. The accounts are settled every Saturday night, and each member is paid for the work he has done, at the rates allowed at other shops. The salary of the Secretary is then paid and one-fourth of the surplus is divided among the members, and the balance of three-fourths is used for rent and incidental expenses. The remainder, if any, is given to the Secretary, who acts as forman of the shop. It will thus be seen that these twenty tailors are guaranteed constant employment at fair journeyman's wages and in addition receive their just proportion of the profits.—Tribune.

SAILING OF THE PLYMOUTH ROCK.—The fine Packet Ship, Plymouth Rock, of 1000 tons burthen, sailed from Boston at half past 12 o'clock on Friday, the 6th inst., having on board a part of the American delegation to the Paris Peace Congress. The wind was fair, and she was soon out of sight. May the voyage so auspiciously begun, be safe and speedy. We subjoin a list of the delegates who were on board.

Rev. Cyrus Pierce, West Newton.  
 Rev. James F. Clarke, Boston.  
 Rev. Joseph Allen, D. D., Northboro, Mass.  
 Rev. Wm. Allen, D. D., Northampton.  
 Albert Brown, Worcester.  
 Rev. Elnathan Davis, Ashburnham.  
 Messrs. Fred. and George } Montreal,  
 Frothingham, } Canada.  
 Wm. Henry Hurlburt, Charleston, S. C.  
 Francis A. White, Roxbury.

The above are only a part of the American Delegation. Some have already gone from New-York and Boston, and others still are to follow in the packets of the 20th and 25th, or in the steamers. It is now definitely ascertained that the representation for the United States, will number at least fifty good men, and true.

CHANGES OF FORTUNE.—Among the passengers that arrived at New-York by the *Hibernia*, is Sir Stephen Holt, of Redgrove Hall, England. Mr. Holt once kept an eating house near the Fulton Market, in New-York, where he made a large sum of money by "shilling plates." With this money he purchased the lot of ground on the corner of Water, Pearl and Fulton streets, where he erected the immense building known as the U. S. Hotel. Here he failed and lost everything. Determined never to give up, he again opened an eating house on a small scale, near the place where he had first started, but with indifferent success. Soon after, by a concurrence of fortunate circumstances, he became the heir to a title and large landed estates in England, and is now a knight and millionaire.

The sea of fortune doth not ever flow,  
 She draws her favors to the lowest ebb;  
 Her tides have equal times to come and go,  
 Her loom doth weave the fine and coarsest web;  
 No joy so great but runneth to an end;  
 No hap so hard, but may in fine amend.

FATHER MATHEW AT WORK.—On Thursday of last week Father Mathew commenced giving the pledge to his countrymen in the basement of the Catholic Church in Court-st Brooklyn. Dense crowds pressed upon him. He addressed them in an affectionate manner, on the benefits of total abstinence, and the value of the pledge. About a thousand took the pledge from him, in groups of from five to twenty and thirty. It reminded one of the scenes of Limerick and Waterford in 1840. He continued his work through yesterday, and will go on giving the pledge there until Tuesday. It is calculated that from 3,000 to 10,000 in that city will take the pledge. This will be a great thing for the Irish but alas! the Whisky shops, what will become of them.

[Tribune.]

COMMENCEMENT AT AMHERST COLLEGE.—We learn from the *Amherst Express* that the Annual Commencement will take place on Thursday, August 8th. On Wednesday afternoon, an oration will be delivered before the Literary Societies, by Prof. Lewis of this city. We understand, also, that James S. Thayer, Esq., of this city will address the alumni.

## Town and Country Items.

**CONSOLATION.**—A passenger on board the ship *Regulus*, of Boston, states that they had on board their vessel a thin and feeble member of their company, who had been sea-sick all the way out to the line. One day this man went to the doctor, and in a sad, supplicating tone accosted him with—

"Doctor, can you tell me what I shall be good for when I get to San Francisco, if I keep on this way?"

"Tell you? To be sure I can. *You are just the man we want to begin a grave-yard with!*"

**Rev. S. J. May.**—In a reply to an invitation of the committee of arrangements at Syracuse to attend the celebration of the Fourth, this gentleman, among other things says: "I have no objection to a procession with civic banners, and a band of music; nor to a feast of good things, and songs and mirth; but a display of murderous weapons, and men practising the arts of war, I hate."

**A WRITER** in a New-York paper proposes in reply to the suggestion that the military should fire blank cartridges at the mobs, mobs should pelt the military with cotton balls, instead of paving-stones and brick-bats. The adoption of both propositions would prevent much injury to both the violators and the armed conservators of the public peace.

The great Water Wheel at Paterson, N. J. manufactured at the Union Works at Paterson, for Don Rubio, capitalist and manufacturer in Mexico, for his factory at Queretaro, is to be taken apart this week to be shipped. It measures 66 feet in diameter, or 200 feet in circumference, being the largest wheel in the world, except one in Scotland. It has 169 buckets, 9 feet long, and its weight, including the cog wheels for regulating the speed, is near 200 tons! It will make two entire revolutions per minute, and its power is that of 100 horses.

**THE** race always deteriorates in cities; distinguished families disappear in a few generations; and but for continual supplies of the elements of the physical, intellectual, and moral character from the country, would soon sink to the lowest effeminacy, and the easy conquest of any savage horde.

[Tracts for the People.]

**A HRT.**—Some stiff anti-slavery resolutions passed the Connecticut House of Representatives the other day, with only two dissenting votes. One of the Hartford editors was very much disturbed about it, and meeting Mr. Brockway of Lyme, said to him, "There are but two Democrats in the House upon whom I can rely—the two who voted against those resolutions." "You remind me of a certain book I once read," replied Brockway "What is that?" asked the editor. "The devil on two sticks." The editor vanished.

**THE** *Portland Argus* says:—"We have the largest rivers, the best timber, the noblest ships, the longest coasts, the handsomest women, the ruddiest children, in the Union." This is an answer to the remark of a New-York Editor, that "Maine produced nothing but pure granite."

"Mrs. Sprigs, will you be helped to a small piece of the turkey?" "Yes, my dear Mr. Wilkins, I will." What part would you prefer, my dear Mrs. Sprigs?" "I will have a couple of the wings—a couple of the legs—some of the breast—the side-bone—some filling, and a few dumplings, as I feel very unwell to-day!" Wilkins fainted!

**THE HOMESTEAD.**—When the war is over and our freedom won the people must make a new declaration; they must declare the rights of man, the individual, sacred above all craft in priesthood or government—they must at one blow, put an end to all the trickeries of English law, which garnered up in the channels of ages, bind the heart and will with lies. They must perpetuate republican truth, by making the homestead of every man a holy thing, which no law can touch, no juggler can wrest from his wife and children. Until this is done, the revolution will have been fought in vain.

[Thos. Jefferson.]

## CONTENTS OF THIS NUMBER.

"A New Heaven and New Earth, . . . . .	33	Revolution—Reaction—Reorgan-	46
Piety of all Ages, . . . . .	36	ization, . . . . .	46
A man who never saw a woman, . . . . .	37	Mazzini and Roman Republic, . . . . .	43
The Imitation of Christ, . . . . .	37	To the former Readers of the	
Maria Edgeworth, . . . . .	38	Univerſalium, . . . . .	43
Estimate of American Character, . . . . .	38	A Reform Council, . . . . .	44
Slave Vessels, . . . . .	39	European Affairs, . . . . .	46
Pat's Notion of the Future State, . . . . .	39	News of the Week, . . . . .	47
Salt, . . . . .	39	Town and Country Items, . . . . .	49
POETRY—The Fire of Drift-wood, . . . . .	39		

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

**WILLIAM HENRY CHANNING.**

PUBLISHERS,

**FOWLERS & WELLS,**

CLINTON HALL, 129 and 131, NASSAU STREET,

New York.

PUBLISHED EVERY SATURDAY.

TERMS,

(Invariably in advance.)

One copy for one year, . . . . .	\$ 2 00
Ten copies " " . . . . .	15 00
Twenty " " . . . . .	25 00

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, JULY 28, 1849.

NO. 4.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

### FOR WHAT SHALL MAN LIVE.

BY CHARLES GAVAN DUFFY.

The following splendid Poem, full of high truths, we take from the *Nation*, the paper in New York so ably conducted by the Irish patriots

Brother, do you love your brother?  
Brother, are you all you seem?  
Do you live for more than living?  
Has your life a law, and scheme?  
Are you prompt to bear its duties,  
As a brave man may besem?

Brother, shun the mist exhaling  
From the fen of pride and doubt;  
Neither seek the house of bondage,  
Walling straightened souls about;  
Bats! who from their narrow spy-hole,  
Cannot see a world without.

Anchor in no stagnant shallow—  
Trust the wide and wondrous sea,  
Where the tides are fresh forever,  
And the mighty currents free;  
There, perchance, oh! young Columbus,  
Your New World of truth may be.

You must strive for better guerdons;  
Strive to be the thing you seem;  
Be the thing that God hath made you—  
Channel for no borrowed stream.  
He hath lent you mind and conscience;  
See you travel in their beam!

See you scale life's misty highlands  
By the light of living truth!  
And with bosom braced for labor,  
Breathe them in your manly youth;  
So when age and care have found you,  
Shall your downward path be smooth

Fear not! on that rugged highway,  
Life may want its lawful rest;  
Sunny glens are in the mountain,  
Where the weary feet may rest,  
Cooled in streams that burst forever,  
From a loving mother's breast.

"Simple heart and simple pleasures,"  
So they write life's golden rule;  
Honor won by supple baseness,  
State that crowns a cankered fool,  
Gleam as gleam the gold and purple  
In a hot and rancid pool.

Wear no show of wit or science.  
But the gems you've won and weighed;  
Thefts, like ivy on a ruin,  
Make the rifts they seem to shade;  
Are you not a thief and beggar,  
In the rarest spoils arrayed?

Shadows deck a sunny landscape,  
Making brighter all the light;  
So, my brother! care and danger  
On a loving nature light,  
Bringing all its latent beauties  
Out upon the common sight.

Love the thing that God created,  
Make your brother's need your care;  
Scorn and hate repel God's blessings,  
But where love is, they are there;  
As the moonbeams light the waters,  
Leaving rock and sand-bank bare.

Thus, my brother, grow and flourish,  
Fearing none, and loving all;  
For the true man needs no patron—  
He shall climb and never crawl;  
Two things fashion their own channel—  
The strong man and the waterfall.

For The Spirit of the Age.

### VANITY FAIR, OR RATHER BECKY SHARP.

Every one doubtless has read *Vanity Fair* by this time, and will therefore require no introduction to *Becky*.

The true heroine of *Vanity Fair*, is *Becky Sharp*. All the other figures, however meritorious many of them are in their way, sink into nothing beside her great completeness. The author designed to delineate in *Becky* a thoroughly bad subject, one in whom interest and principle were not only unreconciled, but actually identical. The child of a disorderly parentage, early left an orphan, and dependent upon her own resources for a living, she finds herself, full of genius or self-reliance, in the midst of a world where every thing her eyes fell upon was already appropriated, and where consequently her very large desires were not likely to be soon satisfied. She at once determines to be her own fast friend, and climb unflinchingly, through lying, and theft, and perfidy, and prudence, and a charming urbanity, the topmost round of Fortune's ladder. The author never loses sight of his conception. Sometimes he is needlessly coarse, and sometimes betrays a little ignorance of human nature, as when for example, he thinks it necessary to *Becky's* bad integrity to make her hate her child. The consistent portraiture here would have been to show her either merely indifferent, or else fiercely fond of the child—fond of him and the utter demolition of whatsoever obstructed his path; for selfishness has no more common and malignant form than aping the beautiful lineaments of paternity. With these trivial exceptions *Becky* stands before us like sculpture, and Mr. Thackeray may felicitate himself on having achieved a work as broadly based, as redundantly easy and graceful in pose, in movement, and in costume, as any of Nature's own.

But though the author's hand never falters from beginning to end, it is yet curious to observe how *Becky* wins upon his regard in spite of her alleged devilry. He cannot resist her fascination. True, she is painted as internally destitute of all things; yet she battles against adversity with such valor, with such serene patience and hope, exhibiting all the while so much capacity and understanding, and so great grace of manners, that you incontinently forget all this, and feel disposed take her to your bosom, bedewing her with tears of forgiveness. So too her *vis-a-vis*, *Amelia*, the author's intended heroine, who is fashioned on the orthodox molasses model of womanhood;

obeys the will of fate, and sinks before the end into a dismal piece of inanity, indebted for her best happiness to the clear-seeing and vigorous Becky. Here let it be observed that Mr. Thackeray should leave goodyism to Mr. Dickens, who is just up to it, or down to it, as you please, and nothing more. Was there ever such a mankind under the skies as this latter gentleman's virtuous men and women? Does not every glimpse of those fearful brothers Cheerible make high-waymen delicious? But all his virtue is of a piece with theirs. He has no conception but of a purely passive virtue. He has no conception of it apart from compassion and alms-giving, so that his highest ideal of manhood were fitly symbolized by a great form of butter melting away under the fervid glances of the sun. Never was pathos so maudlin, so disowned of honest nature, so mechanically calculated and constructed. The tenderness he inspires is not towards humanity, wending calmly on its way, all unconscious of admiring eyes, but only towards exceptional or diseased specimens of it, groaning under poverty, persecution, misconception or the like. It is the tenderness of the nursery tale, which the adult man is instinctively ashamed to parade, knowing that a better tenderness befits him, a tenderness towards man as above all things, actor and not sufferer, as above all things man, and not merely pauper, orphan, idiot or the like. It is perfectly true that you would destroy Dickens' muse outright, if you should remove penury, idiocy and oppression from the world; and no truth could more fully express the essential servility of his genius. But this is a digression.

I repeat that Becky masters her author before he has done with her. He has evoked a nature too real for his philosophy, and every reader takes the hurried conclusion of the book for a confession of the fact. Mr. Thackeray is intellectually a mere moralist, with no discernment of the spirit of Christianity. The jangle of good and evil, or heaven and hell, fills his intellect, and he has no eye for the universality of Him who indeed loves all His creatures alike, but whose consummate glory is to be seen in "justifying the ungodly," or making "the last first." Of course practically, or in a case of living experience, I have no doubt, indeed the whole book gives proof, that Mr. Thackeray would be a most lenient judge of human infirmities. What I say is, that his philosophy of man is not up to his instincts. Thus in attempting to paint a very wicked woman, he, much to his own surprise, leaves her free of any hearty condemnation. In spite of her tortuous career, in spite of her lying, and fraud, and self-seeking, he utterly fails to arouse any personal malignity towards her on the part of the reader, but causes him to experience rather a certain refreshment in her presence.

What is the explanation of this fact whether Mr. Thackeray be aware of it or not? Why do we justify Becky in our inmost hearts, even while condemning her vicious methods? Because it is entirely transparent throughout the book that her evils have not their source in herself, but only in her externally defective fellowship with others. Her evils are thoroughly accidental with her, and do not hide, though they veil, the divine soul within. Think of her entrance upon life. Full of passion, full of intellect, full of power, of winning address, unconscious of lungs, or stomach, or liver, full of health and daring, she needed only a true fellowship with others and these right methods of action which such fellowship alone engenders, to shine with angelic and more than angelic brightness. But she was actually without any fellowship. She was the fellow of no one; she was the dependent of every one. Her whole life was a struggle to get a position, to become herself, to burst the sepulchral environment in which she was born, and come forth into God's genial and radiant air. You might as well expect a drowning man to respect the tails of your coat, if they come within his reach, as expect so vital a soul as this to rest content in that stifling atmosphere, or forego any chance, however conventionally denounced, of freeing herself from it. You do not

blame the lion, nor think him a scandal to God's creation, that he breaks away from the toils of the hunter and bounds forth in native freedom. On the contrary you admire him. And why? Because he asserts his God-given freedom, because he resumes his rightful condition of life, without regard to the wishes of those who would deprive him of it. But the lion images a very slender phasis of human passion. How blasphemous then is it in us to condemn a creature so richly endowed with passion as Becky Sharp, for doing what we approve of the lion doing? "Ah!" you reply, "but we expect men to act differently from wild beasts." True; but then we should be careful not to treat them as wild beasts. While we deny them human conditions, conditions appropriate to their natures, making no provision for the orderly gratification of their passions, the due development of their intellect, and the consequent right education of their action, we must expect them to act just so much worse than wild beasts, as under other circumstances, we should expect them to act better.

No, it is sheer error to pronounce the actions ascribed to Becky in this book, *hers*. They were not hers. She was the hand that executed them, but the soul that animated or inspired them was the inharmonic society in which she was born and matured. It is quite true that this social environment of hers allowed her a negative freedom. That is to say, it allowed her the option of denying herself, passionately, intellectually, and practically, and so becoming instead of the person she was, a right orthodox member of Church and State. She might, had she so chosen, have lived and died in the odor of sanctity. Would her action in that case have been a whit more true? Would it have been a whit more hers? By no means. For she would thus have merely deferred to another influence of her time and country, and been quite as far from any revelation of herself. And is this all we are to ask of society, that it should always dominate, never serve, the strong individuality of its members? Are men never to know any fellowship more sublime than that which restricts all virtue to self-denial? I do not so understand the perfections of God.

The majestic march of His providence ends in a society among men which shall be perfect even as He is perfect, and which shall therefore not merely allow, but actually engender so expansive and infinite a freedom in every individual, as to make every individual a radiant Shekinah, or visible home of the Highest. "Thou shalt not eat of the tree of the knowledge of good and evil—because in the day thou eatest thereof thou shalt surely die." This was not an ordinance addressed to any literal Adam, but to the mystical Adam, and was not meant therefore for a specific time but for all time. It is a Law of the divine life that its subject shall not live for a finite good, or a good whose existence stands in the co-existence of evil, but for an infinite good or a good which knows no contrast nor oppugnancy of evil. This good is God alone, is infinite Beauty in all the relations and circumstances of life. When I labor for a finite good, that is to say, when I labor to satisfy my outward wants, or to achieve an honorable name upon the earth, I die. The vulgar scheming to which I am bound to resort, the incessant anxieties that beset me, the disappointments to which I am daily subject, the misconstructions and the envenomed rivalries I invite, what are all these things but the bitterness of death in my soul? I often hear people saying "how strange!" of things whose causes are very obvious. But the really strange thing to me is how any creature of God should wish anything else than the knowledge of His love. Thou, O God, art my inmost life and being; I am but the shadow and semblance of thee. Shine thou through me and I shall be clear. Thou hast commanded or rather thou hast promised, for all thy commands are inwardly promises, that we shall not eat of the tree of knowledge of good and evil, that we shall be delivered out of this death of moralism to which our own sensuous stupidity and pride have conducted

us. Reveal therefore to us the laws of thy life that we may cast off this seeming life. Thou has commanded—or rather thou hast promised, that we shall love thee with all our hearts and our fellows as ourselves; thou hast promised that we shall not lie, steal, murder, commit adultery, nor covet our neighbor's possessions of any sort. I am for my own part tired of pretending to fulfil that law. As matters stand at present I see not how I shall refrain from violating every precept of it every moment. In short I abhor the very idea of fulfilling it save in thy strength. Here I stand then before thee a manifest liar, thief, murderer, adulterer,—made so by the very constitution of society, by the totally inhuman relations I am born and bred in—and ask of thee to remember thy promise. Inwardly I am none of these things, for inwardly thou sustainest us; but outwardly I am all of them ten thousand times over. Wherefore reveal thy law, not any literal law capable of being expressed in unyielding stone; but that spiritual law which shall be written, as thou hast said, on our very hearts and minds, or what is the same thing, in the infinite harmonies of our passion and intellectual natures!

Y. S.

## IDEA OF UNIVERSAL HISTORY.

BY J. G. FICHTE.

EVERY particular Epoch of time, is the fundamental Idea of a particular Age. These Epochs and fundamental Ideas of particular Ages, however, can only be thoroughly understood by and through each other, and by means of their relation to Universal Time. Hence it is clear that the Philosopher, in order to be able rightly to characterize any individual Age, and, if he will, his own, must first have understood *a priori*, and thoroughly penetrated into the signification of Universal Time, and all its possible Epochs.

This comprehension of Universal Time, like all philosophical comprehension, again pre-supposes a fundamental Idea of Time; an Idea of a fore-ordered, although only gradually unfolding, accomplishment of Time, in which each successive period is determined by the preceding;—or to express this more shortly and in mere common phraseology,—it pre-supposes a *World-plan*, which, in its primitive unity, may be clearly comprehended, and from which may be correctly deduced all the great Epochs of human life on Earth, so that they may be distinctly understood both in their origin, and in their connection with each other. The former,—the *World-plan*, is the fundamental Idea of the entire life of Man on Earth; the latter,—the chief Epochs of this life,—are the fundamental Ideas of particular Ages, from which again the phenomena of which we have spoken are to be deduced.

We have thus, in the first place, a fundamental Idea of the entire life of Man, dividing itself into different Epochs, which can only be understood by and through each other; each of which Epochs is again the fundamental Idea of a particular Age, and is revealed in manifold phenomena therein.

The life of Mankind on this Earth stands here in place of the *One Universal Life*, and *Earthly Time* in place of *Universal Time*;—such are the limits within which we are confined by the proposed popular character of our discourses, since it is impossible to speak at once profoundly and popularly of the Heavenly and Eternal. Here, I say, and in these discourses only, shall this be so; for, strictly speaking, and in the higher flights of speculation, Human Life on Earth, and Earthly Time itself, are but necessary Epochs of the *ONE TIME* and of the *ONE ETERNAL LIFE*; and this Earthly Life with all its subordinate divisions may be deduced from the fundamental Idea of the *ETERNAL LIFE* already accessible to us here below. It is our present voluntary limitation alone which forbids us to undertake this strictly demonstrable deduction, and permits us here only to declare

the fundamental Idea of the Earthly Life, requesting every hearer to bring this Idea to the test of his own sense of truth, and, if he can, to approve it thereby. Life of MANKIND on Earth, we have said, and Epochs of this Life. We speak here only of the progressive Life of the *Race*, not of the *Individual*,—and I beg of you never to lose sight of this, our proper point of view.

The Idea of a *World-Plan* is thus implied in our inquiry, which, however, I am not at this time to deduce from the fundamental Idea indicated above, but only to point out. I say therefore,—and so lay the foundation of our rising edifice,—*the End of the Life of Mankind on Earth, is this,—that in this Life they may order all their relations with FREEDOM according to REASON.*

With FREEDOM, I have said;—their own Freedom,—the freedom of Mankind in their collective capacity,—as a *Race*:—and this freedom is the first accessory condition of our fundamental principle which I intend at present to pursue, leaving the other conditions, which may likewise need explanation, to the subsequent lectures. This Freedom becomes apparent in the collective consciousness of the *Race*, and it appears there as the proper and peculiar Freedom of the *Race*;—as a true and real fact—the product of the *Race* during its Life and proceeding from its Life, so that the absolute existence of the *Race* itself is necessarily implied in the existence of this fact and product thus attributed to it.

As an immediate consequence of this remark, the Life of Mankind on Earth divides itself, according to the fundamental Idea which we have laid down, into two principal Epochs or Ages:—the one, in which the *Race* exists and lives without as yet having ordered its relations with FREEDOM according to REASON; and the other, in which this Voluntary and Reasonable arrangement has been brought about.

To begin our farther inquiry with the first Epoch;—it does not follow, because the *Race* has not as yet, by its own free act, ordered its relations according to Reason, and therefore these relations are not ordered by Reason: and hence the one assertion is by no means to be confounded with the other. It is possible that Reason of itself, by its own power, and without the co-operation of human Freedom, may have determined and ordered the relations of Mankind. And so it is in reality. Reason is the first law of the Life of a *Race* of Men, as of all Spiritual Life; and in this sense and in no other shall the word “Reason” be used in these lectures. Without the living activity of this law, a *Race* of Men could never have come into existence; or, even if it could be supposed to have attained to being, it could not, without this activity, maintain its existence for a single moment. Hence, where Reason can not as yet work by Freedom, as in the first Epoch, it acts as a law or power of Nature; and thus may be visibly present in consciousness and active there, only without insight into the grounds of its activity; or in other words, may exist as mere feeling, for so we call consciousness without insight.

In short, to express this in common language;—Reason acts as *blind Instinct*, where it can not as yet act through Free Will. It acts thus in the first Epoch of the Life of Mankind on Earth; and this first Epoch is thereby more closely characterized and more strictly defined.

By means of this stricter definition of the first Epoch we are also enabled, by contrast, more strictly to define the second. Instinct is *blind*;—a consciousness without insight. Freedom, as the opposite of Instinct, is thus *seeing*, and clearly conscious of the grounds of its activity. But the sole ground of this free activity is Reason;—Freedom is thus conscious of Reason, of which Instinct was unconscious. Hence between the dominion of Reason through mere Instinct, and the dominion of the same Reason through Freedom, there arises an intermediate condition—*the Consciousness or Science of Reason.*

But further:—Instinct as a blind impulse excludes Science; hence the birth of Science pre-supposes a liberation from the

compulsive power of Instinct as already accomplished; and thus between the dominion of Reason and Instinct and that of Reason as Science there is interposed a third condition,—that of *Liberation from Reason as Instinct*.

But how could humanity free itself, or even wish to free itself, from that Instinct which is the law of its existence, and rules it with beloved and unobtrusive power?—or how could the one Reason which while it speaks in Instinct, is likewise active in the impulse toward Freedom,—how could this same Reason come into conflict and opposition with itself in human life? Clearly not directly; and hence a new medium must intervene between the dominion of Reason as Instinct, and the impulse to cast off that dominion. This medium arises in the following way:—the results of Reason as Instinct are seized upon by the more powerful individuals of the Race;—in whom, on this very account, that Instinct speaks in its loudest and fullest tones, as the natural but precipitate desire to elevate the whole race to the level of their own greatness, or rather to put themselves in the room and place of the Race;—and by them it is changed into an *external ruling Authority*, upheld through outward constraint; and then among other men Reason awakes in another form—as the impulse toward *Personal Freedom*,—which, although it never opposes the mild rule of the inward Instinct which it loves, yet rises in rebellion against the pressure of a stranger Instinct of foreign natures clothed in the garb of external power. And thus the change of the individual Instinct into a compulsive Authority becomes the medium between the dominion of Reason as Instinct, and the liberation from that dominion.

And finally, to complete this enumeration of the necessary divisions and Epochs of the Earthly Life of our Race:—We have said that through liberation from the dominion of Reason as Instinct, the Science of Reason becomes possible. By the laws of this Science, all the relations of Mankind must be ordered and directed by *their own free act*. But it is obvious that mere cognizance of the law, which nevertheless is all that Science of itself can give us, is not sufficient for the attainment of this purpose, but there is also needed a peculiar knowledge of action, which can only be thoroughly acquired by practice,—in a word, *Art*. This Art of ordering the whole relations of Mankind according to that Reason which has been already scientifically comprehended, (for in this higher sense we shall always use the word Art when we employ it without explanatory remark)—this Art must be universally applied to all the relations of Mankind, and manifested therein,—until the Race become a perfect image of its everlasting archetype in Reason; and then shall the purpose of this Earthly Life be attained, its end become apparent, and Mankind enter upon the higher spheres of Eternity.

Thus, have we endeavored to pre-figure the whole Earthly Life of Man by a comprehension of its purpose;—to perceive why our Race had to begin its Existence here, and by this means to describe the whole present Life of human-kind:—this is what we wish to do,—it was our first task. There are, according to this view, *five principal Epochs of Earthly Life*, each of which although taking its rise in the life of the individual, must yet, in order to become an Epoch in the Life of the Race, gradually lay hold of and interpenetrate all Men: and to that end must endure throughout a long period of time, so that the great Whole of Life is spread out into Ages which sometimes seem to cross, sometimes to run parallel with each other:—1st. The Epoch of the unlimited dominion of Reason as Instinct:—*the State of Innocence of the Human Race*. 2d. The Epoch in which Reason as Instinct is changed into an external ruling Authority;—the Age of positive Systems of life and doctrine, which never go back to their ultimate foundations, and hence have no power to convince, but on the contrary merely desire to compel, and which demand blind faith and unconditional obedience:—*the State of progressive Sin*. 3d. The Epoch of Liberation,—directly from the external ruling Au-

thority,—indirectly from the power of Reason as Instinct, and generally from Reason in any form;—the Age of absolute indifference toward all truth, and of entire and unrestrained licentiousness:—*the State of completed Sinfulness*. 4th. The Epoch of Reason as Science:—the Age in which Truth is looked upon as the highest, and loved before all other things:—*the State of progressive Justification*. 5th. The Epoch of Reason as Art;—the Age in which Humanity with more sure and unerring hand builds itself up into a fitting image and representative of Reason:—*the State of completed Justification and Sanctification*. Thus the whole progress which, upon this view, Humanity makes here below, is only a retrogression to the point on which it stood at first, and has nothing in view save that return to its original condition. But Humanity must make this journey on its own feet; by its own strength it must bring itself back to that state in which it was once before without its own co-operation, and which, for that very purpose, it must first of all leave. If Humanity could not of itself re-create its own true being, then would it possess no real Life; and then were there indeed no real Life at all, but all things would remain dead, rigid, immovable. In Paradise,—to use a well-known picture,—in the Paradise of innocence and well-being, without knowledge, without labor, without art, Humanity awakes to life. Scarcely has it gathered courage to venture upon independent existence, when the Angel comes with the fiery sword of compulsion to good, and drives it forth from the seat of its innocence and its peace. Fugitive and irresolute it wanders through the empty waste, scarcely daring to plant its foot firmly any where, lest the ground should sink beneath it. Grown bolder by necessity, it settles into some poor corner, and in the sweat of its brow roots out the thorns and thistles of barbarism from the soil on which it would rear the beloved fruit of knowledge. Enjoyment opens its eyes and strengthens its hands, and it builds a Paradise for itself, and after the image of that which it has lost;—the tree of Life arises; it stretches forth its hand to the fruit, and eats, and lives in immortality.

From the Desartir,—Persian.

## THE PIETY OF ALL AGES.

THE BOOK OF THE PROPHET, THE GREAT ABAD.

[CONTINUED.]

\* \* \* \* \*

97. Shew kindness to those under you, that you may receive kindness from Meadam.

98. The Lord of Being created his servant 1 free; if he doeth good he gaineth heaven; if evil, he becometh an inhabitant of hell.

1 PERSIAN NOTE. So that he can choose good and evil and do them.

*Commentary.* Since the Most Just has conferred on his creatures the faculty of distinguishing good from evil, and given him power to incline to either: hence, if he do good according to the commands of the Just God (Dadai) in whom there is nothing but good and excellence, the highest heaven, the choicest heaven is his abode; while if he be of evil dispositions he finds his seat in hell. It is plain that praise-worthy or blameable action, good and bad conduct are the peoplers of heaven and hell, and that the orders of the incomparable God are like the prescriptions of the physician. Whoever observes the advice of the Benevolent, the Wise, escapes affliction, and by a little forbearance everlasting health; while the disease of him who does not attend to it, increases. The physician of course is not answerable for either his health or sickness.

99. Evil proceedeth not from the God of Existence, and He loveth not evil.

100. In the name of Lareng!

The Superior Beings and the Inferior Beings are the gift of



the Giver: they cannot be separated from Him; they have been, are, and shall be.

*Commentary.* Seeing that the Bountiful takes not back what he gives, for that is the property of the avaricious and rude man.

101. The world, like a radiation, is not and cannot be separated from the sun of the substance of the mighty God.

102. The lower world is subject to the sway of the upper world.

\* \* \* \* \*

*Commentary.* The beginning of the Period, being from the first king, and its conclusion with the moon.

114. And in the beginning of the Grand Period, a new order of things commenceth in the lower world.

115. And not indeed the very forms, and knowledge, and events of the Grand Period that hath elapsed, but others precisely similar to them will again be produced.

*Commentary.* He says, that, in the beginning of the Grand Period, combinations of the elements commence, and figures are produced that, in appearance, and in their acts, deeds and speech are similar to the figures, knowledge and deeds of the past Grand Revolution; not that the very same figures are produced, since the bringing back of what is past is not fitting; for were it desirable to bring such back, why were they broken and destroyed? The Grand Artificer does nothing of which He repents.

116. And every Grand Period that cometh resembleth from beginning to end the Grand Period that is past.

\* \* \* \* \*

128. A band will appear who are knowers and doers of good mortifying the senses. (Tipasbud.)

*Commentary.* Tispas means self-denial in the way of God and his worship, in respect to obedience in eating, drinking, and sleep. And one who exercises such abstinence is called a *Tispasbud* and *Hirtasp*.

129. And this Band are in a blessed road.

130. And there is a different Band who know and do good without practising austerities, and who investigate the real nature of things by the guidance of reason, and live as *Sirdasp*.

*Persian Note.* The *Sirdasp* are such as seek good, without mortifying their bodies in devotion.

*Commentary.* The *Sirdasp* is that searcher after God, who seeks Him without (subjecting himself to) abstinence in food or sleep, and without (affecting) solitary seclusion; who attempts to explain hidden things by the guidance of the understanding; and who does not deem it lawful to hurt anything having life. The two classes that have been mentioned are distinguished as the enlightened and the guides.

131. A Band next succeed, who know good and practice evil, vexing harmless creatures.

*Commentary.* The distinctive mark of this band is that they love knowledge and ingenuity; and yet vex harmless animals and stain their mouths with the blood of unoffending creatures, and fill their bellies with them.

132. There is a Band that mingle together *Seruzam* and *Niruram* and *Jurazam*.

*Commentary.* What first shines on the heart in worshipping *Yezdam* is called *Seruzam*; and evidence that is agreeable to the understanding, and the words consonant to reason are called *Niruram*: while the remark which is absurd and not bounded on reason is called *Juruzam*; and by these the pure-hearted are distinguished.

133. One Band say, that except the substance of God there is nothing immaterial.

*Commentary.* The distinguishing mark of this class is that they hold that all the angels are bodies and material; but that the essence of God is free and independent.

134. There is another class that say that *Mezdam* is matter.

*Commentary.* And these materialists infer that God has a human form, and such like.

135. And some hold that *Mezdam* is a Temperament.

*Commentary.* Which is a power peculiar to body.

136. One class deem themselves prophets, in spite of their molesting harmless creatures.

137. Without kindness to harmless animals and self-mortification, none can arrive at the angels.

138. Such abide beneath the sphere of the moon, and by virtue of their little self-mortification, following their own fancies, liken what they see to other things, and thus come to act wrong.

*Commentary.* He says that one class esteem themselves prophets and messengers of God. But as without mortifying the body; throwing off bad dispositions and accumulating good works, the chief of which is humanity to harmless animals, it is impossible to ascend the spheres and reach the stars and angels; and as this class have not followed such a course, hence from the deficiency of their mortification and from their not having endured sufficient suffering, they see some light below the sphere of the moon; and their soul not having gained the ascendancy over the imagination, they fashion what things they observe according to the creations of their own imagination: thus suiting their knowledge to the system of their fancies: and they do not discover the real nature of what they see, but following the image which their fancy has conceived fall from truth into destruction, and draw down their followers into perdition.

## GLIMPSES OF UNIVERSAL UNITY.

### I.—THE MORNING-WATCH.

Amidst the dawn of this beautiful summer morning would I seek the higher glory of communion with God's love, and in the growing splendor trace tokens of his high presence with mankind. Let the flooding sunshine speak of his all embracing goodness; let the mountains symbolize firm principles for conduct raised from the centre of a governed will; let the yellow harvest fields be reminders of humble duties, the daily bread of heavenly charities; let the blue heavens enveloping the earth bear witness to that surrounding sphere of spiritualized humanity, through whose mediations are tempered, tinged and exquisitely diffused the radiant inspirations of the Sovereign Good.

Here, where I have aspired, doubted, repented, hoped, resolved; here where I have struggled with Skepticism, Pantheism, Naturalism, Egoism, and through the gloom been led to some dim vision of the Infinite One; here where I have mourned for Man's degradations, yet honored all the more his ineradicable germs of celestial greatness, and consecrated every energy of good to the service of Humanity, and the "God-with-us," who is its Head; here where the smile of Nature has won me to her serene and sweet companionship, and yet where her intoxicating charms have warned me of the birthright of spirits to command and guide all lower creations; here where in loneliness I have fought the fight of faith, yet in that battle felt that I was compassed about by a great cloud of witnesses, and in hours of weariness and weakness drawn sustenance from the words and deeds of saints, sages, heroes, poets, and the encircling memories of living friends; here with devoutest gratitude and awe would I aim to picture forth the prospect of that land of peace, which through the golden mists lies shining far outspread in promise.

### II.—ASPIRATIONS.

Oh Strength to the weak, Light to the darkened, warm Life to the chilled wanderers through earth's pilgrimage, fulfil thy work of renewal, purify me as Thou art pure and make me whole with thine own holiness. Let self-love be swallowed up, a oneness with Thee, who Perfect in thine own beautiful joy dost

forever and forever pour thyself abroad in endlessly multiplied existence, that thou mayest reconcile all creatures to thyself in everlasting Unity. Let thy Love flow into and possess my inmost will, mold all my thoughts after the image of thy wisdom, and be diffused through every energy in serene, constant exhaustless beneficence. Thus let me lose my life and find it evermore by communion with Thee, with all Spirits, with Universal Nature.

### III.—METHOD.

And first, oh Spirit, bethink thee of the METHOD which must be followed, in order to receive largely at once and simply God's infinitely varied truth.

1. Very plainly thy partial *Intuitions*, thy yet more partial *Experiences* will serve but as delusive guides, if separately followed; neither will past *Traditions* direct thee rightly nor present *Prophecies* if hearkened to alone. Alternate them all.

Not through the loop-holes of a high built turret of theory shouldst thou gaze, for the wide panorama glows with mellow daylight; not from the deep well of isolated contemplation shouldst thou count the stars that pass across its narrow opening, for the vast cope of heaven is radiant with suns; not with the prism of favorite conceits shouldst thou watch the changing hours and seasons, for by admirable adaptations do clouds and landscapes, flowers and dew drops, the winter's spotless wind-swept and summer's gorgeous robe of joy forever symbolize God's harmony of distribution.

2. Thy starting point must be the *Realities of Life*—all realities; and these must be seen through the transparent atmosphere of reverent love.

These Realities are of four grand classes; yet a Unity binds all together by graduated interaction. Thou must not slight either of these classes; but neither must thou for an instant overlook or forget their respective positions in the scale of dignity. These Realities rise one above the other in the following hierarchy, (1) *Sensitive* Realities, (2) *Social* Realities, (3) *Realities of Order*, (4) *Spiritual* Realities. Preserve always distinct and bright before thee this scale of DEGREES.

3. But again, oh Spirit, note well, that these Realities pass through a wonderful unfolding in time. Wouldst thou know aught the minutest or grandest fact, event, existence, thou must learn the *Past* out of which it was born, the *Present* with which it is related, the *Future*, whose germs are wrapped within its folds. Only by estimating thus the destiny of each and all finite creatures can you attain to any comprehension of the Divine Idea which incarnates itself progressively in them by the mystery of Growth. Never be unmindful of the law of DEVELOPMENTS.

4. Next observe, that inasmuch as all Realities stand ranked in mutual action and reaction; and as by interchange of influence they affect each other's development, so they must from first to last, be arranged according to an absolute order of *Potential Worth*. Some Realities are central, others intermediate, others circumferential; or again some are causal, others mediatorial, others ultimate; or finally, some are essential, others transitional, others accidental. Judge always by this measure of FUNCTION.

5. Each Reality, as endowed with a special force of life becomes a centre of action, attracting and repelling surrounding spheres. True order is for the higher power according to worth to direct all lower powers, receiving from them in turn only harmonious reaction; then all departments of existence are co-operative in mutual beneficence. But when a lower power in worth rises against its rightful superior and commands it, receiving only its constraining reaction, then all departments of related life lose their coherence and fall into confused conflict. The former is the *Direct* mode of action; the latter is the *Inverse* mode of action; and between these extreme opposites are endlessly varied *Mixed* modes. The direct mode is

good, the inverse mode evil, and the mixed indifferent; we may therefore conveniently designate the standard by which activities are measured, as the standard of QUALITY.

6. Once more; all finite Realities diverge from the Infinite One by endless gradations of *Difference*; they converge towards him by endless gradations of *Analogy*; they are blended by countless shades of *Modulation*. By difference they are separated; by analogy combined; by modulation intermingled. Difference gives us the *Series of PROGRESSION*; analogy the *Series of PARALLELISM*; modulation the *Series of PROPORTION*. And all three must be woven together in use, if we would comprehend the divine system of arrangement.

7. Once again, it is plain, that finite existences, as radiating forth from the Infinite Being, must divide and redivide, until the extremest conceivable opposite is reached,—the ultimate negation of the primal source from which all creatures flow. There must be by differences then a *Series of CONTRASTS*. But inasmuch as every creature retains, if even in an inverted fragmentary form, the type of the upright perfection of the Original from whence it is created, there must be by analogy between each department of Realities and every other, and between the minutest Multiple of Realities and the majestic simplicity of the Absolute Reality, a *Series of CONTRASTS OF EXTREMES*. And by reason of this universal relationship of unlikes and likes, there must be moreover innumerable links of mutation, which bind Realities together by a *Series of TRANSITIONS*. These three are also inseparable, mutually implied and mutually complementary.

8. Finally, and chiefly, oh Spirit! elevate your thoughts to this grand height of conception,—that as the One creates the Many by his everlasting act, and as the Many react upon each other and the One incessantly, while the whole is preserved in communion by ever renewed Mediation, so as the very beginning and end, centre at once and circumference of All Realities is the Eternal Unity, self-living, self-comprehending, self-sufficing, God in Himself; from whom descend all creatures by an everlasting generation of unity proceeding into variety; to whom reascend all creatures by an everlasting regeneration of variety returning into unity. This is the *Series of UNIVERSAL UNITY*.

Wouldst thou be religious and beautiful, holy and joyful, learn in all times, places, conditions, to keep thy every affection and power subject to this Law of Liberty, which is the Divine Wisdom of Divine Love. Then will existence become sacred to thee; then will the intuitions of every human being, all facts of human experience, the traditions of mankind, the inspirations of the present age, become venerable to thee; then will Nature stand ever open as a hallowed temple; then will the Spiritual World be felt as an embracing Holy of Holies, whose curtain is forever raised; then will the Spirit of spirits, the Person of persons, the Sovereign King, the All-loving Father, overflow and fill thee with his light of life.

Spirit! Thou hast thus gained a glimpse of the Divine Method. Proceed now to apply it.

### STRANGE PHENOMENA.

From the Chronotype.

AUBURN, N. Y. JULY 12th, 1849.

FRIEND WRIGHT:—Having been successful in laying before the readers of the Chronotype the outlines of facts in relation to the commencement of the strange manifestations by, and connected with the rapping of what is supposed to be the spirits of human beings who have passed on beyond our vision, and having intimated that there was much yet remaining untold, your readers may wish to know more of the particulars in regard to it.

This rapping is not exclusively confined, at the present time, to simple answers when a question is asked, for like all other discoveries or new developments of nature, there has been progress made in the manner of getting communications. Often in

families where it is most familiar, it commences communicating or rapping for that purpose. It has been ascertained that fine quick successive raps are a call to use the alphabet. This is done by the individual who wishes to communicate naming over the letters of the alphabet successively. When the letter beginning any word is arrived at, there is a rap. The same process is again gone through with for each letter. In this way long sentences will be spelled out in a much shorter time than any one who is not familiar with the subject would suppose. Many of them are very curious and altogether surprising at times, to the families where they are made. As an instance of remarkable intelligence in these communications, I would mention that of an individual who went to one place to hear the sounds, and who was a total stranger to all the family. The family told him that they were not in the habit of admitting strangers for the purpose of gratifying their curiosity—that they had been very much annoyed and were tired of the annoyance. He had taken some trouble to come and investigate for himself, was candid and kind, and told them that he only wanted to see if there was anything that could rap his name which he had refused to give to the family—that they were entire strangers and that would be convincing to him. He was finally admitted, and to his astonishment on using the alphabet *his name was correctly spelled by some sound, the source of which was invisible to him!!* Strangers might accuse the parties of collusion, but all parties are well known to me and I know them to be above deception. Besides it is nothing more than has many times occurred in my presence and with myself. The effect upon the individual referred to, may be judged from the following extract from a letter to me asking my opinion of the manifestations. "For thirty-five years or more I have been an unwavering believer in the total annihilation of the human mind after the decomposition of the body. But behold a new era of thought is springing up, at any rate, a phenomenon incapable of solution by the principles of reason and common sense. And what is it?" Scores of persons of like sentiments have been led by this manifestation to ask the same question. He is a sound thinking man, one by his very faculty of asking "why and what," who has earned the name of infidel from those who are accustomed to have others think for them. I however think the thing accountable on the score of reason and common sense. We know but little, certainly of the laws which govern the mode of communication, but enough for those who have investigated to account for it without drawing largely on the organ of marvel-ousness or wonder. But of this another time. To facts now.

Many persons, and most of the papers speak of a spirit as manifesting itself in different places, whereas the rapping does not pretend any such thing. With different persons different spirits converse. Each one finds on inquiry that the name of some very near friend or relative is revealed to him—sometimes spelled out to him or her and often to their astonishment, there being no one present who know the living and dead of the family. The sounds for what purports to be different persons are as different as the voices of different persons. Persons have often been called for, and generally we get a sound that purports to be the individual spirit called for. In this way conversation has been had with Emanuel Swedenborg, George Fox, and many others who have answered *test questions* with remarkable accuracy. Also a vast number of theological and psychological questions, which of course is beyond absolute proof at present. Bear in mind we do not pretend to say absolutely that this is spiritual communication. We state the facts as we know they exist, and tell what it purports to be. We ask those who disbelieve, especially those who are constantly prating about "the influence of spirits," to tell us why it is and why these things may not be what they pretend. In another article I shall perhaps develop some different manifestations that often accompany and perhaps speculate somewhat upon the philosophy of the phenomenon.—BAILE.

COMMERCIAL ADVANTAGES OF ENTOMOLOGY.—To estimate in their true extent the important bearings of entomology on our pecuniary interests, we must not confine our attention to the hundreds of thousands of pounds we annually lose from the attacks of the hop-fie, the turnip-fie, the wire-worm, the weevil, and the host of insect assailants of home agricultural and horticultural produce, but we must extend our views to our colonies, and we shall there find that in Australia the potato crops (as we learn from Mr. Thwaites,) are in some quarters wholly cut off by the potato bug; that in the West Indies, in addition to the numerous and long known insect enemies of the sugar cane, a new pest of the Coccus tribe, sent us by Dr. Davy, has lately attacked it in Barbadoes, and the cocoa-nut trees in the same island have nearly fallen a sacrifice to a minute Aleurodes, referred to by Sir Robert Schomburgk; while in India, the cotton crops are often seriously injured by insects of various tribes, whose history we have yet to learn; and in Ceylon, the governor, Lord Torrington, stated in a letter addressed last year to Earl Grey, so serious have the attacks of the "coffee bug," (a species of Coccus or scale insects, said to be allied to C. Adonidum,) proved for the last few years to the coffee plantations, that the produce of one estate, which had in former years been 2,000 cwt. of coffee, fell suddenly to 700 cwt., wholly from the destruction caused by the bug; and a similar heavy loss as to other coffee plantations is confirmed by Mr. Gardner, who speaks of the insect as not confining its ravages to these, but spreading to other trees and plants, as limes, guavas, myrtles, roses, &c., so that in the Ceylon Botanic Garden there is scarcely a tree not in some measure affected.

It appears highly probable, from facts collected by Mr. Gardner, and quoted in the Gardeners' Chronicle, of October 7, 1848, p. 687, that this coffee-bug was introduced into Ceylon with some Mocha coffee-plants brought from Bombay; and it is equally probable, as Dr. Lindley suggests, that, had the foul plants been all burnt, or dipped in hot water, so as to kill the bugs, the Ceylon coffee planters might have been saved from their present painful position. But why were not these precautions taken? Simply because these coffee planters are wholly ignorant of entomology. When Kalm, the Swedish naturalist, despoiled specimens of *Bruchus Pisi* disclosed in a parcel of peas he had brought from North America, he was thrown into a state of trepidation lest some of these pestilent insects should have escaped, and he should have been thus the unconscious instrument of introducing so great a calamity into his beloved country. And had the Ceylon coffee-planter to whom these infected Mocha plants came, possessed a far less amount of entomological knowledge than Kalm, he would have carefully examined them, aware how easily a new insect pest may be introduced from a foreign country, and of what vital importance it is that it should be ascertained that such introduced plants are free from disease, or thoroughly cleansed from it if present.

Here we have a farther striking instance how desirable it is as I have before contended, that some instruction in natural history, and in entomology as a branch of it, should be universally given in all our schools, from the highest to the lowest. Not only may a landed proprietor at home suggest to his tenants, or a country clergyman to his flock, the best way of destroying their insect enemies; but if our middle classes, likely to become in the course of their emigrations to our colonies, now every year more extensive coffee planters in Ceylon, or cotton growers in India, or general agriculturalists in Canada, Australia, or the Cape, were taught something at school of the history of these assailants, as well as the working-men who accompany or assist them, there can be no doubt that this branch of their school education would turn to far more pecuniary advantage than much of what is now taught them.—[Address delivered at the Anniversary Meeting of the Entomological Society, by W. Spence Esq., President.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, JULY 28, 1849.

## REVOLUTION—REACTION—REORGANIZATION.

## NUMBER THREE.

In two preceding numbers we have aimed impartially to describe the motives by which Revolutionists and Reactionists are guided.

The first condition of just judgment is to place ourselves on the ground of the party or person to be tried. It is the easiest course imaginable to be one-sided; it needs self-command, and what is higher, disinterestedness, to be many-sided; and to preserve inward unity and firmness while appreciating with sympathy various tendencies marks the highest style of manliness. God sees at once from center to circumference, and from circumference to center, estimating with infinitely grand yet minute certainty, the relative positions of all existences. In our measure we should aspire toward like comprehensiveness and accuracy. Partizanship is the current counterfeit for Principle. The very violence which betrays a character as weak from want of balance, passes for energy. Many a hot-head mistakes personal passion for zeal, finding sanction as he thinks for his blind attractions and antagonisms in that searching text, "because thou art lukewarm, I will spue thee out of my mouth." And the pithy apothegm "I love a good hater," sounds like a cheer to moral bull-dogs, whose highest view of duty is to guard their paddock of prejudice, and worry a neighbor's new notions.

The simple fact is, that by reason of drudgery and selfish anxieties, men for the most part are so dwarfed and tamed down, that angry excitement is rather a pleasurable stimulus. Wills are feeble, minds sluggish, enthusiasm cold, hope torpid; and stringent words serve as electric shocks on unstrung nerves and flabby muscles. Superficial culture unfits the many for fine appreciation in public and private matters equally; coarse tastes crave coarse gratifications, like a cock-pit or bull-baiting. And bodies of men, ecclesiastical or political, are cased in hides of bigotry so tough, as to be impervious to all but sharp appeals. Finally, prisoned in the dungeons of our lowest nature are brutal lusts, which sounds of gladiatorial combats rouse to phrenzy. Hence to end this train of obvious yet not unneeded remarks, it too often happens in the moral world, as in the physical, that he who wields the biggest shillelah, and breaks most heads, is thought to be every inch a man, while one who in large humanity mediates among foes is sneered at as a soft simpleton who stands in want of a keeper.

Yet though in this half-savage state of society, peace is unpopular, fair estimates are due alike to brethren, and ourselves. Justice, justice above all is demanded of every generous spirit in times so discordant, yet so rich in promise. Can we not be loyal while free? This temper of mingled reverence and hope should habitually govern all who seek to take the high position, and discharge the duties of

## REORGANIZATION.

We have seen that the Party of Revolution, and the Party of Reaction, represent each a great principle; and that it is the purpose of Providence to harmonize these parties—neither grinding them to powder in conflict, nor elevating one or the other to sovereignty. Let us contemplate the sublime opportunity offered to Socialists of accomplishing Heaven's manifest design.

Consider how Socialism justifies, limits and completes the Ideal of Revolutionists and Reactionists, as expressed in the two grand mottoes:

LIBERTY,	EQUALITY,	FRATERNITY,
ORDER,	HIERARCHY,	UNITY.

1. Liberty is the *principle* of Revolution; Order is the *principle* of Reaction. Each is false when adopted exclusively; each is true when combined with its opposite.

Socialism says with the Revolutionist: "you are right in reverencing man's spontaneous impulses and demanding their unrestricted play. God and Humanity sanction Liberty. There is an exhaustless force in human instincts, ay! a divine vitality; no constraint can wholly crush though it may pervert and deform them. In the heart are the fountains of energy, whence flow the waters of good will and good works. Greatness is proportioned to emotive power. Every affection demands gratification and the sign of its natural state of activity is joy. Destiny can only be fulfilled by free development. You do well therefore in asking that Society should ensure to each person an ample sphere for putting forth symmetrically every faculty. But why ask this, except because Society is a composite body, each member of which depends on every other, and so owes while receiving aid? And how seek symmetry, unless every man is a complex whole, whose several passions are mutually allied and reactive? Hence appears the necessity in individuals and communities of balance and proportion."

Turning then to the Reactionist, Socialism says: "hallowed forever be Order. Finite creatures, by their mere finiteness must be mutually related; their life is in relation. The Divine Idea can be incarnate in them only in the degree of their reciprocal exchange of good. God's command to Spirits is co-operative usefulness. The very end of each existence is to receive and diffuse the Life which forever flows in from the One Eternal Being; true welfare then is to keep one's appropriate place, to follow one's appropriate law, and thus to be in communion with the Central Power, and the Spiritual World, and Universal Nature. The highest joy is willing service. We are most ourselves when most self surrendered. Obedience alone gives freedom, for then our aims coincide with God's designs, with Man's desires, with the tendencies of Creation. Thus the very meaning of Social Order is to ensure the largest liberty of every individual."

2. Equality is the *method* of Revolution; Hierarchy is the *method* of Reaction. These lead to fatal errors when separately employed; they result in perfect arrangement when blended.

"What mean you by Equality, oh Revolutionist," asks Socialism, "except equal rights secured for all to prove what they are and to take their fitting rank? You do not pretend that men have the same stature, temperament, vigor,—the same capacity to acquire knowledge, power of judgment and faculty for expressing truth,—the same force of feeling, depth and purity of affection, fitness to become mediums of spiritual life. Inequality is manifestly the Divine Method in every department of existence; and the higher the grade of life, the greater the range of distinctions. What a dreary monotony would settle down on human societies, if all individuals were stereotype copies of one uniform pattern. Conversation, and intercourse, in all modes, would grow insufferably flat and profitless. Mutual respect and sympathy would become impossible. Loyalty and mercy would disappear. Humanity would die out. The equality you seek then must be merely a fair chance and stimulating opportunity for all persons to shew forth their special genius, and to receive the honors and trusts due to original endowments, and acquired virtues. True equality is just."

"And is not this the very Hierarchy you long for, oh Reactionist," continues Socialism. "Power is a reality not a fiction; no man can be greater than he is, why should he seem so? God, Man, and Nature detest shams. What deeper degradation is there for a people, than disproportion between the mind and will of rulers, and the measure of their responsibilities; what meaner misery for persons than to prove incompetent for assumed duties. The one want of Society is to find out the adaptations of each of its members, to set them worthily to work, and to treat them according to their kindly ministrations. You can

turn out men to order, breed kings from kings, and artists from artists,—though doubtless there are laws of descent which may be discovered and by approximation kept. True wisdom then is, to surround all children alike with the richest, healthiest, most cordial, and invigorating spheres; and by careful observation of every sign of character to learn their respective tendencies. Supply in the degree of improvement opportunities for growth; open avenues for action in proportion to power of usefulness; let functions progressively correspond with development; then God's Aristocracy will appear, chiefs humble in commanding, followers proud to obey, in honor preferring one another. True Justice is equal."

3. Fraternity is the end of Revolution; Unity is the end of Reaction. How can either be attained without the other? They are, by God's ordination indissoluble complements.

"Your Ideal, brethren! is the Family of the Children of God. This you would embody in communities and nations; your end is divine." Thus briefly responds Socialism to the hope of Revolutionists. "To break the yokes of oppression, level the walls of caste, intermingle all classes by respectful courtesy and cordial good fellowship, is the work for every truly humane spirit. Wealth, learning, virtue, lose their worth when hoarded, and multiply themselves miraculously when diffused. God's manna must be gathered fresh each morning; it corrupts in the miser's store. Pensioners on heaven's bounty, what shall we do but expend our gifts by generous stewardship? Needing forgiveness, and higher aid, and feeling that need in proportion to our progress, how can we but be tolerant, merciful, magnanimous? Sprung from one sire, shall we not share our hearts blood with our kindred? Heirs of one destiny do we dream of severing our fortunes from the general lot of man? Fraternity means in political institutions a Commonwealth of Co-operators; and the clear voice of conscience assures us that this bright vision shall become a substantial reality in a fullness of glory such as none can now conceive. But the indispensable condition of such Society is unlimited charity; and no man can be fit for this high companionship unless self-love has been transfigured by love of Collective Humanity, and yet more by love of God as the One Absolute Good. Private ends must become identified with universal ends through the influence of pervading principle, or the Era of Brotherhood will remain a dream."

"This prevalence of Love, One and Universal, is the very Kingdom of God, for which you pray, and toward which you look with longing eyes amidst the rude conflicts of a lawless world." Thus Socialism interprets the purpose of Reactionists. "Let the extremities carry each experience to the ruling brain, and receive from it in turn every motive; let pure truth communicated through intelligent minds, which serve as social lungs, invigorate and warm the body politic with ever new inspirations; let the spiritual heart preserve equilibrium in all circulations of intercourse by regulated impulses of kindness. Society should become an organic unity. What true growth can there be but by continuous development? When so much as in critical seasons,—such as dentition and puberty, wonderful symbols that these physical changes are of moral and social reformations—is the dynamic influence needed of central vitality? How discharge the lowest duty between individuals without the commanding sway of collective reverence? Law emanates from God. It should be consecrated then in the wills of pious subjects, dependant, grade above grade upon the sovereign power, which itself must manifest by beneficent efficiency that it is authorized by the Almighty. But observe now and deeply ponder upon the truth, that the end of ruling is universal well-being; that the only valid claim to direction is ascertained capacity of doing good; that God Himself has no right to injure a creature for his own advantage,—nay! that it is absurd as impious men to conceive of his interests as hostile to or separate from the interests of the lowliest existence. No selfishness is so

infernal, as avarice, ambition, lust, cruelty, in those who by grand powers and passions, were meant by Providence to be radiant orbs of blessing. Tyrants are traitors at once to the Infinite Ruler and to the humblest fellow-man whom they oppress. On none rest such responsibilities of useful ministry, as on those who by intellect and energy are heaven's commissioned regents. Only by divine love flowing in through the really great-hearted, and softening all social spheres with brotherly kindness, can there be Unity on earth or in heaven."

Thus on the highest ground of thought, Reorganization meets Revolution and Reaction, and says 'Peace be between you.' From foes, with arms outstretched for mutual extermination it firmly takes the weapons, and locking their hands in a clasp of friendship, seals it with a kiss. Then with a few words, it thus addresses them:

The Divine principle of Society is ATTRACTION. This reconciles Liberty and Order.

The Divine method for Society is THE LAW OF SERIES. This reconciles Equality and Hierarchy.

The Divine end in Society is HARMONY. This reconciles Fraternity and Unity.

Such is the dignified attitude, in which Socialism, as an Ideal, should mediate among warring parties in this era of transition. But Reorganization, as we shall hereafter see, is summoned by Providence to be yet more a Peacemaker in Practice.

## TOPICS AND THEIR TREATMENT.

Our friends have now before them the fourth number of the Spirit of the Age, and can form some general notion of its principles and aims. While cordially thanking our brethren of the press, for the warm welcome with which they have greeted us, we can sincerely assure our readers, that future numbers will constantly improve upon their predecessors. There is a certain amount of friction and vis inertiae to be overcome in the outset of all enterprises. But we have now very much completed our arrangements; and the way seems clear for making this paper all that its most sanguine supporters can desire. With the purpose of sketching an outline of our designs,—as an attraction to subscribers, and a guide to correspondents, we will briefly mention in this and two succeeding numbers, the topics which we propose to have discussed in our columns, and the method of treatment we would prefer. To day we confine ourselves to

### I.—CRITICISM.

Our starting point is *Modern Society in Christendom*. Here we would be just, in the strictest and amplest sense of that sublime word. He who would comprehend the present—in its tendencies both good and evil,—its promises and perils,—its germs of hope, its husks of dead custom, must trace institutions, laws, maxims, sayings, creeds, to their root, and by following up their growth in the past learn their actual stage of maturity and thence infer their final fruits. Praise and blame are alike superficial, unless we are thereby taught to discriminate the essential from the accidental, the living body from its garb. Persons, classes, modes of action, communities, are continually honored and reproached for qualities nowise peculiar to them or originated by their volition. We never can understand aright a man, or a nation, unless we know their parentage, training, inheritance,—unless we gain some glimpse, however dim, of their reaction on related spheres, and anticipate—not vaguely but by accurate knowledge of their *specific laws of life*—their influences upon the future. Many existences, in all departments of the universe are of worth, not intrinsically but for incidental uses.

But we must not enlarge upon these hints. We wish simply to suggest our points of view—the SOLIDARITY OF MAN. We

define our standing place, as Christendom in its actual state of development.

We would say then to correspondents: regard all subjects in the large, reverent, broad and buoyant spirit which a consciousness of vital communion with Humanity as a whole, necessarily inspires. Put away conceit, cowardice, ingratitude, rashness. Let the images of men of earlier days be by you, while you handle their works; think of their difficulties before you condemn, of their aspirations before you rest content with what they have bequeathed to their fellows. And let the brighter images of coming ages hover round you amidst obscuring clouds and rough hindrances. Be loyal; be hopeful.

In this spirit survey Christendom in its relations to the uncivilised world; then find the causes for its mingled action of blessing and cursing in its half savage—half sanctified internal state. Spare no abuses; make no delusive palliations; broadly recognise the inconsistencies, public and private, of professed principles with habitual practice. Strip off and burn in the fires of purifying zeal every plague-spotted sham that poisons society with its exhalations. Examine Property holding and Property getting—the relations of Capital and Labor—Commerce, Finance, modes of Public and Private Expenditure—Social and Domestic Relations, Education, Worship, in the spirit of truth. State facts, explore causes, trace tendencies. We propose to give in the form of original essays and translations as thoroughly exhaustive a criticism of Christendom, as possible—and invite the testimony of our fellows in fulfilling this work.

But we cannot criticise without a *Standard* of judgment. Have we such a standard? Next week we will see.

## TALKS ON THE TIMES.

I—RADICAL AND SOCIALIST.

*Radical.* "You call your paper the Spirit of the Age, but the title is a misnomer. You are not of this Age, at all. You talk of 'Reconciliation,' 'Peaceful Transformation,'—and I know not what; all that belongs to the far future. This Age is one of War of Principles, war to the knife; and only by making a clearing through old abuses, can the road be opened for a peaceful progress of mankind."

*Socialist.* "The spirit from which you speak, is certainly rife enough; but it belongs to the *last* age, not to *this*. There are Nimrods abroad, great and small, slaying the savage beasts of oppression; but man longs rather to see an Orpheus taming them by music. There are Babel builders enough confounded in their presumptuous plans for scaling heaven, confused in their speech, restlessly rushing forth into novelties; the times demand an Apollo rearing in harmonious proportions the walls of habitable cities. It was grizzly old Neptune, who called up the war-horse, by a blow of his trident, and briny ocean typifies the deposited traditions of grief and crime; Minerva, goddess of wisdom, prescience, practical judgment, blessed man with the olive-tree, symbol of peaceful plenty."

*Radical.* "Your whole tone of thought is mystical, transcendental, abstract; you do not know the people, their sorrows and wants, their indignation and impatience. The true way to talk now, is in the sphere of immediate interests; tell men how to make two dollars for one, how to overturn the whole gambling system of trade, how to do away with interest on money, how to set labor free from its chains, in a word, how to tumble into the dust that Old man of the Mountain, Capital, who has twined his crooked legs and arms round the shoulders of the homeless, weary, Sinbad,—Industry. Clothe plain common-sense in rough speech. Call things by their right names; let the blood-suckers, who by banking, brokerage and all modes of spunging, are draining the vitals of the productive classes, know that they

shall be choked off; let the rich idlers be made to comprehend that they are *detected thieves*, and will be treated as such."

*Socialist.* "The ends you have in view are for the most part right, they are the ends approved by reason, commended by humanity, sanctioned by Providence. But your summary measures will be found to be of much less sure and speedy efficacy than words of peace and deeds of co-operation. Have you forgotten your Esop? The sunshine can always loose the cloak, which the fierce wind only fastens tighter. Would you work a swift transformation in society? Begin by beating swords into plough-shares and spears into pruning hooks every where among all classes, in all occupations. Demand universal amnesty, universal disarming, universal fraternity. Let the privileged be told cordially, that there is not the remotest thought of spoiling them of their means of culture, honor, enjoyment, but that proposed plans of reform will benefit them as well as the poor. Let producers be made clearly to see, that only by a vast increase of wealth, by friendly association, combined economies, conjoint application of scientific skill to manual toil, equilibrium of all modes of labor and exchange, &c., can the world be elevated, as a whole, to refined and just relations. This is the conduct marked out by the Spirit of the Age."

*Radical.* "What a good natured dreamer! Where have you been all your days! Would that you could travel in Europe, and talk with the money-kings of London, Paris, the nobles of England, the petty despots of Germany. You think soft words and kindly sentiments will tame these wolves into fellowship with the flocks they worry. It is—with due respect to your feelings—the sheerest nonsense. Nothing but shaking their palace roofs down upon their heads will ever startle them from their drunken sleep of self-sufficient indifference to the mass of the wretches around them. I tell you, what is wanted is a certain divine vengeance, swift as the whirlwind and earth-quake shock, an upheaval of the people lifting oppressions and oppressors, and tossing them aside forever. Men are too peaceful, too long-suffering. God knows the wide-spread misery of Christendom is intolerable. What are a hundred battle-fields—considered in regard to life, mental agony, or moral degradation—when viewed side by side with the lingering death of a whole people like the Irish. In the first at least, is manliness, sowing seeds in the bodies of fallen heroes, for a harvest of future grandeur; in the last is only meanness blighting with mildew every germ of energy."

*Socialist.* "There is a style of heroism higher than the soldiers, which never destroys but by a touch works miracles of life. Its soul is faith, its healing hand is hope, its blessing makes the loathsome lepers of selfishness sound once more in charity. The last age tried thoroughly retributive force; let this age try more thoroughly redeeming forgiveness. The world never needs a second Bonaparte or Holy Alliance. Let Satan with his proud promises of all earth's kingdoms be abased before the Son of Man, establishing by free-will service of fraternity, the Reign of Heaven. What we want is the Spirit of Manhood, which simple as a child, clear-sighted as an angel, strong in the might of humanity, assured of ineradicable good in all men, communing always with the Divine Love, shall confront enthroned errors in high seats of fashion amidst body-guards of etiquettes, and glittering courts of flattery, with the plain prophetic judgment—'Thou art the man.' I do not guess but know, that in the very conscience of the most hardened worldling of this age there sits an angel, which forever whispers 'Brotherhood,' 'Mutual Service,' 'Common Wealth,' 'Justice.' The Reformer, who takes the firm ground of Peace, stands not alone amid the warring nations. The ministration of spirits, God Himself by his mediations, is with him. It is the time, be assured, not for opening half-healed wounds, and gashing anew the mangled form of Christendom, but for quickening its very heart to pour forth streams of ichor which shall renovate Man's muti-



lated form with celestial youth. This sounds to you like visionary rant; well, you will live to learn; seeming folly ridiculed to-day, proves to be wisdom to-morrow."

## WOMAN;

### HER POSITION AND DUTIES.

BY JEANNIE DEROW.

[CONTINUED.]

It is as mothers, that women should consecrate themselves to the work of preparing a better future for their children. Is there an intelligent mother, worthy of that name, who does not experience profound anxiety in seeing these frail creatures cast out to grow up amid the disturbances of revolutionary eras, and in thinking of the storms which an improvident system of politics, selfish at once and cruel, has brought upon their heads? All mothers, whatever their social position or their faith, must have the same interest, the same end,—the well-being of their children. All then should equally desire a social organization which would give them a feeling of security as to the future fate of beings so dear. This never has been given, never could be given by societies based, as those of the past have been, on the right of the strongest, on privilege, on the oppression of man. But this feeling of security can and will spring up in societies, based, as those of the future are to be, on the principles of fraternity and universal solidarity, of which woman should be the most ardent apostle.

If women of the privileged classes could but be made to understand that their present high condition can not protect their children from the vicissitudes of fortune; if they could but learn to remember that their own ancestors perhaps, once bent the knees as slaves and serfs, before the progenitors of the very half-clad beggar boys upon whom they now look down with pity; if the veil of the past could but be lifted before them; then would they comprehend that their maternal love must not be confined to their own children, but enlarged to embrace the young of this and all succeeding generations; then would they recognise the truth, that only when unitary societies shall pledge themselves to ensure the well-being of each of their members however humble, can security be felt for the happiness of any one, however honored.

And if women of the working classes would but comprehend that it is one of their duties to reclaim the right of being completely mothers; if they could but be taught that society is bound to exert a watchful providence over the child before its birth, by exempting the mother from exhausting toil during the period when she is fulfilling her sacred function of supplying society with new members,—members who will be active, intelligent, useful, and every way fit for advancing the general prosperity, in proportion to the harmonious development to all their faculties; then would they become convinced of the necessity of that grand social reform which can alone ensure them the right of preserving their children from misery, ignorance and despotism.

When women of all classes shall accept these great truths, then will all mothers unite to accomplish that grand *Mission* of humanity, which religion and the true science of society make known.

The mission of women in the present age, is an apostleship, whose end is the introduction of God's kingdom upon earth. The means of fulfilling that end, is to lead mankind into the way which Providence marks out, by reconciling individuals, families, classes, nations, now separated from one another by hostile interests, varying opinions, and incessant competition. But the indispensable condition for this reconciliation is to put away once and forever, the causes of strife between the two grand halves

of humanity, man and woman. And the very first step toward this reform is to proclaim on high the civil and political equality of the sexes, and to demand the practical realization of the rights of women, by the press, by speech, and incessant protests against the violations of those principles of liberty, equality, and fraternity, which are the law of God. It should be clearly understood, that the abolition of the privileges of race, birth, caste, fortune, can not be complete and radical, until the privilege of sex is utterly destroyed, because this is the root of all the others. And now, whatever may be the varieties of opinion and of faith, religious and social, among women consecrated to the accomplishment of their sublime mission, let all be convinced that in this era of transition, the only practicable mode of fulfilling their high duty is the reclaiming of woman's rights to citizenship.

Let women then, who comprehend the grandeur of their religious and social mission, unite and pledge to each other their devoted aid, in introducing by every means of action, consistent with the dignity of their sex, and peaceful sentiments, the Reign of God upon earth—the realization of the three great principles, which hold in germ the happy societies of future ages.

Let us demand in the name of Fraternity, that the sacred law of Solidarity, which unites in one living body, all members of the human family, should be no longer misconceived and disobeyed; and that all shall be admitted to partake of the blessings which God bestows on all; that society as a whole shall become responsible for the well-being of each of its members; and that no one shall consider himself exempt from the duty of using every faculty for the common good.

Let us demand in the name of Equality, a total abolition of the privileges of sex, race, birth, caste, fortune;

For Women, for Children, for the Laboring classes we would secure the first of all rights, the *right to live*, and a full development of every power, physical, intellectual, moral;

Education, free and equal;

Professional and scientific culture, according to aptitudes;

The right to labor;

Admissions to social functions in proportion to power of usefulness, without distinction of sex;

Means of enjoyment and social relaxation, so requisite for those oppressed by anxiety and toil;

For the sick and infirm, affectionate care; for the aged, generous hospitality and honorable repose; due recompense and respect for all.

Let us demand in the name of Liberty, honor for the rights of every human being; liberty of conscience; liberty of speech; liberty of the press; liberty of association; freedom for all without distinction of sex to participate in making laws, and distributing the profits of labor.

If our words of peace and conciliation are heard, there will be an end to bloody conflicts and inhuman tricks of policy—*Misery and Ignorance, the last of the peoples tyrants*, will disappear forever: because fraternity, equality, liberty, will thenceforth be verified in deeds.

Nothing is more calculated to ensure greatness of mind, than the observation of perpetual change. He who doeth this, hath, in a manner, put off the body; and, knowing how soon he must away, is just in all his dealings, as well as resigned to the conditions to which nature subjects him. Whatever any one may think, or do, or say, his only concern is to act right, to be contented with what befalls. He hath cast aside every trouble and care, and desireth but to walk according to the law of God.

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself



For the Spirit of the Age.

THE CHARACTER OF FATHER MATHEW  
BY PHYSIOGNOMY.

I send you an abstract of the description of FATHER MATHEW by Physiognomy, given in our social interview yesterday; at the Irving House. We might suppose from the multitude who flock to see the good Father, and from the scrutiny with which they regard his features and expressions, that all men understood the science of Physiognomy, or at least that they indulged a blind faith in the truthfulness of the human countenance. A Phrenologist would undoubtedly regard the head of this great and good man with interest, but the misfortune is that it is not always convenient to examine it, and even the most enthusiastic disciple of Gall would, I fancy, feel very little satisfaction in examining the head, without the "light of the countenance" thrown upon it.

Having the same means of knowing the character of the "Apostle of Temperance" that others have, it is proper that I should refer you to the signs of the faculties as laid down in the "Outlines of Physiognomy," and by this means I shall appear not in the light of a *diviner*, but as an *expounder of Science*. Observe in the first place a predominance of the Desire to Love, indicated by a narrow square chin. The little book referred to says, "The faculty of desire to love is a charitable feeling, acting with benevolence and philanthropy; and those who have the sign of it large are very good and kind to the poor and unfortunate, and seem to give charities in gratitude for the happiness conferred on them by the inspiration of this faculty." This form of chin is to be observed in missionaries—those, I mean, who have the true missionary spirit—and as I never saw it more perfect than in Father Mathew, I should say that the faculty which it indicates must be a *leading trait* in his character. He is a missionary in the true sense of the word. Violent Love, which is selfish in its action, and which is aptly represented by Cupid with his darts inflicting wounds and sufferings indicated by a broad instead of a narrow square chin, is scarcely an element in his character; and the other faculties of love, with the exception of the Ardent and the Fond, are small in him.

The sign of Philanthropy, the length of the under lip at the angle of the mouth, crowds upward as if it would make room for itself against the sign of Gravity, which is another of his strong faculties. Philanthropy is, therefore, judging from Physiognomy alone, one of his leading characteristics, and must act powerfully in connection with such strong desire to love. Together with a large sign of Gravity, he has a keen sense of the ludicrous, and has a large sign of Cheerfulness, indicated by wrinkles at the outer angle of the eye, curving downward—so that he can both hear and say very witty things without laughing, and the cheerfulness which would otherwise show itself chiefly at the angle of the mouth, betrays itself in a general illumination of the features. With so much gravity he could not treat serious matters otherwise than seriously.

The faculty of Benevolence or alms-giving, indicated by the elevation of the brow and horizontal wrinkles produced by perpendicular muscular fibres in the center of the forehead, is large, though not so large as the faculties of Desire to Love and Philanthropy, the first of which has its gratification in an improvement of the moral condition of mankind, and the latter in an improvement of their physical condition. Close to the sign of Benevolence is the sign of Parental Love, and this is larger than the former, indicating very great love of children, and a disposition to regard with fatherly feeling all who need counsel and direction. Were not this faculty large the title "Father" would not be appropriate, and you have observed with what affection and pleasure he greets the children who visit him. Then over the center of the eyebrow you see very large signs of Hope and Enthusiasm—hope to cheer him on with a bright prospect

of the future, and zeal or enthusiasm in the prosecution of his undertakings;—and larger still, you see the signs of Love of Triumph, and Love of Reform, the elevation of the outer extremities of the right and left eyebrows, along with the horizontal wrinkles produced by the perpendicular fibres in that part of the forehead. *Love of Reform*, and *Love of Triumph*! who can doubt that Father Mathew possesses these in a supereminent degree?

Next look at the sign of Relative Defense in the most conspicuous part of that great nose of his. This indicates the disposition to guard the weak, to protect the innocent, to take the part of the injured, and, in connection with his other faculties, the disposition to "plead the cause of the poor and needy." This is very great, but the sign of Attack is still greater, showing that he is capable of advancing alone, and assailing an evil in its strongholds, as with battering rams,—and in coincidence with this he has a very large sign of Discovery, so that he is able to make his assault in a manner peculiar to himself. When the case requires, he is ready to "carry war into the enemy's fortress," and with such warlike faculties connected with such beneficent ones he is in every way fitted to do battle with such an enemy as Intemperance. Neither is he wanting in Self-Defense. The sign of this faculty is large, though less than the former, and he is prepared to defend his principles and maintain his ground to the last.

Besides the strong traits already mentioned we see a very large sign of Excursiveness, or a disposition to journey about, as he has been in the habit of doing in his missionary labors—also a large sign of Love of Travel, a faculty which is no doubt pleasantly gratified in his mission to this country. In connection with this the signs of Place, Direction, and Distance, are very large, so that he could not easily forget a place which he has once seen, and would very quickly learn all the streets, bye ways, and turnings of a city, as well as the geography of a country. The fulness of the fleshy part of the cheek under the eye, indicates a strong feeling of admiration for the beautiful, and with the faculties last named, together with a large sign of color, it finds gratification in landscape scenery. You remember the large sign of Buoyancy which I pointed out to you agreeing so well with his elasticity of spirits and evident light-heartedness. Borne upward by this, and such large Hope, Zeal, Triumph, Love of Reform, and love of man, he will

"Argue not  
Against Heaven's hand or will; nor bate a jot  
Of heart or hope, but still bear up, and steer  
Right onward—"

feeling in himself that though the seasons are unpropitious, they will be crowned with an abundant harvest.

I will only mention further what you yourself took notice of, as being very conspicuous, that is the compression of the mouth at the angles and in the center, indicating Magnanimity and Purity. I should say from this, that there was an exceeding degree of *honor*—not honor in the national sense of that term—but moral courage, heroism, sincerity, ingenuousness, purity of sentiment, and an incapability of bribery, or corruption. Of course this is but a small part of an imperfect sketch of what a full delineation of character would be. For the rest you can compare his face with the signs of character which can be learned by studying Physiognomy.

Yours truly,  
JAMES W. REDFIELD.

—•••—

Be tranquil as to what comes from without; just, as concerns thy sentiments within: in a word, think and live in unison with nature and the common good.

—•••—

Nature is ever changing, ever new; why be uneasy, it is the law?

**EUROPEAN AFFAIRS**  
**TO THE WEEK ENDING JULY 21,**  
 Latest Date, July 7.

The celebrated Jewish banker, Baron Rothschild has been re-elected to Parliament for the city of London, by a majority of over three thousand votes. Opinions are divided as to the next probable step in this struggle. It has been proposed for the House of Commons to waive the form of an oath in the case of Rothschild, and to admit him to his seat without further ceremony. This was done when the first Quaker member, Mr. Pease, was elected for South Durham. This would be dodging the question. The political condition of the Jews in England presents the following absurd and fantastic spectacle. They are admitted to high civic dignities, especially in the city of London. They are knights and baronets created by the queen. But they can not sit in either House of Parliament because these bodies claim to be Christian. A motion has been made by Feargus O'Connor for the adoption of the Peoples' Charter, Universal Suffrage, and the other points contended for by the Charlist party. The proposal found but a feeble support in the Houses, and the party seem to be nearly extinct. They have suffered from the cry of Socialism and Communism that has been industriously raised against them, and from internal dissensions among themselves. There is little hope of the liberalization of English institutions from the influence of the Charlists.

The latest accounts from Paris announce the activity of the Republicans in preparing for the approaching elections to fill up the vacancies in the Legislative Assembly. Garnier Pages has signified his attention of retiring from political life. La martine, it is thought, will gain his election in Loiret. The Socialists, the Mountains, and Red Republicans have united a list of candidates, among whom are Vidal, and Reybeyolles, editors of social reform journals. Proudhon was nominated but refused to stand. Capt. Vileber, who was tried for expressing sympathy with the Democratic movement at the head of his company has been condemned to death. The same sentence has been passed on four young men belonging to the army for opposing the arrest of Sergeant Boichot. A great sensation has been produced by these sentences, and it is to be feared they will foment the spirit of retaliation, exasperate the passions of the multitude, and perhaps lead to the re-establishment of the guillotine.

A Prefect of one French department mentioned to a friend a few days since, as a curious instance of the instability of human affairs, that about twelve months ago he received the following telegraphic dispatch:

"Monsieur Le Prefect.—Arrest by all possible means the citizen Louis Napoleon Bonaparte, should he present himself in your department. (Signed) LEDRU ROLLIN."

A year later the same Prefect received another dispatch in the following terms:

"Arrest by all possible means the citizen Ledru-Rollin, if he presents himself in your department. (Signed) DUFFAURE."

Minister of Louis Napoleon."

After enduring the horrors of an aggravated siege, Rome has been obliged to capitulate to her invaders. On the 30th of June, the Roman Constituent put forth a decree stating, that the Assembly had ceased a defense which was now impossible. At the same time the General in Chief demanded a suspension of hostilities, and announced the departure of a deputation from the Roman Municipality to the French head-quarters. The French Army entered Rome on the 2d inst., and every measure had been adopted to ensure the occupation without disturbance. This intelligence was forwarded to Paris by a telegraphic dispatch, but no further details have been received. A letter from

Rome thus describes the character of the combatants, previous to the surrender.

"As to the men who die, I share the impassioned sorrow of the Triunfians. 'O Frenchmen!' they wrote, 'could you know what men you destroy—They are no mercenaries like those who fill your ranks, but the flower of the Italian youth, and the noblest souls of the age. When you shall know of what minds you have robbed the world, how ought you to repent and mourn?'"

"This is especially true of the 'Emigrant and Garibaldi legions.' The misfortunes of North and South Italy, the conscription which compels to the service of tyranny all that remain, has driven from the kingdom of Naples and from Lombard all the brave and noble youth. Many are in Venice or Rome, the forlorn hope of Italy. Radetzky, every day more cruel, now impresses aged men and the fathers of large families. He carries them with him in chains, determined, if he cannot have good troops to send into Hungary, at least to revenge himself on the unhappy Lombards.

"Many of these young men, students from Pisa, Pavia, Padua and the Roman University, lie wounded in the hospitals, for naturally they rushed first into the combat. One kissed an arm which was cut off; another preserves pieces of bone which are being painfully extracted from his wound, as relics of the best days of his life. The older men, many of whom have been saddened by exile and disappointment, less glowing, are not less resolved. A spirit burns noble as ever animated the most precious facts we treasure from the heroic age. I suffer to see these temples of the soul thus broken, to see the fever-weary days and painful operations undergone by these noble men, these true priests of a higher hope, but I would not, for much, have missed seeing it at all. The memory will console amid the spectacles of meanness, selfishness and faithlessness which life may yet have in store for the pilgrim."

The Austro-Russian army has entered Raab, after a formidable battle. On occasion of the death of a student, in consequence of a wound received from a police officer, the entire population of Prague has made a demonstration, which derives an important character from the circumstances which caused it. The population followed the deceased to the grave in a body. It seemed like celebrating the funeral of European liberty.

### News of the Week.

#### COLLISION ON THE ATLANTIC. LOSS OF THE CHARLES BARTLETT AND 134 LIVES.

The Charles Bartlett, Capt. Bartlett, an American ship of 400 tons burden, chiefly loaded with lead and chalk, and having 162 steerage passengers, one cabin passenger, and a crew of 14 men, outward bound for New York, was run down by the Steamer Europa from Boston on the 27th ult., about 700 miles to the westward of Cape Clear, causing the loss of 134 lives. At the time of the collision she was going at the rate of five knots an hour close hauled on the wind. The Europa was sailing at the rate of 11 1-2 or 12 knots per hour. Both vessels were enveloped in a dense fog, which prevented those on board of either vessel seeing beyond a few yards.

At about 2 1-2 o'clock the look-out of the Europa suddenly perceived the ship through the mist, and had just time to announce the discovery when a dreadful collision took place, the Europa striking the Charles Bartlett amidships and cutting an awful chasm in her side, killing several persons on board. The bark immediately began to settle down, and in a few minutes sunk. The scene during those few minutes was appalling in the extreme. A crowd of suffering wretches, maimed and broken by the collision, lay dead or dying where the bows of the Europa had entered. Some of the individuals who crowded the

decks appeared panic-stricken, others ran shrieking to and fro in despair.

Mr. Robert B. Forbes, a well-known merchant of Boston, was a passenger in the *Europa*, and leaping overboard at the time of the accident, with characteristic courage and humanity, assisted to save the lives of the passengers of the unfortunate vessel.

**DEATHS BY CHOLERA.**—JAMES REYBURN, a prominent Irish merchant, and for many years President of the St. Patrick Society in this City, died on Sunday evening of last week. The course of his disease was violent and rapid, though so slight in its first stages as hardly to be noticed. His death is a great public loss for he was ever active, energetic and zealous in the cause of humanity—unwearied in his efforts to promote the welfare of our Irish fellow-citizens, to aid struggling immigrants and provide for the instruction of their children, a duty too often necessarily neglected in the Old Country. Mr. Reyburn was for many years an active, intelligent and highly respectable merchant here, having immigrated to America from Ireland, his native country in early life. At the time of his death he filled the office of Vice-President of that useful Institution, the Hibernian Emigrant Society, 22 Spruce-st. In the movement for the relief of the Irish, Mr. Reyburn was an earnest and efficient laborer. His generous disposition and cordial manners had endeared him to a large circle of friends. He was in Wall-st on Friday with every appearance of good health.

ALEXANDER ROBERTSON WYCKOFF, one of our most esteemed citizens, residing at No. 72 Fourteenth-st. died on Saturday evening. He was the treasurer of the Hudson River Railroad, and returned from Peekskill on Saturday, with symptoms of the epidemic. On the passage down the river such remedies as were at hand were applied without effect, and on arriving in the City some delay occurred in procuring a physician, and the disease soon advanced to a fatal termination. His decease occasions a sincere expression of sorrow.

DR. A. BRAINARD of No. 907 Broadway, died on Sunday morning at 3 o'clock, after an illness of nine hours. He fell a victim to the fatigue and exhaustion of constant professional labors, since the first appearance of the epidemic. He was universally respected and beloved. His bereaved wife arrived in town only in time to attend the funeral services.

ARTHUR YOUNG has died of the prevailing epidemic, aged six years, the eldest child, and only son of Horace Greeley, editor of the *Tribune*. He was attacked early on Thursday morning, and died in the early part of the afternoon. The loss is peculiarly heavy and afflicting from the fact that the deceased was remarkably precocious, mentally, and beautiful, physically, and had centered in him the fondest hopes and affections of his parents.

DAVID B. OGDEN, an eminent member of the New-York Bar died on Monday of last week, aged 74. He was one of the ablest lawyers in the country, of Revolutionary stock, and as a man and Christian, had the esteem of all who knew him. On the Thursday before his death he was engaged in an important case, in which he over-exerted himself, and in a heated condition he left the city for his temporary residence at Richmond, Staten Island. The same evening he was taken ill with severe pain in the head and on Sunday morning, up to which time his complaint had been in his head, his family considered him out of danger, but diarrhoea set in, and on Monday morning he breathed his last. Mr. Ogden belonged to the New Jersey influential family of Ogdens. He came to this city in 1802, and commenced the practice of law. With the exception of being occasionally sent to the Legislature of this State, and of having held the office of Surrogate, he has continued steadily in the profession. He belonged to the old school and was a cotemporary and formed part of that galaxy of talent which shone with so much splendor,

and among which were enrolled the names of Spencer, Van Ness, Williams, Wells, Emmet, and others. For many years his great practice was in the Supreme Court of the United States. Few men have been more distinguished in acquirements, and few listened to with more profound attention. He was a great admirer of General Hamilton, under whose patronage he entered his brilliant professional career.

**MISS BLACKWELL IN PARIS.**—The medical community of Paris has been set to talking by the arrival in that city of the celebrated American doctor, Miss Blackwell. The lady has quite bewildered the learned faculty, by her diploma, all in due form, authorizing her to dose and bleed and amputate with the best of them. Some of them are certain that Miss Blackwell is a Socialist of the most furious class, and that her undertaking is the entering wedge to a systematic attack on society by the fair sex. Others who have seen her, say that there is nothing very alarming in her manner, that, on the contrary she appears modest and unassuming, and talks reasonably on other subjects. The ladies attack her in their turn. One of them said to me the other day, "Oh, it is too horrid; I'm sure I never could touch her hand! Only think that those long fingers of hers had been cutting up people!" I have seen the doctor in question, and must say in fairness, that her appearance is quite prepossessing. She is young, and rather good looking; her manner indicates great energy of character, and she seems to have entered on her singular career from motives of duty, and encouraged by respectable ladies at Cincinnati. After about ten days' hesitation on the part of the directors of the Hospital of Maternity, she has at last received the permission to enter that institution as a pupil. Correspondence of the *Journal of Commerce*.

**COMMENCEMENT AT HARVARD.**—The Academical folks were favored with a fine day yesterday. Though the sun was hot and the sky cloudless, the breeze was constant, strong and refreshing. At about 12 o'clock we found the Governor and Council with the college dignitaries, and a church full of literary men with a good show of beautiful and intelligent ladies listening to the maiden performances of some 35 picked orators of the graduating class, who followed each other in rapid succession, each giving a taste of his subject and passing off. The monotony was relieved by music every fourth or fifth speech. The compositions, so far as we heard them, we thought were written with unusually good taste and manliness, and remarkably well delivered. We were particularly pleased with the performances of Robert Barnwell Rhett, of Charleston S. C. James Edward Oliver of Lynn, and Chas. Francis Choate of Salem. It is true that the boys have a good deal of the conservative nonsense and twaddle about them, which they of course derive from teachers in very easy circumstances, with nothing to gain and everything to lose in their own apprehension, from change, but they have also many ideas which belong to progress and reform, and some faint idea of what they have to pay the world for their bringing up. Of the Greek oration about the *logos* of Pericles we cannot speak, it being in a tongue never very familiar and now completely forgotten by us. We should have preferred English about the *logos* of Zachary Taylor. But the learned ladies and the Doctors of Law and Divinity present probably understood it better than English. The ladies generally were delighted with it, and got perhaps a very clear idea of the impetuosity of Demosthenes, and the solemnity of Paul on Mars Hill. The degree of Bachelor of Arts was conferred upon 78 young gentlemen. It was done according to the ancient and honorable mode, in Latin, the President sitting in his collegiate robes, crowned with his black velvet tile and tassel. The ceremony is very impressive to the

green ones, but rather tedious to the President himself, when repeated too often.

The degree of LL. D was conferred upon Hon. Horace Mann, M. C.; Hon. Richard Fletcher, Associate Justice of the Supreme Court of Massachusetts; Hon. George Eustis, Chief Justice of Louisiana; and Hon. Theophilus Parsons, Professor in the Law School in the University. The D. D. was also conferred upon Rev. Levi Washburn Leonard, of Dublin, New Hampshire; Rev. George Washington Burnap, of Baltimore; and Rev. Charles Kittredge True, of Charlestown. Mr. True belongs to the Methodist Church, graduated as few Methodists do, in 1832 and represents that important denomination in the Board of School Commissioners.

The Honorary Degree of Master of Arts was conferred on Professor Arnold Guyot, of Neuchâtel, Switzerland; Francis Alger, and Jonathan Ingersoll Bowditch, of Boston.

The Dinner, a much more important and substantial affair, was conferred upon the distinguished legal, clerical, and medical gentlemen, and the alumni of that, and other colleges quite generally—and was a good cold water feed. The 78th Psalm was sung, but, alas, Dr. Pierce was not there to lead.

Among the distinguished personages whose presence graced the occasion besides Gov. Briggs and Council, we noticed Ex-Presidents Quincy and Everett, Chief Justice Shaw, Senator Davis, Hon. J. G. Palfrey, Sheriff Eveleth, Dr. Lyman Beecher and several very fine looking men whose brilliancy of plumage and uniform reflected the highest credit upon their tailors and saddlers.—[Chronotype July 19.

LIEUT. DALE.—All readers of Lieut. Lynch's Narrative of the Expedition to the Dead Sea have been interested in Lieut. Dale, and affected by the circumstances of his death, as recorded in the last chapter. A writer in the *National Intelligencer* says that on the 24th of July Mrs. Dale was riding with some friends in Pennsylvania, when one of them noticed an unusual depression and sadness in her manner. On his inquiring the cause she said to him, "I wish you to note this day; my spirits are so oppressed, my feelings are so unaccountably strange, that I am sure some great calamity awaits me—note it, this is the 24th of July." It was the day her husband died. At the last preceding accounts he had been reported as in perfect health. She soon saw the newspaper report of his death and returned disconsolate to her home in Boston to follow her husband to the world of spirits, leaving two children with only the inheritance of their father's name and their mother's prayers. It is pleasant to add, however, that Lieut. Lynch, in the noble generosity of his nature, has provided for their education by presenting them with the copyright of his interesting Narrative of the Dead Sea Expedition. All the proceeds of this work are for their benefit.—[Independent.

CHOLERA AT THE WEST.—The Louisville Journal tells a horrible story connected with the disease in that city. In a filthy hut, inhabited by a German family, six deaths occurred. The father died first, then his child, and after that two nurses in succession. The wife was taken before the death of the child, but struggled with the disease, and having some property and money in bank desired to make a will. A priest was sent for to administer the last rites of the church, and several neighbors and relatives were in attendance. Before the business was completed however, a quarrel and a fight took place, and the priest was driven out of the house. The woman recovered, and some neighbors going in, on the 1st found her in a feeble state, and found in a room above two German relatives of her husband, who had remained to seize upon her property, one dead, and the other in a dying state from cholera, with which they had been stricken the night before.

## Town and Country Items.

SINGULAR BREAK OF LIGHTENING.—The Bangor Courier says that during a thunder-shower a few days since, the machine-shop in Newport, in that county, where are manufactured cast iron Bench Vices—was struck by lightening near the center of the building, and it then crinkled about among the iron-works in the shop melting out little bits of iron here and there, welding together bunches of sheet iron, and setting the shop on fire in a great number of places, at least fifty, and then disappearing without injuring any person or doing any very serious damage.

SINGULAR PHENOMENA.—During the prevalence of the cholera at San Antonio, Texas, the river water there, celebrated for its purity, was unfit for use when kept a few hours. In less than half a day a vessel filled with water from the stream emitted an offensive smell similar to bilge water.

JOHN PIERPONT.—The return of this man to New England will be hailed with joy by all lovers of Human Rights. We learn that he has accepted the invitation of the 1st. Parish in Medford to become their pastor.

LUCRETIA MOTT addressed a large assemblage, at the Presbyterian Church at Casehovia, N. Y., on Tuesday evening. The burden of her discourse was the increased liberality of christian sects, the peace principle, and a lengthy appeal in favor of women's rights.

The Rev. Horace Bushnell, of Hartford, Ct., has accepted the invitation of the New England Society, of New-York, to become their Orator on the 23d of December next, the Anniversary of the Landing of the Pilgrims.

There is a monk, in one of the Monasteries on the Levant, who never saw a woman.—Baltimore Argus.  
Was he born blind?

KIND SOUL.—B. Lieber, Wine Merchant, Philadelphia, advertises to supply the poor of that city with pure brandy, wine, &c., gratis, during the prevalence of the epidemic, on the presentation of an order, endorsed by a physician. Three cents would procure it without the order.

SOCIETY, says Macaulay, is constantly advancing in knowledge. The tail is now where the head was some generations ago. But the head and tail still keep their distance.

### EPIGRAM WRITTEN AFTER GOING TO LAW.

This law, they say, great nature's chain connects,  
That causes ever must produce effects;  
In me behold REVERSED great nature's laws,  
All my EFFECTS lost by a single CAUSE! [Post

A PERSON advertises in the New-York Express that a roll of money was deposited in his pocket, while in a rail-road car, by some other person, either accidentally or by design, and he wishes the lawful owner to come forward and receive the money.

FATHER MATHEW is never more in his glory than when he has thousands of his own cherished Celtic people hemming him in on all sides. When he began his administration of the pledge he said to a by-stander "this is the work I love! I am in my element here; I lost too much time in the pagantry with which your noble people welcomed me!"

**FATHER MATHEW IN BROOKLYN.**—We learn that the efforts of Father Mathew in Brooklyn have been blessed with great success. The following are the numbers enrolled by him in the vanguard of Sobriety. On Thursday, 1,300; Friday, 1,250; Saturday, 1,100; Sunday, 2,700; Monday, 1,500; making a total of 7,550.

✂ Father Mathew started for Boston on the morning of last Monday. He will return in about a month and administer the pledge in some commodious hall. The crowds on Sunday were immense, and many who came late were unavoidably disappointed. He has administered the pledge in New-York and Brooklyn to nearly twenty thousand—a good fortnight's work.

**A MEMBER TO LET.**—When Mr. Thomas Sheridan, a son of Richard Brinsley Sheridan, was a candidate for the representation of a Cornish borough, he told his father that if he succeeded, he should place a label on his forehead with the words "to let," and side with the party that made the best offer. "Right Tom," said the father, "but don't forget to add the word 'unfurnished.'"

**THE PLEASURES OF BEING BURIED BY A GOOD UNDERTAKER.**—An exchange does the following puff, which goes ahead of anything which could be said of vegetable pills or cholera medicines:

"We have attended several funerals, managed by Mr. —, and desire to say we feel gratified to find him unlike undertakers generally. There are no hurried movements about him—no want of sympathy evinced. His tone is gentlemanly, kind and affectionate. Mr. — is, in fact, a gentleman well calculated for the position he occupies in society. On this occasion Mr. — used his newly-built hearse, paneled with French plate glass, to show the coffin. The hearse, as well as one or two of the carriages, were drawn by Mr. —'s beautiful black horses."

**A Western paper records the marriage of Mr. Timothy Strange to Miss Rebecca True.**

Well this seems *strange*, but nevertheless 'tis *true*.—Bee.  
It seems *true*, but nevertheless is *strange*.

**THE Clergymen at Cincinnati** (of all denominations) have held a meeting, in which it was resolved that in consequence of the distance of some of the burial places from the city, the clergymen ought not to be expected to accompany funeral processions to the grave, and that a suitable service at the house or church, should be deemed sufficient.

**GEN. GAINES' PROPERTY.**—The Gaines property it is said, is to be equally divided between the widow and two sons.

**LATER FROM HAYTI.**—Later advices from Hayti, state that the monopoly laws were still in force, and that a revolution was daily expected.

**SINGULAR.**—Horses and hogs in and near the city, within a short time have been known to have had cholera, most of which died. It is also said that the birds called martins emigrated some weeks ago, and are now returning.—*Cin. Times*.

**JAMES G. BIRNEY.**—This distinguished emancipationist lies dangerously ill at his residence in Michigan.

✂ Queen Victoria has graciously announced her intention of being sponsor to the child of Lord and Lady Elgin, upon its baptism, and expressed a wish that it should be named Alexander Victor.

✂ The New Hampshire Legislature passed a law fixing the time for the execution of murderers, at one year after sentence.

✂ The expenses incurred in stopping the *Suave Crevasse* at New Orleans, exceeded

✂ There were 2,400,000 babies in the United States, per last census.

✂ On dit at Washington, that Senator Benton's youngest daughter will soon be espoused to Signor Sanchez, a young Mexican.

✂ A removed Postmaster still affixes P. M. to his name—he says it means *post mortem*.

✂ Thomas F. Marshall has taken the stump in favor of Emancipation in Kentucky.

#### CONTENTS OF THIS NUMBER.

Vanity Fair, or Becky Sharp.	49	Topics and their Treatment.	57
Idea of Universal History.	51	Talks on the Times.	58
Piety of all Ages.	52	Woman; her position, &c.	59
Glimpses of Universal Unity.	53	Character of Father Mathew, by	
Strange Phenomena.	54	Physiognomy.	60
Commercial advantages of Etymology.	55	European Affairs.	61
Revolution, &c.	56	News of the Week.	62
		Town and Country Items.	63
		POETRY—For what shall man live?	49

#### PROSPECTUS

OF

### THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notices of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States. *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

**WILLIAM HENRY CHANNING.**

PUBLISHERS,

**FOWLERS & WELLS,**

CLINTON HALL, 129 and 131, NASSAU STREET,

New York.

PUBLISHED EVERY SATURDAY!

TERMS,

(Invariably in advance.)

One copy for one year,	\$ 2 00
Ten copies " " " "	15 00
Twenty " " " "	25 00

✂ All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

MACDONALD LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, AUGUST 4, 1849.

NO. 5.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

### HIDE THEM AWAY.

BY ANN PAGE.

HIDE them, O hide them all away—  
His cap, his little frock,  
And take from out my aching sight  
Yon curling, golden lock;  
Ah, once it waved upon his brow!  
Ye torture me anew—  
Leave not so dear a token here—  
Ye know not what ye do!

Last night the moon came in my room,  
And on my bed did lie;  
I woke, and in the silver light  
I thought I heard him cry.  
I leaned towards the little crib,  
The curtain drew aside  
Before, half sleeping, I bethought  
Me, that my boy had died.

Take them away! I can not look  
On aught that breathes of him!  
Oh, take away the silver cup,  
His lips have touched its brim;  
Take the straw hat from off the wall,  
'Tis wreathed with withered flowers;  
The rustling leaves do whisper me,  
Of all the loved lost hours.

The rattle, with its music balls—  
Oh! do not let them sound!  
The dimpled hand that grasped them once  
Is cold beneath the ground,  
The willow wagon on the lawn,  
Through all my tears I see;  
Roll it away, Oh, gentle roll,  
It is an agony!

His shoes are in the corner, nurse,  
His little feet no more  
Will patter like the falling rain  
Fast up and down the floor.  
And turn that picture to the wall—  
His loving, mournful eye  
Is piercing through my very veins,  
Again I see him die!

Oh! anguish! how he gazed on me  
When panted out his breath!  
I never, never knew before  
How terrible was death.  
My boy—my boy—my only one—  
Art thou forever gone?  
O God! help me to bear the stroke  
That leaves me all alone.

From the Massachusetts Quarterly Review.

## MESMERISM.

It is well known to the Students of Modern British Literature that Samuel Taylor Coleridge, the 'inspired charity-boy' of Charles Lamb, a poet of deep-going insight and most musical expression in youth, a well read and original metaphysician in manhood, an agonising divine in old age, and altogether one of the most lustrous of modern spirits, bestowed a great deal of study on the subject now approached. It is duly recorded in a note to Southey's *Life of Wesley*, that, after having considered the question in all the aspects in which it had then been presented, and that during the course of nine years, he could not conscientiously decide either for or against the claims of Mesmerism. It is worthy of notice, however, that the word *Mesmerism* stood in the vocabulary of that time as the sign of nothing more nor less than the apparent transference of one species of sensibility to the organ of another on one hand, and the faculty of farseeing on the other; an equivalent which is far from sufficient for the symbol at this time of day. Furthermore, Coleridge did undeniably study the evidence in favor of such Mesmerism from an unwarrantable point of view. For example, he examined the testimony for the so-called fact of farseeing in inseparable connection with the theory usually advanced in explanation of it; being the prejudged opinion 'that nothing less than such an hypothesis would be adequate to the satisfactory explanation of the facts.' This was to investigate the grounds on which an asserted thing was made to rest, but it was to investigate them with an intellect pre-disposed against the only conceivable idea of the possible fact, and that was to investigate them with an intellect predisposed against the very possibility of the asserted fact itself. Yet the evidences of Mesmerism were able to bear the scrutiny of this searching and not uncolored eye: They were 'too strong and consentaneous for a candid mind to be satisfied of its falsehood, or its solvability on the supposition of imposture or coincidence; too fugacious and unfixable to support any theory that supposes the always potential and, under certain conditions and circumstances, occasionally actual existence of a corresponding faculty (of farseeing, inseeing, foreseeing, &c.) in the human soul.' The parenthesis in the last sentence is our own.

Every body must be aware, of course, that the inquiries of so hungering and thirsting a student as Coleridge always was could not consist in attendance upon ever so large a number of stray lectures or *seances*, or the perusal of the half-literary pamphlets and paragraphs that constitute the staple of mesmeric literature in Great Britain and America, or a professional glance through the notorious misreport of the French academicians. 'Nine years,' says he, 'has the subject of Zoo-magnetism been before me. I have traced it historically; have collected a mass of documents in French, German, and Italian, and from the Latinists of the sixteenth century; have never neglected an opportunity of questioning eye-witnesses (as Tieck, Treviranus, De Prati, Meyer, and others of literary or medical celebrity); and I remain where I was, and where the first perusal of Klug's work had left me, without having advanced an inch backward

or forward.' Thus and after such a career of bookreading, this 'most spacious of modern intellects,' to repeat the epithet applied to him by Thomas de Quincy, could neither bring himself to accept, nor suffer himself to reject the statements of the higher order of experimentalists and observers in this dim recess. Yet he was a scholar peculiarly qualified to give a righteous judgment in so complicated a controversy. He had wrestled with almost every science one after the other, like the illustrious Goethe, and not let them go without leaving their blessings behind them. He was a good physiologist, as well as familiar with all the points of view from which the higher phenomena of humanity can be contemplated. His late posthumous work on the Idea of Life, indeed, exemplifies the most singular familiarity with the details of Natural History, Physiology, and Physics; and it is that unspeakable familiarity which consists, not in remembering scientific things by rote, but in knowing them by heart. Above all, he was a truly great master of Methodology, or the science whose laws are the rules of scientific discovery; for one may venture to express the matured opinion, that the dissertation, prefixed to the *Encyclopedia Metropolitana*, approves our present hero the greatest English writer on Method since Francis Bacon published his *Instauratio* and his *Organon*. Nor needs any body be ashamed to profess himself afraid to speak with ridicule or indifference of a vast fabric of statements before which a sage so good, so learned, so penetrating, so catholic, and so candid as Coleridge was obliged to pause in anxious doubt, after nine long years of research.

This example, however, contains another and very different lesson. What a contrast does this long-suffering skepticism present to the easy credulity of the majority of proselytes! Here a divine, there a physician, and here a man of science, are seen eagerly embracing the doctrine and the allegations of the disciples of Mesmer, without anything worthy of the name of methodical investigation; but because they, the allegations and the doctrine, appear to pass at once into easy consonance with this or that crotchet of their own. The neophyte of the New Jerusalem perceives at a glance that Mesmerism is unconsciously though essentially Swedenborgian, and therefore Mesmerism is true or very easily proved to be so: The homœopathist soon observes that mesmerio cures are all reducible under the rule of Like to Like, and therefore they are undeniable: The disciple of Schelling is delighted to notice that the trance is an emphatic illustration of the duality of things, and therefore there is no mistake about it! Far be it from us, however, to insinuate that the dualistic scheme of the Universe, Homœopathy, and Swedenborgianism are nothing but the crotchets of the visionary: nay, we revere the mighty spirits, who are represented and perpetuated by these outward embodiments of their potent lives, with a kind and degree of reverence which can be shared only by the St. Pauls, the Keplers, and the Aristotles of the world. But there are men about the purlieus of the Church and the School, in all ages, in and by whom things the most sacred, the most beautiful, and the most important for their truth are degraded into crotchets and minims; and it is of such characters alone that we have dared to speak with some severity in the present paragraph. Nor is such severity unwarrantable, for the formation of a candid scientific judgment concerning new presentations is one of the most sacred duties of the scholar and the student.

But what shall be said of the levity with which so many of the laity have espoused the cause of Mesmer! We have known such light-hearted inquirers, after having sped their shaftlings of ridicule at some Dupotet or Spencer Hall of a morning, attend a peripatetic lecture in the evening; and no sooner have they seen a fellow solidified in some grotesque attitude upon the platform, or heard his head played upon like an instrument, or wondered at his writhing and wriggling in vain towards a heap of money the audience has laid upon the table for his re-

ward if he can reach it, than they have hastened home with exultation in the character of what they call Believers in Mesmerism. Then there follows a crowd of the most unmeaning experiments, without a plan and without a result, without an initiative and without an aim. Every other chair in a hundred drawing-rooms is occupied by a passive subject, and every other by an operator more passive still in reality, for he is only one of fifty straws in the breath of a paltry popular delirium. The young disciples soon proceed, of course, like Gratiano in the play, to 'talk an infinite deal of nothing, more than any man in all Venice;' and the city is not long of swarming with the frivolous convertites of the new science:—

So fools rush in where angels fear to tread!

To rise, however, to things and thoughts more easily associated with the venerable name of Coleridge, it is a significant circumstance of Mesmerism that the celebrated Strauss, a man of unquestionable erudition, of the most laborious habits of study, of singular coherence of thought, and the most remarkable system-builder of his age, has not only considered but accepted the science. The people of Christendom are becoming aware that Strauss has shown himself, in his far-famed Life of Jesus, to be incomparably the most formidable opponent that has ever withstood the popular Christianity of Europe and America. That singular work has agitated many of the best intellects in the world to their very foundations, and moved many of the best hearts to their most sacred depths. Now, one may reject the mythological hypothesis of the history and the present phenomena of Christianity in the world, as it is expounded in the wonderful performance at present referred to; but nobody can blind himself to the fact that one of its very strongest points, especially for the Anglo-Saxon mind, resides in the use the ingenious author is able to make of his reception of the higher phenomena of zoo-magnetism. It is, indeed, an incidental and supplemental, rather than a systematic one; but not the less important in a practical point of view on that account. If it be true that the paltry, conscious, intentional Mesmerist of to-day can make water taste like any wine he chooses to his subject guests; and if analogy demands the consequent possibility of making water look, smell, and touch like any such wine, so as to become veritable wine so far as the spell-bound patients are concerned; what is to become of the miracle at the marriage in Cana of Galilee? If the mesmerized do actually heal diseases without material means, or with only such amulets as a little clay lifted from the ground and tempered with spittle; if they can see athwart the earth and look on their antipodes; if they can prophesy the future, in ever so limited a range; if they ever become so intimately coadunated with such as are put in communion with them, that they share the memories of their unbosomed victims, and read off all that they have suffered and done; if they behold visions of the dead and the angelic; if the mesmerizer can become invisible to them at his will; in fine, if they sometimes rise superior to the centred force of gravity itself, and ascend into the bosom of the air: who shall find courage to deny that the supernaturalities of Old and New Testament life may possibly, if not probably, have been a manifold and normal manifestation of certain noble faculties native to humanity; faculties overlaid by the specific functionalities of every other nation than the peculiar people of God, and among them awakened into full activity only in their highest men and women; faculties, the morbid and impotent struggle of which towards development has been actually going on in almost every age and country, and can be witnessed by the curious in nearly every district of the world to-morrow or the next day: faculties, in a word, which are destined to add a new glory to life with their completed efflorescence, in those happy æons in which the Race shall be drawing near its first or terrestrial goal! It is true that all the things contained in this long sentence cannot be attributed to any one author, either mesmerio or theological;



and they are neither to be inculcated nor repudiated at present. They have been brought together, in this instance, solely for the purpose of setting forth the great importance of a thorough investigation of the so-called science of Mesmerism, whether the inquiry is to end in the utter rejection, the unqualified acceptance, or the critical modification of its claims. Nor is this importance not deeply felt in quarters where the impregnability of the popular Christianity is a thing of far greater moment than it is with us; for Theluck of Halle, perhaps the greatest of the theologians now belonging to the school of orthodox protestantism, has not only become convinced of the general truth of Animal Magnetism, but he has actually proceeded to speculate and write upon it in his own way, in order to confront and do battle with the positions of such as Strauss. On the other hand, there is the case of Professor Bush. That ingenious interpreter, dissatisfied with the common way of conceiving of the resurrection of the dead, and holding by the Bible as the sole and sacred oracle on the subject, proceeded to reinvestigate the scriptural phraseology concerning it. These inquiries into the true meaning of the word put for Resurrection in the New Testament soon became an elaborate examination of all the language held, in Testaments new and old, anent the nature of man. The conclusion at which our philologist arrived, after a careful comparison of instances, was nothing less than the proposition that is implicitly, if not very explicitly, inculcated in the holy scriptures, that a man is composed of body, soul, and spirit; the soul differing in nature from the spirit quite as much as from the body; the difference between the three being a genuine difference in kind. It seems to have been in this way that Mr. Bush developed for himself the conception that the spirit, or godlike element, is ensouled in or invested with the soul, just as this the ensouled spirit, is embodied in or invested with the body. He learned to conceive of the soul as being the spiritual body of St. Paul; and then the doctrine of the resurrection was as clear as day. When the body, or earthly house, is dissolved, we have the soul, a house with God, around the indwelling spirit. The body stripped off by the servicable hand of Nature who lent it for awhile, the spirit stands up within the shapely soul. This upstanding or anastasis is the resurrection; and the moment of a man's death is also the moment of his rising again. This is not the place to enter into controversy with either those views or the grounds on which they are presented; it is not the place either to dissent from or agree with their Reviewer: but it is very much to the purpose to observe that not only has the Professor found additional conviction in the phenomena of zoomagnetism, and especially in the hypothesis he adopts for the explanation of these phenomena; but these, the phenomena and his hypothesis of them, have been not a little instrumental in converting the hard-eyed exegete into an enthusiastic though somewhat self-asserting disciple of Swedenborg the Swedish Seer.

**ARTIFICIAL MAHOGANY**—The following method of giving any species of wood of a close grain, the appearance of mahogany in texture, density, and polish, is said to be practiced in France, and with such success that the best judges are incapable of distinguishing between the imitation and mahogany. The surface is first planed smooth, and the wood is then rubbed with a solution of nitrous acid. One ounce of dragon's blood is dissolved in nearly a pint of spirits of wine; and this and one-third of an ounce of carbonate of soda are then to be mixed together, and filtered, and the liquid in this thin state is to be laid on with a soft brush. This process is to be repeated, and in a short interval afterwards the wood possesses the external appearance of mahogany. When the polish diminishes in brilliancy, it may be restored by the use of a little cold drawn linseed oil.

If nature act as she does, it is for good alone.

From The Desatir.—Persian.

### THE PIETY OF ALL AGES. THE BOOK OF THE PROPHET, THE GREAT ABAD.

[CONTINUED.]

149. Stand in dread of guilt, and deem the smallest offense great; for a slight ailment becometh a dreadful disease.

*Commentary.* For the disorder that at first is slight, is cured if managed according to the prescription of the physician; but if treated lightly, or if no physician be consulted, it speedily increases and comes to such a height as to pass the power of remedy. Now the advice of Prophets, Desturs or Mobeds, resembles that of the Physician. If a man be grieved for his offenses and cleave unto purity, and make choice of repentance, he escapes from his disorder: but if he does not, then he reaches a place where his misery becomes everlasting.

150. Be not without hope of his mercy.

*Commentary.* He says, avoid evil in its beginning, and whatever you may have done unwittingly, throw it off and repent of it. And be not without hope from the mercy of God; for he is kind and merciful. He afflicts not his servants from wrath. He resembles the teacher, who when the scholar attends not to learning, chastens him with a rod for his good.

\* \* \* \* \*

154. A corpse you may place in a vase of aquafortis, or consign it to the fire, or to the earth.

*Commentary.* The usage of the Fersendajians regarding the dead was this: after the soul had left the body, they washed it in pure water, and dressed it in clean and perfumed vestments: they then put it into a vase of aquafortis and when the body was dissolved, carried the liquid to a place far from the city and poured it out; or else they burned it in fire, after attiring it as has been said; or they made a dome and formed a deep pit within it, which they built and whitened with stone, brick and mortar; and, on its edges, niches were constructed and platforms were erected, on which the dead were deposited: or they buried a vase in the earth, and enclosed the corpse in it; or buried it in a coffin in the ground; and in the estimation of the Fersendajians, the most eligible of all these was the vase of aquafortis.

\* \* \* \* \*

165. Earthlings cannot be equal to celestials.

166. The soul of man is however celestial; and hence, when by piety and worship, it hath been separated from the inferior body, it may nevertheless become like unto them.

*Commentary.* He says, that though the soul be celestial and though if it be wise and act well, it becomes like the celestials after it departs from the body; yet that it does not become better and happier than they. Hence we perceive, that it cannot while below, attain equality with the celestials; and that those who make pretences to any superiority are deceivers and false teachers.

167. O Abad! That is the word of Mesdam which an angel bringeth on thy heart.

168. Or what thou hearest from Mesdam when thou leavest the body (*nemudas*) along with the chief of angels.

*Commentary.* *Nemuden* is to leave the earthly body, and again return to it: and also means to attain to a knowledge of the truth of things (or Inspiration). He says, The speech of God is not breath and does not possess sound. And that is Inspiration which descends on the heart through the intervention of an angel, or that is learned of God when you have left the body. And this inspiration after you rejoin the body you commit to words and deliver forth by the breath of speech.

167. Thou hast seen me and heard my words; convey these my words to all my servants below.

*Commentary.* Since the celestials and supernals are all obedient, and such as are near Yezdan have no need of an earthly prophet.

From The Tribune Correspondence.

## THE COMMUNITY OF ECONOMY.

PITTSBURGH, June 2, 1849.

I have just returned from a visit to Economy, the famous town of celibates, founded by Rapp. I propose briefly to give an account of what came under my notice.

Understanding that strangers, though treated with civility, have only an outside view of the establishment, I availed myself of the kindness of Hon. Walter Forward, who has long been the legal adviser of the Society, and took a letter of introduction from him to R. L. Baker, one of the Chief Men and Elders. With this favorable passport I received all needful courtesy and attention, and a more interior view than visitors usually obtain. I am not aware that I saw or heard anything the publication of which would be considered objectionable, but I shall endeavor not to violate "the proprieties."

You take the Beaver packet, or any of the numerous little stern-wheel boats plying almost exclusively on this end of the Ohio at this season, and in less than two hours' sail down the river you land at Economy, eighteen miles below Pittsburgh. The high ranges of hills through which the river winds, clothed with rich foliage, are picturesque and charming; but the cultivation of the bottom lands indicates, with few exceptions, little of thrift or taste. As you approach Economy, however, you observe a change; the fences are suddenly in good repair, the briars and bushes are cleaned up, and the fields fairer and greener. Orchards come in sight, stretching up the hill-sides that gently slope from the bottoms half a mile or so, back from the river. But the most striking and pleasing objects in the grounds of Economy, are the native trees thickly scattered about, left by good taste and good sense to adorn the landscape, and give shade to the cattle. The Western practice of leveling every forest tree, and presenting to the eye a bare field, is abominable, and this notable exception deserves attention as well as imitation.

The estate is a tract of some 3,000 acres, a strip from a mile to a mile and a quarter wide, and about five miles long, lying on the northern side of the river, mainly in Beaver, but partly in Allegany County, Pennsylvania. Near the center of the strip a remarkably high bottom or bench of level land comes bluff up to the river, and on this the town of Economy stands. It is forty feet above the highest freshets; the bank is fringed with tall trees, and a glimpse of the church steeple and the factory chimneys is obtained from the river as you pass in a boat. The town is laid out in small squares and wide streets, which are unpaved, except the side-walk in front of a few houses. There are about one hundred dwelling houses, some brick and some frame, the latter painted white. Equality is a fundamental principle of the society, and it is carried out in the architecture, the dwellings being uniformly built after one model, and that a very plain and unpretending one, except the old family mansion of Mr. Rapp, which is large and has an air of refinement and comfort. The houses are rectangular and two stories high, and are regularly disposed about the squares, their longer sides on the street and their entrances in the yard. There are ample gardens between them, which are well stocked with the finest vegetables, each family cultivating its own; they exhibit some floral taste, the borders of the beds being brilliant with carnations, poppies, and other flowers. Grape-vines, too, are generally trailed against the sides of the houses.

The main road from Pittsburgh to Ohio runs through the town, near the center of which is "Economy Hotel," where travelers find clean feather beds (they have not progressed to mattresses yet,) and wholesome, though not exactly French fare. Near by is the Church, a large and substantial brick building, as plain inside and out as a Quaker meeting-house, but containing two grand action pianos for the choir. In the steeple is the town clock, made on the premises. The view of the domain, the

river and the surrounding country, from a balcony above, is very extensive and beautiful. The only other public building is the Museum so called, though in fact it is the Town House, the second floor of which, is a spacious hall used for festivals and public meetings. The museum itself, is a very respectable collection of natural curiosities in all departments; the cabinet of minerals is excellent.

At opposite corners of the town, next the river, are woolen and cotton factories, both pretty good sized brick buildings, though not so imposing as a New England Cotton Mill—neither are they so oppressive, for here the operatives have the fruits of their own toil, and are not imprisoned night and day all the year round, but alternate their labors, and in the Summer season stop the machinery and go into the fields and gardens. There is no water power on the domain; but coal is delivered for less than five cents a bushel at the door, and steam answers all purposes. In connection with the Cotton Mill is a Grist Mill; near it is a Tannery. Here then is provision for the first necessities of life, bread and clothing, of which enough is made for all and a good deal to spare. In addition to these branches of manufacture, is the Silk factory, which employs a number of people at all seasons; it has not proved very profitable and the business is declining. The orchards of *Morus Multicanus* and the Italian Mulberry are very extensive, but this season they are feeding very few worms. The arrangements of the cocoonery appear very complete and capable of accommodating an immense number of the ugly little silk spinners.

Shoemaking, tailoring, &c., are carried on as required, but the only branches of domestic labor which are performed in common are washing and baking. The washing is done by steam in immense vats, which saves a vast deal of labor, and relieves the women of that hardest drudgery of the single household.

Everybody I suppose, understands that property here is held in common. In the morning, before breakfast, you see the women gliding about the town, with pans of meat from the Butchery and bread from the Bakery, each being supplied with the quantity needed by their respective families, "without money and without price." I can vouch for the bread being of the finest, and it seldom fails to rise well and get well baked, I reckon, under the skilful hands of the public baker.

In all there are a little over three hundred souls in the town now, and in consequence of the decrease of population from the original number, there are many dwellings vacant. There seems to be a fair prospect of total extinction under the governing principle of celibacy. In anticipation of this event, people naturally ask what will become of their property? No one need be troubled. They will know how to dispose of it.

I am not able to state the ground or philosophy of their doctrine of celibacy fairly, nor to quote the texts from the Bible which sustain it, but they are Orthodox Christians, and rely on the scriptures as confidently for its truth as their antipodes, the Perfectionists of Oneida County, New York, do in their doctrine of community of wives. I think, however, they have not reasoned out the matter logically like the Perfectionists, and that their doctrine rather rests on sentiment and conviction of the heart, than theory and conclusion of the head. The history of its origin is this: In the year 1808, four years after settlement in this country, the older members began to believe that they were too carnal, too much given to the lusts of the flesh, and the project of perfect continence was mooted. In six months the whole Society were imbued with the idea, and there was a general and spontaneous determination to adopt it. They consulted Mr. Rapp, and he approving, they thenceforward made it their rule of life. The men and women did not separate as the Shakers, but man and wife continued to live together in the same house as they do to this day. This was the hardest test of principle that men and women ever imposed upon themselves; and if absolute continence be a virtue, these people are the most virtuous people in the world. I doubt if history can furnish any

parallel to their case; men and women, husbands and wives, young men and maidens, voluntarily agreeing to live as monks and nuns (profess to,) and yet remain together as usual in all ordinary relations and under the same roof! As the principle was adopted so it has been maintained—voluntarily. It is incorporated with their religion, and is deemed an essential part of that purification which will fit souls for the happy places in the next world, but it never has been made a law of the social compact, the infraction of which would be attended with a special penalty. It is considered an individual concern, and if any man and woman give way to temptation it only shows their weakness, and exposes them to the loss of public esteem. But public sentiment in a united community is a powerful agent in controlling human action, and in this case I am inclined to think has had much to do with preserving the inviolability of the principle of celibacy. The strictness with which it has been kept is very remarkable; husbands and wives have grown gray in single blessedness! As I am informed there have indeed been very few "weak members." No child has been born in the society within five years.

A community of old men and women, such as this presents, is certainly a singular spectacle. Most of the people are above middle age, and many of them are truly Venerables. There are no boys and girls, no youths and maidens, and only a few children of the new comers. The unnatural silence of the town is strange and almost painful. An Irishman who was traveling West, and stopping at the hotel, while sitting out at the door, in the evening, seemed very much struck with this feature, and addressed me as follows: "I say Misther, but isn't this a quare town, the quietest place ever I see any way? Not a childer a screeching, nor a gossoon playing in the strate. Be the powers! an a little noise would be good for the sowl of me." I assented for I felt as he did.

The society originally settled in 1804 in Butler County, Pa., calling their place Harmony. In 1814 they moved to New Harmony on the Wabash, which in 1824 was purchased by Mr. Owen, when they moved to the present location—one they tried to get in the beginning, for they are shrewd judges of temporal things, whatever may be their spiritual opposition to indulgence in them, and there is not probably on the Ohio River a finer site for their purposes. When they moved here they numbered more than 700, but death and the secession of 250 members in 1832 through the intrigues of a pretended nobleman called Count Leon, has reduced them to their present limit—a little over 300. They have not had many accessions, for few are disposed to submit to their strict rule of celibacy, and fewer still are able to undergo the long and severe probation to which they are subjected. The place is very healthy, but considering the time that has elapsed since the rule of celibacy was adopted, the number of the society still remaining is remarkable. They do not care to receive accessions, though they do not refuse members who unite through principle. They have no disposition to proselyte or convert the world to their way—that, they say, they leave to a higher power.

In consequence of diminished numbers and the infirmities of old age, they do not manufacture so much nor cultivate as much land as formerly. They let out a good deal of land to neighbors on shares, receiving one-half the products; and many prefer cultivating the lands of Economy on these terms, to their own which join them. Some of these out-siders occupy houses that have been vacated in the town. This is a good commentary on their management.

The women retain the garb of the German peasantry, but the men conform more to our fashions, though the material of dress is the same among all and general uniformity, as a principle which humbleth pride and avoideth jealousy, envy, and all uncharitableness is aimed at as much as possible. The men shave in whole or in part as other men and wear beards according to

fancy. I saw no patriarch with full and flowing white beards, which would have been a pleasing sight.

Nature will ever rebel against the short sighted impositions of Man, and the passions will assert their Divine right to be obeyed, and so here I witnessed a manifestation of one of the sentiments of the human heart which has been sadly crucified. A little girl about five years old, the only child I saw, was brought out by its mother to the pump, and immediately there was a gathering of the women around it—all in the streets seemed roused out of an automaton gravity and exhibited the liveliest interest in the child. Their hearts spoke right out, and they caressed it with energy and delight, one of them carrying it away from its mother with great exultation. A friend of mine tells me, that a party of ladies visited the place a year ago with their babies, and the old men and the old women all turned out ecstacy with the children. The Temple cannot be built of "hammered stones." If this remark be Greek to some, I will explain a little by saying that the Passions—the unperverted instincts of the human heart—are sacred, and must not be clipped or shaped by Man's caprice of sentiment or judgement, but brought into full play, when they will find their place in beautiful harmony and symmetrical unity. No "tool" must touch the "stones" with which is built the City of God—a perfect Human Society.

Here is a text for a whole volume of comments upon the defects of the Temple reared by our friends at Economy; but I must not exceed just limits in your columns or my criticisms, but rather briefly give them credit for what they have accomplished, and that is not insignificant. Their riches, I think, have been generally overrated, but the results of their efforts are sufficient to illustrate forcibly the mighty power of co-operation and associated labor. They have superabundance for all, and have proved at least, that Poverty is not a necessary and divine element of society—that Christianity does not require that "ye shall always have the poor with you." Their success they attribute mainly to the action of one cardinal principle—the principle of obedience—"absolute obedience," as they term it, and as it is well expressed, being a voluntary submission to supreme authority, which is the converse of the compelled submission to "absolute power." It is very true that this principle, in some form, is the essential basis of order and stability in society, but unfortunately in all imperfect organizations the individual is more or less sacrificed—the Law of Liberty is infringed by the law of obedience, whereas both laws would be in a true society, perfectly coincident.

While Mr. Rapp lived, his word was law with the Economists; since his death the Government has been invested in a Council of Nine Elders who are a supreme authority, having the power to perpetuate their body by filling all vacancies that may occur. Mr. Rapp made no provision for a successor, or the government of the society in the event of his death, and the general impression at the time, was that its dissolution would follow, but it has been shown to be groundless, for there was not the least interruption in its affairs, and a loss of two per cent by secession is all that has resulted up to this time. The people are too nearly united in feelings and convictions to fear any change—long may they live and flourish!

A REMEDY FOR THE CALIFORNIA FEVER.—A friend who had seen some service in camp life offers to those afflicted with the prevailing epidemic, the following prescription: "First—Sleep three nights in your wood-house, with the door open and swinging in the wind—during which time let your diet be pork, cooked by yourself at a smoky fire in the garden. Second—Improve all the rainy nights in sleeping between your currant-bushes and garden fence. Third.—On the fourth day of your regime, let your diet be mule steak. Fourth.—Thereafter dispense with all kinds of food save dog meat. If this be followed resolutely, it is confidently believed a permanent cure will be effected."

For The Spirit of the Age.

## CHOLERA; ITS CAUSES AND CURE.

BY JAS. W. REDFIELD, M. D.

In these times of the prevalence of the Cholera it is natural that all persons should bring to light what knowledge they possess on the subject. In such a case there is hardly an individual who is intolerant of new ideas or who is not expectant of some new discovery; and the public generally are inclined to pardon a certain degree of scientific inaccuracy if the writer shows a talent for correct observation and for bringing his ideas to maturity. Without further preliminary, all the statements which we desire to make on this subject may be made under two heads, *How to account for Cholera, and How to Remedy it.*

### 1ST. HOW TO ACCOUNT FOR CHOLERA.

As for the first, Dr. ANDRAUD of Paris, a gentleman in St. Louis, and probably others before this time, have proved by electrical experiments that there is a want of electricity in the atmosphere during the prevalence of this disease. This may not be sufficient to prove *demonstrably* that the want of electricity is the cause of cholera, but the relation of cause and effect may be legitimately inferred if there are a sufficient number of confirmations in the relations of atmospheric electricity to the functions of health, and in the relations of a want of electricity to the symptoms of this disease. Every one knows that the oxygen of the atmosphere has an important office to perform in respiration, and why should not the proper electricity of the atmosphere when breathed perform an equally important office? The organ in the chest which is particularly affected by the oxygenation of the blood is the HEART, which is large and strong in proportion to the circulation of red blood, whether we take the lower animals for examples or particular individuals. The organ of the chest which is particularly affected by atmospheric electricity is the DIAPHRAGM, or chief muscle of respiration, which has alternate contractions and relaxations like those of the heart. This organ is large and strong in proportion to the electricity consumed in respiration, and it is dependent on electricity for its action as the heart depends on oxygen.

In fact the heart and diaphragm are affected reciprocally, for without a sufficient degree of electricity in the atmosphere to excite the diaphragm, the oxygenation of the blood takes place imperfectly, and without a sufficient degree of oxygen to supply the heart with red blood, there is a deficient action of the diaphragm—so that these friendly organs sympathise with each other in misfortune as well as in prosperity. We see, for example, that when persons crowd together in a room so as to consume a large share of the oxygen of the atmosphere, generally some one of the number faints, the action of the diaphragm, on which respiration principally depends, being suspended. In like manner when a person with good blood and accustomed to pure air breathes the mephitic atmosphere of sewers and all kinds of filth in certain parts of the city, in which atmosphere there is very little electricity, he comes to experience palpitation, and coldness, with pain at the heart like cardialgia, continuing to the very point of loss of consciousness, which is owing to the action of the heart, on which the circulation of the blood principally depends, being suspended. And yet in the former case (that of deficient oxygen) the heart is the organ first affected; and in the latter case (that of deficient electricity) the organ first affected is the diaphragm. If there be a superabundance of fibrine in the blood this sympathy of the heart with the diaphragm in case of deficient electricity shows itself in coldness, lassitude, ague-pains and congestion, followed by all the varieties of reaction which constitute the different kinds of fevers. If there be a superabundance of serum in the

blood, this sympathy of the heart with the diaphragm in the case of deficient electricity shows itself in coldness, paleness, feeble pulse, relaxation, watery secretions and violent discharges from the stomach and bowels, Diarrhoea, Dysentery, Cholera Morbus, Cholera, &c. According to the conditions of the blood and other circumstances will be the nature and variety of the disease arising from the same general cause, deficiency of electricity in the atmosphere—for it is no more true that there is this deficiency in the case of cholera than it is in the case of yellow fever, typhus, plague, pestilence, or almost any other disease that is not hereditary.

It will be perceived that in accounting for cholera we account for a great number of other diseases, which are generally supposed to have nothing to do with this disease. Every observer may satisfy himself, however, that the symptoms of the several classes of disease are often mingled in a manner seeming to intimate a common origin. And it is a fact that in all these cases of yellow fever, cholera, &c., there is deficient action of the diaphragm, causing epigastric inaction, and a degree of inflammation of the stomach, liver, spleen and all the abdominal viscera, which depend very greatly on the diaphragm for their motions and the performance of their functions. It is equally true (and a very important truth it is,) that a greater degree of electricity in the atmosphere causes the diaphragm to contract more powerfully, and that a less degree causes it to contract more feebly, so that the inference is a fair one that were not the atmosphere deprived of so much of its electricity such diseases as fever and ague, yellow fever, black vomit, congestive fever, typhus and cholera could not exist—and if we had time to prove it we would add to this catalogue consumption, tubercula, neuralgia, gastralgia, scarlet fever, small-pox, and all kinds of fluxes and cutaneous diseases. In making this statement we of course mean to include the influence of various modifying causes, which are connected with the principal one, such as poisonous gases, want of cleanliness, improper food, drink and medicines, fear, &c.

In further proof of the connection of atmospheric electricity with the proper functions of the diaphragm it may be observed that in winter, when the atmosphere is full of electricity, the diaphragm acts powerfully, and through this we feel all the invigorating effects of a plentiful supply of electricity to the other muscles of the body. In Spring or the breaking up of winter, when the atmosphere is deprived of a very great deal of its electricity, the diaphragm acts feebly, and unless a person has a strong one the effects of torpidity of the liver, stomach and other viscera are induced, and very frequently in this climate toothache, neuralgia, and various kinds of fevers. In Summer, when there is more electricity in the atmosphere though less than in the winter, there is better action of the diaphragm and better health. In Fall, when the atmosphere contains less electricity than in Summer though more than in Spring, the diaphragm is again weaker in its action, and we have repeated something of the diseases of the opposite season. Asthmatics, who breathe too powerfully by the diaphragm and not sufficiently by the ribs, suffer most from the paroxysms of their complaint when there is most electricity in the atmosphere, and least when persons of weak diaphragms are most subject to disease and suffering. On the approach of storms, when there is deficient atmospheric electricity, and in Spring and Fall, and in cholera times or a pestilential climate, asthmatics and other persons with strong diaphragms enjoy an immunity from disease, while those with feeble diaphragms fall victims to it. From these facts and many others which might be adduced it may be concluded that between the absence of electricity and the presence of cholera there is the relation of cause and effect; and this brings us to the second part of our subject,

## HOW TO REMEDY CHOLERA.

If too little electricity in the atmosphere is the cause of this disease, enough would remove it, and a knowledge of the means of supplying this deficiency is the grand *desideratum*. This requires that we should know how it comes about that there is sometimes in the atmosphere an excess of electricity, and at other times a deficiency of it. In the crystallization of fluids and of substances in solution the latent electricity as well as heat is given out, and the freezing of water is the grand source of atmospheric electricity in Winter. In the change of fluid to solid substances in any case the latent electricity is set free, and the conversion of sap into the organized substance of trees and all kinds of vegetables is, in Summer, the grand source of electricity, as well as of oxygen gas to supply the deficiency caused by the production of carbonic acid gas in the respiration of animals. In the liquification of crystals the electricity of the atmosphere is taken up and becomes latent again, and thus in Spring when the ice is melting, the atmosphere becomes very deficient in electricity. Also in the dissolution of organized bodies, or the change from solid to soft and fluid substances there is an absorption of electricity from the atmosphere, and this in the course of Nature takes place mostly in the Fall when the trees drop their foliage and vegetation decays and dies. But if in Summer there be too great a decomposition of vegetable and animal substances, or more than can enter directly into the organization of new vegetables, the atmosphere is deprived of the proportion of electricity that is absolutely necessary to health, at the same time that it is robbed of a very large portion of its oxygen. And if in cities, *marshes, graveyards, battle-fields, hospitals, uncultivated lands, barn-yards and stables, and places where corn-fields, vineyards and orchards are devoted to fermentation and the production of fluids more fatal than the cholera—in short if nearly all over the earth the electricity of which the atmosphere is deprived by the destruction of life be more than that with which it is supplied, by the production and growth of living beings, the inevitable consequence must be fever, plague, pestilence, cholera, or some one or other of the Protean forms of Disease and Death.* From the regions of swamps and jungles, of filthy habitations and charnel houses, of famishing and slaughtered human beings, may be traced to almost every part of the globe the fell Destroyer, the offspring of Ruin and Decay, feeding on the vital air, consuming both its oxygen and its electricity, which are equally important to human health and happiness.

Now that we know the sources of atmospheric electricity and the causes of its decrease, it is not too much to say that it is in our power to rid the earth of cholera, and of most if not all other diseases. "Knowledge is power" if it be accompanied with good works. Let enough of the earth's surface to support one human being (more than enough for him to stand on) be allotted to each individual, and he will not consume the oxygen and electricity that belong by right to his neighbor. And that the earth may be cultivated, and useless decomposition be prevented, let not any human being die by execution, punishment, war, famine or disease. If cities must exist let many and large spaces be devoted to Parks, and let all the streets on each side of the way be lined with trees, with two or three trees to every building, so that the people may be supplied with electricity and oxygen in abundance from Nature's own laboratory. Let them enjoy a perfect system of sewerage, with cleanliness and ventilation of houses, so that the vital elements of the atmosphere may not be taken from the living and given to the dead, and let nothing be allowed to ferment or putrify above the soil. Let agriculture be conducted on scientific principles, allowing no more animal or vegetable substances to be decomposed than are immediately to be converted into new forms of life, and furnishing nothing to distilleries, breweries, wine-presses and cider-mills—those artificial contrivances for the destruction of

the oxygen and electricity of the atmosphere, together with the people's bread and the people themselves. Let military men, not one or two but all, "leave the sword and take the plough," and instead of scattering bullets and strewing the fields with the bodies of the slain, scatter grain and strew the fields with the sheaves of plenty. Or, if they must be heroes—if they must brave dangers and death for the cause of freedom and human right—if they must fight for glory—if they must even die for their country, let them march in battle array to the places where the deadliest diseases hold perpetual reign; and in the swamps, wildernesses, deserts and in the midst of civilization, subdue and conquer the worst enemies of our race. Thus where alligators have lain there shall be grass and corn, and where the wolf and wild cat have prowled there shall be streets and highways for human beings; the wilderness and the solitary place shall be glad for them, and the desert shall bud and blossom as the rose.

But it is not necessary that there should be the sacrifice of a single life to such heroism and for the sake of such glorious benefits to mankind. There are persons possessed of very large and strong diaphragms, who are capable of exercising this organ in spite of a deficiency of electricity in the atmosphere, and who are in the present state of things as healthy in such an atmosphere as others are in a different one. These are *mentally* also best adapted to such undertakings, for according to Physiognomy the diaphragm is connected with the *love of overcoming*, and is large and strong in proportion to the strength of that faculty. As for the rest of mankind, and for all men in the future, the scientific prescription is the one already given. It will be a long time before the object can be fully accomplished, but every step towards it is comparative health, and if we are dissatisfied with the cure on account of its simplicity we must reflect that "the only way is the right way," and that this is the "way of pleasantness and the path of peace."

THE ARCTIC REGIONS.—In extreme arctic regions, the winters are inconceivably intense. In these portions of country there are no trees. At Yakutsky, in Siberia, clear quicksilver, openly exposed, will freeze hard in fifteen minutes! The atmosphere is frozen, and respiration is fatiguing. Water freezes at sixty feet deep. Glass windows are of no use to the few who have them; the difference of temperature, within and without, is so great, that the glass is covered on the inside with several inches of frost, and in that situation is less luminous than ice. The timber of the houses splits, and opens with loud cracks; the rivers thunder and open with broad fissures; the rocks burst with tremendous explosion, and all nature groans beneath the howling blasts and the rigors of the clime. The rivers, covered with perpetual snow, and huge masses of ice, pursue their dreary way to the arctic ocean.—Portland Transcript.

SHAKESPEARE A CATHOLIC.—"One evening, in speaking of Shakespeare, O'Connell said, 'I am certain he was a Catholic. In his writings, you will find his priests and friars good men. This circumstance is very remarkable, when we consider that he wrote at a period when abuse of popery would have naturally been practised to court the ruling powers by any writer who was not a Catholic himself.'

"In the play of King John," observed Mr. Lucas (the editor of the *Tablet*), "Shakespeare shows strong disinclination to give temporal power and authority to the pope."

"That," replied O'Connell, "is a perfectly Catholic sentiment, and one in which I fully and cordially participate, so far as concerns the pope's actual dominion."—*Daunt's Personal Recollections of O'Connell*.

A JOB FOR DIOGENES.—The N. Y. Evening Post, in proposing a certain reform says, "if an honest man could be found," &c.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, AUGUST 4, 1849.

## SHORT AND POPULAR.

A FRIENDLY neighbor, whose editorial experience and tact entitle his words to some consideration, says:

"The new paper, 'The Spirit of the Age,' has too many long articles in it. We hope to see it assume a more popular and generally readable character. Reform is like physic—the more palatable you can make it, and the smaller you make the doses, the more willingly will it be taken."

We accept the criticism, as in a measure just. A few trials were needed, in order to learn the due limits of so small a sheet; and there is so much to be said, that it is not easy to stop. But we shall soon catch the trick of shutting off the hydrant when the pail or pitcher are full; that matter will adjust itself. We have a word or two to say, however, on the whole subject of *short and popular* articles.

1. The Age is a business age, brief in speech, prompt in action, detesting fuss, flummery and verbiage. The habits of mind peculiar to such a period, are excellent in respect to clearness of aim, simplicity of method, efficiency. But on the other hand, self conceit, satisfaction with one's own notions, superficiality of knowledge, rash judgments of novelties, impatience with every plan which does not bear instant fruit, are the all but universal faults. "How can I get the most easily convertible information for least expenditure of time and thought?" becomes the rule in literature, as good bargains and swift exchanges are in trade.

Editors doubtless wish what they write to be read—yet it may well be questioned, whether the Newspaper has not already passed the extreme bound of concession to this headlong hurry of readers. We really must begin to ask the rushing travelers, whose meals we provide, as they stop for a moment their railroad speed, not to bolt their food unchewed. Our fathers had teeth for the toughest meats, and hardest bread, and were strong headed. And although our cookery has improved, it is doubtful whether the public digestion is benefitted by using such highly concentrated diet. There are too many "entremets," too few solid joints; too much confectionary, too little cracked wheat.

2. This "popularity" which is demanded, what is it? The whole system of showy advertisements, catching titles, placards, puffs, splendid signs, glittering shop-windows, highly colored, gold lettered wrappers for nick-nacks, &c., tells the secret. The Age is crazed with competition. In the great auction-room of society hawkers of all kinds of wares stand bawling themselves hoarse with "going, going, gone," caring little for the worth of their articles, if only they get pay in cash. More or less, every teacher in the pulpit, lecture-room, or press, finds himself trapped unaware into this foolish quackery. But in proportion as one knows that his errand is high, and his motive single, he should studiously shun all vanity-fair masquerading, and keep straight on his way in plain attire.

The *practicality* of the age is indeed most worthy of honor. Pedants are warned to leave deciphering musty manuscripts written in black letter, and welcomed to read with child-like eyes the ever freshly illuminated gospel, which God's own hand opens to the nations in the majestic movement of events. "Away with moonshine metaphysics, and accept the sunlight of science; away with day-dreams, and come out to work in this spring morning," so speaks the Spirit of the Age to every one who pretends to be a Scholar in Heaven's academy.

But the *popularity* of the age is of very dubious respectability. Perhaps the best way to treat the encyclopedic gentry,

—so abundant in this generation of the "diffusion of knowledge,"—when they yawn, shrug their shoulders and sniff at one's most cherished convictions, is to bow and say, "Oh infallibles and born omniscients, your ears are your own, and you can hear or forbear at your pleasure; but that which has been given to us to publish, we shall assuredly preach abroad, whether the wise men of Athens laugh at or listen to our doctrine of the resurrection."

No man on this earth, having something real to teach, ever yet found a public ready for him. He can be popular *only* when his public is made; and made for the most part it must be by his own teaching.

3. The likening of Reform to Physic is a trite figure enough, but does not symbolize the truth. Reform deserving the name is *food*, not a *drug*. The reformer gathers what Providence in season ripens; and to the bed ridden dyspeptic of conservatism, sipping the spiced wines of old prejudice, he presents golden grapes and mellow fruit. Or if a metaphor must be drawn from the medical art, let reform be compared to the water-cure,—the tingling shower bath, exhilarating douche, soothing wet sheet and cooling draught, allaying pain and purifying stagnant humors.

Always let us remember, however, that true hygiene aims to preserve health, and prevent disease when possible, or to rouse the dormant powers of nature when sickness comes. The physician will one day be the cook. The aim of this paper is to keep men well and make them better. The reform it seeks is regeneration.

## REVOLUTION—REACTION—REORGANIZATION.

## NUMBER FOUR.

FROM the high Ideal ground, where Christian Socialism reconciles, while passing judgment upon, Revolution and Reaction,—it comes down among battle fields, beleaguered cities and barricades, saying, "Brethren, end this butchery." A more gratuitous crime was never committed, than civil war throughout Christendom in such an age. Let the Past be past; we will not from charnel pits and sepulchers call up half savage crusaders with crosses for sword hilts, and barbarian bishops with their mitres hidden under helmets, and the imbruted multitudes, who though worshippers of one God in the temple, have fought with one another like gladiators in the theater, at the bidding of earthly masters. Nature has shrouded their bloody graves with her green carpet; let them rest in their "glory." Maintain if you will, that earlier eras of war were inevitable. But there must be no half-way condemnation of the *present* strife in Christian Communities. God and Humanity can not "wink at" such monstrous "ignorance" to day. Thus Socialism utters its protest against fratricide.

## REVOLUTION TOO LATE AND TOO EARLY.

*Revolutionists*, we recognize the full truth of your watch-words, Liberty, Equality, Fraternity; but in the name of these inspiring principles, we bid you to forbear. Listen a moment.

The whole movement which began in February, 1848, is at once behind the times and premature, *too late* and *too early*. Too late for a mere *Political Overturn*, too early for a *Social Reconstruction*.

The true era for introducing Representative and Elective forms of government was the close of the last century. Then Civilization culminated and was ready for transition. The organizing of the Republic of the United States of America under a Constitution, was a timely, normal, transformation of a people,—though the war between the colonies and the mother country was a fatal folly. That example should have been followed. And the French Revolution, as originated by the Girondists and even by the Democrats, was a wise and noble effort. But the after presumption, fierceness, extravagance, selfish ambition



of the Mountain disgusted and appalled Christendom; and Bonaparte's insane egotism drowned in a deluge of the most infernal war that ever disgraced earth, the great hope of a European Confederacy of Republics. Never again, perhaps, under that form, will the Idea, which notwithstanding their selfishness still inspires the Brotherhood of Christian States, reappear. Sad is it to remember all this, for political reforms would have inconceivably expedited social reforms; and Popular institutions would have answered as a far more facile and efficient means than Absolute institutions, even when progressively meliorated, as they will be. But eighteen hundred forty nine is a quarter of a century too late for mere political revolution.

This is the era of *Commercial and Industrial Feudalism*, which only reforms of exchange and labor can transmute into the true *Aristocracy of Usefulness*. And for such a grand social transformation this year or the next is a quarter of a century too early. Neither wealth, wisdom, nor moral worth is sufficient. The whole movement was a mistake. Rashly its prime leaders threw a red-hot ball into the magazine of the citadel of arbitrary power, which was all but ready to capitulate, and their own followers have been crushed by flying fragments of the explosion. Far better would it have been to let the old bourgeois, Louis Philippe, die on his crumbling throne, and occupy the interval in training the people to habits of co-operation. Emancipation would inevitably have followed the fall of that rotten dynasty. And infinitely better would it have been gently and firmly to stand by Pío Nono, in his hard struggle to right the wrongs of ages, suggesting not commanding, following not leading that truest, most trustworthy and magnanimous of rulers, instead of playing into the hands of tyrants by precipitancy, usurped power and abortive violence.

#### MISMANAGEMENT OF REVOLUTIONISTS.

Again, whatever may be said of the origin of the movement, you yourselves must admit its shameful mismanagement. Half-measures are ruinous. In this case, especially, there was no middle ground.

One of two courses was open—either to go back for a quarter of a century to the old work of political changes, and then the duty to be done was to arm every Republican, press to the frontier, rouse all nations with a battle cry for freedom, and with a rush tumble into dust once and forever the old rookeries of superstition and tottering towers of feudalism. Why wait a day; why tamper twice? Eighteen hundred thirty sufficed surely for such mockery. Why lop one hydra head? Off with the whole hissing brood of oppressions, and staunch with burning indignation the poisonous gore of prejudice. But you were not ready!

No! neither was God or Man ready. In that terrible hour France found in her midst a prophet, wise with a foresight vaster than his own, fraught with a promise too grand for his capacity. When Lamartine said "PEACE" he spoke with the sanction of heaven; and the throbbing hearts of tens of thousands responded to that angelic summons. That was the true course, in the emergency, which had been sprung upon the civilized nations. How follow it? Disband the armies, waste not a franc on cannon and sabres, take not a laborer from field or workshop, proclaim to all the world the purpose of peaceful, progressive, internal reforms, summon the wisest of all classes in council, aid promising private enterprises, commence public improvements, pledge the resources of the State to works of construction, and instead of planting the red flag on barricades, grade rail roads, drain marshes, build factories. You were not ready for that either! Very naturally, even necessarily, therefore, the capitalists of all lands held back, credit was dried up, the sky of confidence became like brass, and your partial, crude, half planted projects withered like a weed. You threw away the most glorious chance offered for centuries."

#### ABSURD PRETENCES OF TYRANTS.

And now *Reactionists*, do not, for an instant, pretend in the holy name of Order, Hierarchy, Unity, to justify the Russian czar in his farcical crusade for christianizing an infidel Europe,—to palliate the enormous treachery of the Emperor-king of Austria towards the Hungarians, of the would-be Emperor of Prussia towards Germany, above all of that upstart imitator, Napoleon the Little, towards the French. Believe not thus your high convictions of the divine sanctity of law! These men, and their whole body-guard of satraps, have proved themselves utterly unworthy of standing as Centers of good influence. They lack the first, indispensable virtue, Truth. Their days of crafty self-aggrandisement are numbered. God is not mocked—Bayonets can no more shut out the softening influences of humanity, than they can spring's gentle gales, which break with a breath the icy bands of Neva.

Absolutism will probably conquer for the moment everywhere, but only more speedily will it thereby seal its fate. Heaven and Humanity are sick to loathing of this preposterous patriarchalism. Their own mamelukes will murder the monarchs. And if not, no conceivable system of taxation can keep the royal beggars long from bankruptcy. They are bond-slaves of the brokers, every soul of them, already; and the money-kings give them their cue. Let them go, then, with a blessing, which certainly no serf in their dominions so surely needs, and as they will feel they need in that nigh day of reckoning, when the hoarded memories of wronged nations will be poured upon their naked heads from the vial of God's avenging angel. Let them go; they are not worth a second thought of Reactionists, or of Revolutionists either. Their whole system of government is a gigantic practical joke of the Adversary, whose absurdity is only surpassed by his impiety. They are sinking fast enough to irremediable perdition. Once more let them go.

#### MISMANAGEMENT OF REACTIONISTS.

The true power of Reaction resides in the prosperous classes; and to the rich and refined, Christian Socialism thus addresses itself: "You are frightened at the enormous claims of the proletarians; you think they have designs of general plunder; you know that any scheme of spoliation, which ruins you, will only plunge them into deeper want, check for the time at least the whole progress of society, and perhaps bring on a decline of civilization into barbarism; you therefore resolve to uphold order as the indispensable condition of keeping what has been thus far gained.

"But in the first place, you mistake altogether the purpose and thought of the working classes, and of their leaders. A few extravagant men there doubtless are, who have vague notions, perhaps concocted plans, of a general breaking up of all appropriations and a redistribution by the state. But the great body of producers know too well the dangers of disturbing existing relations to dream of any such dispossession of the wealthy, even if they were not withheld by principles of justice and brotherly kindness. They doubtless hold, as they and you and all men ought to hold, a more or less clear conviction, that labor, skill and wise use, are the only divine title to property; and perhaps form shrewd guesses as to the present mode of distributing tickets in the lottery of life, whereby it happens that honest hard-workers draw blanks, while cunning idlers walk off with the prizes. But only show them a means by which they can fairly win secure and refined conditions for their families, and they will not envy the most successful gambler his ill got gains. *The heart of the People is honorable.*

"And secondly, you should have studied history and observed the tendencies of the times with sufficient thoroughness to know, that this era of the *Elevation of the Producers* has come in a regular train of events, and could not have been long postponed. Unfortunately, we grant, it has been brought on too hurriedly and spasmodically. But there is no wisdom in wasting time



over what is irreparable. The only question with a humane and reverent man is, how use the present crisis for the highest good! Here are the facts; by the mere development of the material and spiritual elements of Christendom it has come to pass, that while the moral estimate of man and of what is due to him as man has rapidly risen, the uncertainties and difficulties of physical existence have plunged the many into deeper degradation. While by unnumbered agencies intelligence and refined tastes were diffused, drudgery and anxieties augmented. As distinctions between spiritual equals vanished till manhood remained as the only standard of merit, distinctions between industrial rivals multiplied till money became the surest passport to preferment. Life in modern societies had thus grown to be inexpressibly tantalizing. On all sides was an irritating and uneasy consciousness of injustice done and borne. The revolution of eighteen forty eight brought these evils to a head, and the poor sprang up with the hope that the 'good time coming' had arrived. Beautiful was their sanguine hope; most magnanimous, gentle, patient, teachable, their spirit.

"How should they have been met, by those whose hearts prosperity was meant to enlarge? With suspicion, ridicule, taunts, threats, hindrances,—with predictions of failure, withdrawal of capital, special constabulary force, multiplied troops, spies, intrigues,—with countless arts for driving on the reform car so fiercely as to dash it from the track? Reactionists! That was a meanness far more worthy of reproach than the vacillating rashness of the Revolutionists. No proof of the corrupting influence of a Commercial Age has ever been given to the world, so heart-sickening, as the want of faith in humanity, manifested during the last eighteen months by the "respectable" classes of Christendom. If your moneyed men, large manufacturers, merchants trained to broad and complex plans, and sagacious statesmen, had come forward with frank, fraternal spirit, and by words and deeds proved readiness to co-operate in the noble effort of raising the laboring classes to ownership, Christendom would have passed through the crisis safely, and already would have been thrilling through every nerve with conscious renovation. But you feared your fellow-men. Ay! worse, you watched for their slips and falls, sneered at their blunders, and seized the first chance to close and bar the dungeon-door on half-empowered serfs. It was as cowardly as it was cunning.

"And know ye this, oh ye wealthy!—however much a press dependant upon your patronage, molded on your pattern, stamped with the approving mark of your censorship, blackens for a day the whole class of producers with the name of Robber and Cut-throat; it is at your door that in the judgment of a near posterity will be laid the blame of the hideous massacre of last summer in Paris, Vienna and elsewhere, and of the outrageous alliance of despots to quench in blood the beacon fires of freedom throughout Europe. You were right in demanding order; but your modes of enforcing it were as mean as universal mercenariness could contrive to make them. You too threw away most recklessly a noble opportunity of mediation."

#### THE WORK FOR THE DAY.

Pardon one another, Revolutionists, Reactionists, as ye hope for pardon. Surely ye both need forgiveness from God and Man. Ye are alike right, alike wrong; ye have blundered alike, alike misunderstood the times, each other and yourselves, and alike disappointed Providence. But waste no more of life in mutual recriminations, and counter actions. A great work summons all to concerted effort. That work is the Reorganization of Christian Communities.

Christian Socialism gives the formula for the truly organic society of the future in its sublime motto:

ATTRACTION—SERIES—HARMONY.

But it gives moreover, what is instantly needed, the Trans-

itional Policy, by which all, who seek the Kingdom of God upon Earth, may work together to gain that common end.

Amidst the failures of these twelve disastrous months, what really stands firm? A few projects of *Co-operative usefulness*. *Associations of Workmen* have proved prosperous in Paris. *Dwelling-Houses for the Poor* are about being built. Practically considered, there is the net profit realized by Europe's expenditure of blood, energy, means. How much more surely, widely, cheerfully, might this good have been attained by peace.

Providence gives us here the clue out of the labyrinth. Shall we walk in the way of Constructive Reform thus opened? Shall we set about the day's work allotted to this generation? What is that work? Plainly, it is to take manfully up and to solve the practical problems urgently presented to the attention of every civilized community, and pressed home especially on those who are most prosperous and most pervaded by Christian Charity.

1. How produce co-operation between capital and labor by substituting for the coercion of slavery and the competition of isolated laborers working for wages, the ORGANIZED FREEDOM OF CO-OPERATION?

2. How ensure equilibrium and equity in commerce by substituting for protective tariffs and free trade, a system of UNIVERSAL COLLECTIVE EXCHANGE?

3. How make currency sound, cheap and abundant, by substituting for cumbersome coin and incredible paper-promises, a convenient sign of actual values in the form of COMMUNAL CREDITS?

4. How avoid monopoly and communism and open the sure road to proprietorship for every prudent producer, by applying universally the system of JOINT-STOCK OWNERSHIP?

These are the prominent practical problems which Providence summons Christendom to solve. They are the foundations for the New Temple of Righteousness which shall surely be reared in the City of Peace. Upon their corner stones of Justice a glorious structure of true Humanity and Holiness will arise. Happy the builders who in their life-time lay one square and firmly cemented block, on the rising walls of the Common-Wealth of Christendom.

In closing these articles, let us, fellow-socialists, strengthen one another by saying that one point is settled, Socialism is born. No power on the earth or under it can put Christendom back where it was two years ago; for all the powers above earth are combined to ensure progress. Let us with devout hearts look for light and it will be given. Light is given, though struggling through darkness, as every Watchman knows. The great truths sown abroad on the wings of the tempest during these months of tumult can never die; they are germinating in millions of minds; and the very heat of fiery persecution will but quicken their vitality. Lamartine does not exaggerate, when in the first number of his new paper, he says, "We are all Socialists." The tendencies of the times are irresistible; and it is this very swiftness and sureness of advancement, which makes wars of destruction or wars of coercion so intolerably inhuman. Stand firm, be patient, preach the truth, apply transitional policy, and bide your time, blessing God for the great hope given to Mankind.

—•••—  
WHATEVER were best to do or say, do and say; make no excuse, for nothing opposes. Thou wouldst have duty a pleasure, as if acting up to nature were not sufficient. A cylinder moves as a cylinder ought; water, fire, comport themselves after their wont, and why not a human soul? It is before thy eyes how readily the mind works—just as readily as the flame rises, the stone falls, or a ball rolleth down the hill. Seek no more. Eindrances flow from the soulless body, or are mere matter of opinion incapable of injuring, else he who suffered would become evil. In other matters, indeed, a hurt is a hurt; but a man may be the better of his cross.

## THE RIGHT TO LABOR.

"For some years past, most popular writers have strongly favored such views as tend to make the child of humble toil believe himself the accredited nursling of society, instead of being commissioned by nature to take his place in the general scene of industry, and employ his own faculties, owing no man any thing but love. (1.) It will be necessary to look the primary law of nature in the face, that he who will not work must want, rule not at all interfering with the claim of humanity in favor of those unable to work, or who in some particular exigency can not obtain employment, but which assuredly in its general bearing, must be paramount to every other consideration. (2.) For what is society which is looked to as that which must do for every body, but only a cluster of persons who are obliged to work for every thing which they possess. In what predicament would this society be, if every unit composing it were, instead of working for himself, to expect that the rest would work for him. In that case it is easy to see that we should immediately be landed in all the practical difficulties of a vicious circle. A would be expecting B to help him, B would be looking to C, while C was again resting in expectation of aid from A and B. No one would be working, but all would be in idle expectancy, and mean while starvation would be making its approaches." (3.)—Chambers' Edinburgh Journal.

There is no reason for doubting, that the writer of the above extract is a most respectable person. We have no belief that he ever waylaid a neighbor, or picked his pocket, or knowingly swindled him. We rather think, indeed, from his dainty and stately style, that his whole conduct and conversation are proper and decorous. He owns probably a snug, perhaps elegant town house, and takes lodgings among the highlands or on the sea shore in summer; he rents, we fancy, a good store or office, and has quite considerable investments in banks, rail-roads and government stocks; he has grown up sons and daughters, we are confident, who have been educated at fashionable schools and had the advantages of private teachers in modern languages, music and drawing, whom he has diligently trained to observe all the decent conventions of society, and whom he is anxiously seeking to settle in prosperous establishments, by patronage well secured and marriage among highly connected families. He may be a "gentleman" by birth; certainly he hopes that his grandchildren will be, and intends leaving them as large an inheritance in land, real estate and ready money, as he conveniently can. They shall not be "accredited nurslings of society," not they, unless he should be forced, ere death comes, to take the benefit of the bankrupt act. Then indeed—

What to do with the imperturbable self-satisfaction of the whole class which this writer represents? How insinuate in the most distant, round about, inoffensive way, that they are not saints deserving canonization for the exact performance of every imaginable domestic and social duty? How cautiously suggest as a remote possibility, that they are not paragons of honesty, beneficence, self-sacrifice, and patient industry? How dare even to read in their hearing those very radical expressions, "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven," "give to him that asketh thee, and of him that would borrow of thee turn not thou away," "one thing thou lackest, sell all thou hast and give alms, then come and follow me," "there are first who shall be last, and last first," &c.

This specious paragraph,—which very fairly represents the "common sense" of a vast majority of well-to-do people—is so made up, woof and warp, of sophistry, that it is needed to unravel it altogether. Let us take it up sentence by sentence.

1. The little Prince of Wales, and his brethren and sisters, the pets of aristocratic households, the bedizened babies who are taken in crowds to air in stately parks of London, the young

gentry, who at exclusive schools idle away the term and in vacation ride on ponies, fish, shoot and dress for dinner, &c., all are being trained to think themselves "commissioned by nature to take their place in the general scene of industry,"—but the ragged brats, who shivering and bare-footed gather chips around the yards and docks, who long ere day-break of winter mornings are roused by the factory bell, who stoop at their hard labors of apprenticeship even after twilight has deepened into darkness, these children of "humble toil" are taught to believe themselves the "accredited nurslings of society!" And the training is so effective, that the privileged and prosperous are all overtaken, exhausted drudges, while the poor, for the most part are ennuyeed, effeminate drones! Then again, it is so hard for him who only commands,—so easy for him who only obeys to "use his own faculties;" the employer invariably giving up in conscience, judgment, taste, to the employed! And finally the spendthrift heir, who has mortgaged his fortune twice over to Jews during his minority, "owes no man any thing but love," while hard handed mechanics and tradesmen, who have built and furnished his palace, without receiving a sixpence in the pound for their work, are unconscionable spongers on their fellows' good nature!

2. "He who will not work must want," &c. The toiling holder of half a city of house lots "works" hard, by agents, to screw his rent out of wanting widows who in some attic stitch the live-long night by tallow candles over coarse shirts at three pence each, to earn bread for children crying with hunger and shivering on straw! Who has better right than he to feast on the fat of the land—poor fellow! with all his risks, anxieties, cares, labors? Ought not she to consider it a rare sign that he listens to "the claims of humanity," if he does not turn her into the street some Saturday night when the humane slop-shop dealer underpays her, or refuses her work, and she can not count out the shillings due for her garret. Her chances for employment are so numerous and flattering, her emolument so ample! Is it not clear that her "exigencies" are never "particular," inasmuch as exigency is her general state?

3. "Society a cluster of persons who are obliged to work for every thing they possess," &c. What a daguerreotype sketch of actual civilized life, drawn by the very sun of truth that is! The wealthy are all "working for themselves,"—true, to be sure, in a more emphatic sense, may be, than the writer dreamed of—and never "expect the rest to work for them!" Nobody "expects help;" each is self-supporting; merchants for instance in bank hours, brokers shaving notes; only the poor seek loans! Bankruptcy spreading from man to man, class to class, and country to country, each leaning on the others' credit, is nowise a "vicious circle," but only a straight-forward broad highway of virtue! Then the whole system of property holding with such exact justice represents each man's productive skill and labor; by even recompense every person *owning* just that and nothing else which he has put his *own* life into! Finally the Irish laborer, whose sweat and toil raises every blade of wheat on the once "green isle," white now alas! with skeletons, never feels the "approach of starvation;" that is the portion of absentee landlords amidst the restaurants of Paris and Vienna, "expecting" rent from agents, sub-agents, and distrainers!

Well! this will do for one dose. Next week a little more of the Malthusian morality,—cure all that it is for social ills.

Some things, as opinion, appetite, desire, aversion, conduct, depend upon us; but others, as the body, fame, riches, power, do not. The former by their nature are free and unconstrained, whereas the latter are weak, servile, subject to hindrance and opposition. Remember, then, if thou dost suppose things to be free which are really otherwise, and things thy own which are not thine own, thou shalt meet with trouble, grief, care, and blame both God and man. Avoid this error and no one shall constrain, no one oppose thee.

## TOPICS AND THEIR TREATMENT.

## NUMBER TWO.

Last week we showed our Starting-point in the present state of Christendom, and the range of investigation for Criticism. But to judge righteously we must have a Law. Are there any PRINCIPLES which may be held as settled. The Editor of the Spirit of the Age invites his brethren freely to communicate the result of their maturest studies in Social Science. For himself he would briefly state the conclusions at which he has arrived, and which he hopes fully to illustrate in this paper, as follows; and let not the obscurity unavoidable to so condensed a statement repel the reader.

## II. CENTRAL PRINCIPLES.

1. The Absolute Being Infinite, Eternal, though in Himself utterly unapproachable, is presented to our highest conceptions as Tri-UNE,—THE ONE; the ONE in Many; the MANY in One. To us he appears to live in three modes; of which Love is the Principle,—Beautiful Joy the End,—and Wisdom the harmonizing Medium. And throughout creation every existence, as made in the Likeness of the Being of beings, is triune also,—having an impulse of good for its motive power, a co-operative use for its ultimate destiny, and a form of order as the law of its development.

2. The Divine Idea of Man is of One Man made Many and Many men made One, or, in other words, of a Race unfolding, through ages, around the globe, from simple, original unity into every possible variety, and thence by combination into fulfilled, composite unity. The center of this race is God in Man; its destined end, a Heaven of Humanity; and the mode of its growth, the formation of Societies, whose members may be trained to wise beneficence, and in whose confederacies, peaceful and prosperous, may be brightly imaged the Divine Blessedness.

3. The Life of Man is Love, inspired continually by God, who, from everlasting to everlasting, attracts the members of every race to Unity, and to Himself, by rational freedom,—thus governing his children by the law of liberty, while rewarding them by the liberty of law; and the method of holy and humane existence is so to harmonize Collective and Individual good, that societies and nations may be reconciled in all interests, and become fit temples for the indwelling Divine Spirit.

4. The Form of this Unitary Life is the Law of Series, by which, throughout creation, Divine Justice graduates,—intermingles,—combines the varieties latent in every unity, and out of seeming discord evolves sublimest concord. This plan of perfect order so distributes the functions of society, that each primitive affection finds the freest play, and persons the most diverse in character and power are bound in one by mutual service, as are the organs of a living body.

5. As Divine Goodness is manifested in the impulses which animate all creatures,—and Divine Wisdom in the law which, regulating all movement, finds expression in intelligent spirits,—so Divine Power reflects itself in the beauty of the universe, whose every particle and co-acting whole symbolize the perfect peace of God; and as Nature, thus fashioned in the image of the Almighty, is designed as the mold for finite energy, the indispensable condition of human refinement is Organized Industry, and Work exalted into Art.

6. The aim of a Community should be to form a Collective Man, wherein the inspiring principle of Love, the distributing method of Law, and the refining conditions of Beauty, may be severally developed and mutually completed, and thus, by interaction, their common end fulfilled. Property should be held in joint-stock ownership;—Labor made co-operative in groups and series of groups;—economy, refinement and pure influences secured by families united in a Combined Dwelling;—profits equitably distributed to partners, in proportion to Labor, Skill,

and Capital;—anxiety and sorrow lightened by a system of Mutual Guarantees, extending to all the risks and responsibilities of life;—honors and trusts assigned by election according to approved usefulness in special functions, or in general direction;—physical, mental, moral growth ensured by an Integral Education, at once spiritual, scientific, and practical, and embracing the whole of life, and chiefly the Divine rule of All for Each, and Each for All, embodied and actualized in Unity of Interests.

7. In such Organized Societies alone can Individual Men be formed to Integrity; for only there can infants be worthily welcomed at birth,—children purely and symmetrically developed,—young men and women guided to vocations appropriate to their peculiar powers,—the mature upheld in magnanimous efficiency by a consciousness, that, in laboring for the commonwealth, they are ensuring the welfare of their families, and their own highest good,—the aged revered, solaced, cheered,—and every person taught by life to know the worth of a human being, and the loyalty due to a united race; and, finally, only from Societies thus constituted can States, Nations, Humanity, become One in the Fraternity of Freemen which, in spirit, truth, and deed, will be the Kingdom of God.

These Principles, Methods, Ends, are Christian. They are a development, in the fulness of time, of the Life of God in Man; they approve themselves to intellects most matured by past experience and discipline, as divinely true; they are the future, already vital in mankind, prompting us to efforts, sacrifices, and success, compared with which the largest achievements of earlier days seem but as child's play; and though the frivolous may mock, and the faint-hearted withhold aid, they shall surely transform Christendom, and thence Heathendom, into Heaven upon Earth.

PROPOSALS FOR PUBLISHING  
FOURIER

## ON THE HUMAN SOUL.

The Works of CHARLES FOURIER, the French Socialist, are of great interest to whoever would understand the workings of continental Europe, in which the ideas propounded by this head of the leading Socialist school, mingle as a most important element. No doubt also those Works contain some practical suggestions that may be of use to this country, in the investigation of the questions that are pressing upon its notice; as Colonial Empire, Public Education, Public Health, the Peace Question, Finance, and many others, of which the fertile genius of Fourier has treated with great originality.

There is, however, a neutral aspect in the Works of this earnest writer, which may more actively commend him to the English student, viz: his philosophy of human nature. On this ground he stands alone,—apart both from the schools of Germany and England. It is a philosophy and a method, exclusively built on history and daily life; in a word—on Society; on man, not as abstracted by the metaphysicians, but as stamping himself, now and heretofore, on this real universe; standing to his fellows in the relations of friend, husband, kinsman, and fellow citizen: to truth, in the relation of a triune percipency of the order of creation; to the world, as the power of the five senses, with their various developments: to the Divinity, or the root and hight of real being, as the central object of the soul; but still, in all these relations, a man, as God has made him, of flesh and blood.

Anything so much aiming to convert all philosophy into good sense, by referring it to facts, has not appeared before in Europe. In this respect Fourier looks at every subject from a new point of view; his path becomes more suggestive; and it cannot fail to be a boon to England and America, to add a knowledge of his Works to those of other great philosophers.

With respect to the work mentioned below, it views mankind

collectively as one historical and social being, made up of many parts or organs: a human universe answering to the physical, full of kingdoms, atmospheres, and distinct, appreciable substances. It is thus a natural history of the soul, derived, not from individual specimens, like the private small monographs of other philosophers, but from the scope and teaching of the whole earth, broad, deep and long, or national, social and historical: an integral source of information which has been so fruitful in the positive sciences, and which promises to convert philosophy itself into the most positive matter-of-fact, and hence sublime of them all: into a science that will be the spiritual or social counterpart of the mundane sciences; and free from the voids or abstractions that are the weakness and the soul of metaphysics.

The style of Fourier in this work is distinguished for three qualities, each sufficient to entitle it to the esteem and consideration of all enquiring and truthful minds. It is remarkable for that manly honesty and unscrupulous bluntness so conspicuous in our own Cobbett, yet without ever betraying the author into bad taste; it is moreover distinguished by a racy humor and caustic sarcasm that remind one strongly of Swift, and by that lucid transparency which constitutes the peculiar glory and excellence of French writers on philosophy.

It is now therefore proposed to publish by subscription, Fourier's Philosophical Treatise, from *La Phalange Review*, ON THE PASSIONS OF THE HUMAN SOUL. The Work is translated, and will be put to press when a sufficient number of Subscribers are obtained. It will be in two handsome volumes, 8 vo.

Messrs. WALTON and MITCHELL, Printers, 24, Wardour street, Oxford street, London.

Subscriptions received by Messrs. FOWLERS & WELLS, New York. Price to Subscribers, Five Dollars.

### MORAL STATE OF ENGLAND.

The earnest spiritualist, CHARLES LANE, whose spicy phrases are familiar to many of our readers, holds the following unambiguous language on the present moral state of our mother country:

"Were all England to be calmly and impartially canvassed from queen to gipsy, from duke to ditcher, the aggregate would yield an overflowing balance of sensuousness over sentiment. Men will toil and fight, cringe and cheat for more wealth, as the means of commanding physical pleasure; but for the establishment of the nobler sentiments, either in politics, or religion, or society, they will scarcely move a finger, or disturb one drowsy minute. The outward, the gross, the physical and sensible joys are the aim of Englishmen. Content and passivity are the offspring of physical supplies. Sensual conservatism seems to be, not our main-spring, but our main dead weight. England should adopt a new banner, and instead of a rampant lion should emblemize herself as a drowsy pig."

### VICTOR CONSIDERANT.

This eminent disciple of Fourier, and the acknowledged leader of the French Associationists, took an active part in the affair of June 13. He has published a complete and admirable document entitled "Explanation to my Friends," with regard to the origin and character of that movement. Its great length forbids its insertion in our columns, but it may be found in full in the Weekly Tribune, for which paper it was promptly translated. The concluding portion of this statement gives a favorable view of the position of the author, and of the prospects of the cause to which he is devoted. His strong faith in the present day of darkness and uncertainty, his manly courage in the midst of perils, and his unquenchable, religious devotion to the highest interests of humanity exhibit a cheering and de-

lightful spectacle which is of more value than any degree of apparent, temporary success:

"Friends, you know my conduct and its motives.

"For twenty years you have seen me combating the spirit of disorder and of subversion, preaching liberty, order, peace, association, the union of individuals, families, classes and nations, and what is still better, teaching the sure ways and means thereof.

"You know that I have but one ambition. It is true, that it is a great one; it is the inauguration of the Kingdom of God on earth, by the foundation of a happy community.

"But at the same time that I am a Phalansterian, I am a man, I am a member of the European Democracy, a French citizen, and a Representative of the People. And without losing sight for an instant of our highest aim which we shall attain together, I have a duty to do as Representative, as citizen, as Democrat.

"I have done, I shall continue to do it.

"I was one of the sixteen who drew up the Constitution. Of them all I have been alone in its defense. The others have either violated it or suffered it to be violated. I regarded it as an earnest thing. Defective as it was, it was still the rock of safety for society, the palladium of material and moral order and the condition of peaceful progress. It must be defended. My colleague Dupin, who was also on the Constitutional Committee, and who is the type of a class, makes Constitutions, lets them be unmade, accepts and swears to all that are brought forward, and makes them over again as they are called for. The majority has chosen him for its president. It has done well. Of such are honorable men, great citizens. As for us, we are anarchists, men of blood, fools, ambitious, unfeeling men, abominable criminals. We seek to destroy society; that is the established way of expressing it.

"Friends, you have never heard from my lips the language of pride; and now suffer me, in face of their insults, to repeat to you aloud what my conscience says to me: I have deserved well of the good cause.

"That holy cause will soon triumph. I have never felt a more luminous faith, a certitude calmer, clearer, fuller. The universal deliverance of the People approaches. The victors of the hour have feet of clay. They are ignorant, cowards, egotists, rather than thoroughly wicked men. The day of Right will arrive, and that of Conciliation will follow it; of this we Phalansterians can assure each other. The less blind, while they calumniate us, feel already that they must adopt and realize our ideas, or else they must perish. We have gained ground even since the Thirteenth June. They think they are taking from us our ideas; it is our ideas that take them. They are the only acting and lasting forces. Let our adversaries use them; we can wish them nothing more salutary.

"Whatever men may attempt the Old World, the world of brute force, is in its last agony. Let those of the Democratic party who still count upon it comprehend the lesson given by the People. The People of Paris demonstrated, on the 13th, that they had finally renounced powder and lead. To-morrow they will understand that ideas are the irresistible artillery of the modern world. The day after the walls of Jericho will fall before their all-powerful Word, and the Jerusalems of the Promised Land will be conquered. Thus let it be! Thus it will be. Live the universal Democratic and Social Republic!"

O THOU who dwellest in this great city of the universe, although thy years be few, if spent justly and well it is the same. There is naught to dread—no tyrant, no unjust ruler, but God himself, who gives and takes away, leads thee hence. He who willed the scene now brings it to an end; what matters it if thou hast not witnessed the whole? The same who directed the beginning, directs the close—thou hadst no concern in either. Go, then, in peace, for he who sent thee is merciful and kind.

**EUROPEAN AFFAIRS**  
TO THE WEEK ENDING JULY 28,  
Latest Date, July 14.

THE IRISH exiles sailed for Australia on the 11th of July. The convict party consisted of O'Brien, Meagher, M'Manus, and Donohue, who previous to their departure placed in the hands of a friend, an address to their countrymen, breathing the purest spirit of patriotism, and filled with judicious and affectionate counsels.

The elections in FRANCE to fill the vacancies in the Legislative Assembly have been completed. In the Department of the Seine, out of twenty-eight successful candidates, eleven are reactionists, twelve republicans, four socialists, and one doubtful. The affairs of Rome were the subject of warm debate in the Assembly. An animated discussion took place on the 13th in the different Committees of the Assembly, concerning the formation of a poor law, in which the merits and claims of Socialism were submitted to a stringent examination. The chief speaker was M. Thiers. He advocated the philosophy of despair. In his opinion all attempts to improve the condition of the laboring masses would turn out fallacious. The evils which they suffered were inherent in society. If M. Thiers had said they were insufferable from the present constitution of society, and therefore, all systems of relief based upon its permanence, would fall short of their promises, he would have been more correct in his facts and his logic. The true inference then would be, that we must find a method of transition from the present form, to a higher one. A new monthly review is about to be commenced by Louis Blanc, under the title of "The New World," the first number being fixed to appear on the 15th July. In this work M. Blanc will discuss the acts of the Government, the progress of events and the tendencies of the public mind from the standpoint of his principles and opinions.

The ministerial writers of Paris having attacked Girardin of the *Presse*, for having opened his columns to Proudhon, he responded by paying a high compliment to the talent of the famous Socialist, and added that he was the first man whom Louis Napoleon sent for on his arrival at Paris last Summer. The purpose of the invitation was, that the future President of the Republic might confer with Proudhon as to the best means of saving the laboring classes from the misery in which they are plunged. The *Presse* also affirms that shortly before the Revolution of 1848, the Count Chambord, (Henri V.) who studies with great interest the questions comprised in the word Socialism, has caused an invitation to be given to M. Proudhon to come to Frohsdorf, the village near Vienna, where the French Pretendant usually resides to explain and discuss the means of ameliorating the lot of the laboring classes and diminishing if not abolishing pauperism.

The ROMAN Triumvirate resigned their position on the 1st of July. The following is from the address to the Roman people in which their decision is announced. It displays a courage and devotedness superior to that of the noblest days of ancient Rome:

"The Assembly, after the success obtained by the enemy, moved by a desire to save Rome from an extreme peril, and prevent other lives being lost without utility for its defense, has decreed the cessation of resistance. The men who had governed during the struggle could not govern under the present circumstances. The mission confided to them having *de facto* expired, they hastened to resign it in the hands of the Assembly. Romans and brethren! you have inscribed in history a page which will remain like a monument of your power and your energy, and of your future achievements, of which no force can bereave you. You have gloriously ushered in, with a generous blood, the new life which commences for Italy—a collective life, the life of a people who mean to be, and shall be, a People. United under the Republican flag, you have redeemed the honor of our com-

mon country, sullied by the acts of the malevolent, and lost by monarchical impotence. Your Triumvirs will remain among you as simple citizens, carrying with them the consolation of having ever been influenced by the purest intentions and the honor of seeing their name associated with your heroic deeds. A dark cloud obscures your future prospects, but it will vanish in an instant. Persevere in maintaining your right and faith, for which many armed apostles and many of your best citizens have died. God, who has preserved their blood, is your guaranty. God wishes Rome to be free and powerful, and the will of God must be accomplished. You have not experienced a defeat; it is a victory, like that of the martyrs, whose sepulchre is a stepping-stone to Heaven. When the star of your resurrection shall glitter in the firmament—when the price of the sacrifice you have made with alacrity and honor shall be soon paid to you, may you remember the men, who, during entire months, partook of your toils, fatigues, and sufferings, and who will be ready tomorrow, if necessary, to fight again in your ranks for the emancipation of Italy. *Vive the Roman Republic.*"

The entrance to the city was effected on the morning of June 30. On the 29th, after a cannonade and bombardment of 48 hours, the breach in the bastion having been declared practicable, two columns of attack, one from the trenches in front, and another from the rampart already in possession of the French, rushed forward at the same moment, at 3 o'clock in the morning of the next day, and after a short struggle with the garrison, secured a firm footing. The position was defended by 1,200 Romans, who fought for a few minutes with desperation; but the blood of the French soldiers was up after so long a delay before the place, and all opposition was borne down. Four hundred of the garrison were bayoneted on the spot, and two hundred and thirty prisoners taken; the French losing at the same time sixty killed and probably one hundred wounded.

On the last day of its session, the National Assembly unanimously voted the continuance of the Republic. It decreed that the federal compact should be engraved on two marble slabs, and deposited in the Capital as the monument of the unanimous wish of the people, legally represented by its deputies. Before the close of that sitting, the Assembly ordered that a solemn funeral service be celebrated in the Church of St. Peter, in honor of the heroes who lost their lives under the walls of Rome, for the defense of the country and the Republic. As respected the heroes, wounded in that long and terrible struggle, the Assembly decreed that one of the national palaces should be converted for their use into an asylum, where they would find repose and the care they needed. Finally, and in order to show the perfect accord that prevailed to the last between the people, the Constituent Assembly, and the citizens, to whom, in those supreme circumstances, it had confided the task of saving the Commonwealth, the Assembly declared that the Triumvirs, Armellini, Mazzini and Saffi, had deserved well of their country.

The conditions on which the French troops entered Rome were as follows: 1. The French army will enter Rome, and take up the position it shall think proper. 2. Those Roman troops, which by common agreement between General Oudinot and the Roman commanders, will be destined to remain in the city, will perform the service of the city and the Castle of St. Angelo jointly with the French troops. 3. The Roman military authorities will appoint various quarters for the other troops of all arms, who will not remain in the city. 4. The communications with Rome, now interrupted by the French army, will be again free. 5. The preparations for defending the interior of the city, being now useless, will be removed and free circulation re-established. 6. Individual liberty and the inviolability of persons for any antecedent act, as well as the safety of property, will be guaranteed indistinctly to all. 7. The National Guard is kept in active service within the limits of its institution. 8. France will not interfere in the internal administration of the country.

## News of the Week.

## INCIDENTS OF THE WRECK OF THE CHARLES BARTLETT.

A lady passenger in the steamer *Europa*, in a letter to the *National Intelligencer*, relates the following incidents in that terrible catastrophe:

"The wild despair of one man I shall never forget; he literally lost his all—his wife and four children, his aged parents, brother, wife, and their children, and his whole fortune. The poor creature wrung his hands and tore his hair—it was heart-rending to see him. There were 35 children under sixteen, and seven under eleven months on board \* \* \* Capt. Forbes, of Boston, as soon as the accident took place, pulled off his coat and shoes and plunged overboard, rope in hand, to do all he could; he saved one poor man who died before he got him alongside the ship. A more heroic deed I never saw, and sturdy men shed tears when he came back to the cabin safe among us. The captain of the wrecked bark is a sunburnt old sailor with thirty years of his service to look back to, and, as he told us, this is his first accident; he had never buried a soul from any ship he had commanded. The tears ran down his rough and sunburnt face as he told us the scene before the vessel went down."

**ARRIVAL OF FATHER MATHEW IN BOSTON.**—This great philanthropist and distinguished benefactor of Ireland, arrived in Boston on Tuesday morning, (having passed the previous night as the guest of William A. White, Esq., of Watertown,) and was received by a popular demonstration of respect and applause most creditable to the city. He was met by the Committee of Arrangements at the Roxbury line, to whom he was formally welcomed to the hospitality of the city by Dr. Warren, in a pertinent speech, to which the good man made a brief but felicitous reply. He then took a seat in a barouche drawn by four splendid horses, in company with Dr. Warren, Alderman Grant and Dennis W. O'Brien, Esq., and was driven to the Franklin School House, where the various Temperance Societies had formed under the supervision of Moses Kimball, Esq., Chief Marshal of the day, and was thus escorted through some of our principal streets to the Adams House, where rooms had been prepared for him with exquisite taste. Here he made a brief address to the enthusiastic multitude, and then withdrew to the drawing-room where he was introduced to Gov. Briggs and other distinguished citizens. At 4 o'clock, P. M. he addressed a large assembly on the Common and received a cordial welcome from the lips of Gov. Briggs, in behalf of the people of Massachusetts.—*Liberator*, July 28.

**ELIAS PHINNEY.**—Elias Phinney, of Lexington, Mass. died on Tuesday evening last, at the age of seventy years. Mr. Phinney at the time of his death was Clerk of the Supreme Court and Court of Common Pleas, in Middlesex County, to the duties of which office he was devoted with a faithful assiduity that became proverbial among the large circle of his acquaintances. He has for many years been distinguished in Massachusetts as a scientific and practical agriculturalist. His farm, situated in a remote part of Lexington, was an object of curiosity to travelers scarcely less than the monument to the first martyrs of the Revolution. By his enterprise and skill, it has been converted from a hard, stony, and sandy estate, into a succession of blooming orchards, extensive meadows, and luxurious grain-fields. He had devoted great attention to the improvement of domestic animals of every description and with remarkable success. His experiments in transforming peat swamps into fertile meadow-land by a judicious system of draining were eminently successful, and have contributed in no small degree to the advancement of agriculture in Massachusetts. Mr. Phinney was a man of commanding personal appearance, of great physical vigor, and

more than ordinary intelligence. His house, which was one of the relics of old times in the Bay State, was the scene of cordial and unlimited hospitality, and every week received over its modest threshold a number of distinguished guests from every part of the country, who never failed to bear away from their visit the most agreeable recollections of the urbanity and intelligence of their host, as well as of the agricultural enthusiasm which had called forth such beauty and luxuriance from naturally sterile fields.—[*Tribune*, July 26.

**JUSTICE IN SOUTH CAROLINA.**—It appears that on Friday the 13th day of July, some disturbances occurred among the negro prisoners at the work-house in Charleston, S. C. The number of colored persons confined in this establishment was about eighty. They seem to have been permitted to herd together, and to run at large in the yard, no distinction being made between those who had been convicted of serious crimes, and the more numerous portion, who were temporarily detained for vagabondish and trivial offences. Of course, under these circumstances, discipline and quiet subordination could hardly be expected among the prisoners. On the day above named, an officer attempted to remove a woman from the work-house, but was resisted by a slave named Nicholas, who said she should not go, because she was of his family and should not be separated from him.

Other negroes joined Nicholas, and interposed to prevent the removal of the woman. A scuffle and fight ensued, during which some of the party employed by the authorities, both white and colored persons, were wounded, but not dangerously. From the little evidence drawn out on subsequent investigation of the affair, it seems that the number of the prisoners prevailed over those attempting to maintain order, and that they escaped through the town. The next day a court of magistrates and freeholders was organized for the trial of Nicholas and others of the slaves who had been recaptured. Two of them, Nicholas and George, were found guilty of wounding an officer, and were sentenced to be hanged on Friday, the 20th, and we suppose the sentence was carried into execution on that day.—[*Eve. Post*.

**EXCITEMENT IN CHARLESTON.**—It would seem that law is regarded by a portion of the citizens of South Carolina, as a thing of convenience—a very toy—instead of a stern and imperative ruling power. A notable instance of this occurred on the 15th instant, when some twelve hundred "citizens" repaired to a church recently erected by blacks for the purpose of divine worship, with the intention of tearing it down. The Mayor of the City interfered, and succeeded according to the account, "in getting them, at any rate, to postpone the pulling down;" but a public meeting was to have been held on the 10th, "to discuss the expediency of doing so." It is added that the "military were out in full force, but if they had been ordered to protect the church, they would have refused!" This is a pretty commentary on the claim of such "citizens" to the character of law-fearing and law-abiding men.—[*Philadelphia North American*.

**FOOD IN CHOLERA TIMES.**—Dr. Mitchell, professor of Theory and Practice in the Medical College of Philadelphia, in a late lecture on the subject gives the following as the Safe and Unsafe food during the prevalence of this disease:

**SAFE.**—Beef steak, beef tongue, dried beef, mutton, chickens, ham, mackerel, smoked herrings, rice, roasted good potatoes, toasted bread, crackers, mustard, horse radish, salt, pepper, vinegar, black tea, Java coffee, iced water, iced lemonade, iced claret, soda-water, ice cream.

**UNSAFE.**—Fresh Pork, veal, fresh fish, oysters, greens generally, unripe fruit, fresh warm bread, sour bread, molasses and water, common alcoholic drinks.



## Town and Country Items.

**CHOLERA AND WITCHCRAFT.**—The Louisville Journal of the 12th, relates the following:

"A man who was attacked with cholera yesterday, believing strongly in witchcraft, went to one who professed to have this power. After a trial of several hours by the witch, the patient felt that he was getting worse and worse, and he then sent for a physician. The doctor came and pronounced his case hopeless. Before night he was a corpse."

**SEEKING THE ELEPHANT.**—We don't know where a man can see the elephant quicker than in editing a *daily* paper. The Editor of the Ottawa Free Trader lately set up a *daily*, and we soon catch him saying in his weekly:

"We find on a second week's trial that there is a great deal less pay about our *daily*, than we had been led to anticipate from the results of the first week."

So he gives it up for a spell.

**A HEALTHY CITY.**—The entire number of deaths in New London, Conn., for the year ending July 1849, was, according to the "Chronicle," ninety-three. This is believed to be the smallest bill of mortality for a population of between 10,000 and 11,000 which can be found in the United States, or in any part of the world.

**NOBLE ACT.**—Judge McLean, who has a number of tenants in Cincinnati, has written a letter to his agents there, instructing him not to let his tenants suffer, but to administer to their relief as far as he is able in every possible way. This is generous.

**MODEST ANNOUNCEMENT.**—A paper, "out west," makes the following announcement to its numerous subscribers:

"In order to enable us to get through with some job work on hand, there will be no paper issued from this office next week."

**WATER CURE.**—Bayard Taylor writing to the Tribune from New Orleans, says, "it is the healthiest season ever known in New Orleans. The Cholera has entirely disappeared and the Yellow Fever is retarded by the rains and inundations." Who can say that the *wet sheet* is not the thing for a city?

☞ The Water Cure establishments in this town are all doing good business. The Round Hill Establishment is crowded, of course; and Drs. Denniston and Ruggles have as many patients as they can well accommodate.—[Northampton Courier.]

WM. MANNING died at his residence in Cambridgeport on the 25th ult., at the advanced age of 83. He was the oldest printer in Massachusetts, having been a member of the old firm of Manning & Loring, publishers in Spring Lane, Boston.

☞ "That man is a fool," says Dow Jr., "who wastes his time in trying to lay salt on the tail of to-morrow."

**DYSPEPSIA.**—An old lady of our acquaintance in a town in Hampshire county, who was apt to be troubled in her dreams, and rather superstitious withal informed the parson of the parish, that, on the night previous, she dreamed she saw her grandfather who had been dead for ten years. The clergyman asked her what she had been eating. "Oh, only half a mince pie!" "Well," said he "if you had devoured the other half you might probably have seen your grandmother."

☞ Ex-President Polk, it is said, has left one hundred thousand dollars, the greater part of which is settled upon his widow.

## PUBLISHERS NOTICES.

ALL who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

POST OFFICE STAMPS may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SIX MONTHS.—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

SUBSCRIBERS will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

We are happy to inform the patrons of this paper that expressions of encouragement, are flowing in upon us, and there is every reason to believe that a hearty co-operation, on the part of present subscribers, will give a permanent foundation, out of which will proceed a light, that will illuminate the MORAL, INTELLECTUAL, AND SPIRITUAL WORLD. THE PUBLISHERS.

## CONTENTS OF THIS NUMBER.

Mesmerism, - - - -	65	Topics and their Treatment, -	76
Piety of all Ages, - - -	67	Fourier on the Human Soul, -	75
The Community of Economy, -	68	Moral State of England, -	77
Cholera: its Cause and Cure, -	70	European Affairs, - - -	78
Short and Popular, - - -	73	News of the Week, - - -	79
Revolution, &c., - - -	73	Town and Country Items, -	80
The Right to Labor, - - -	75	Portray—Hide them Away, -	85

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notices of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States. *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET,

New York.

PUBLISHED EVERY SATURDAY!

TERMS,

(Invariably in advance.)

One copy for one year, - - - -	\$ 2 00
Ten copies " " - - - -	15 00
Twenty " " " - - - -	25 00

☞ All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

MACDONALD &amp; LEE, PRINTERS 9 SPRUCE STREET.



# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, AUGUST 11, 1849.

NO. 6.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

### THE SNOW-DROP IN THE POOR MAN'S WINDOW.

It was a darksome alley,  
Where light but seldom shone,  
Save when at noon a sun-ray touched  
The little sill of stone  
Beneath the poor man's window,  
Whose weary life was bound,  
To waste at one dull, ceaseless task,  
The passing season round.

Spring's dewy breath of perfume,  
And Summer's wealth of flowers,  
Or the changing hue of Autumn's leaves  
Ne'er blest his lonely hours:  
He knew too well when Winter  
Came howling forth again—  
He knew it by his fireless grate,  
The snow and plashing rain.

Pierced by the frost-winds beating,  
His cheerless task he plied;  
Want chained him ever to the loom  
By the little window's side;  
But when the days grew longer,  
He stole one happy hour  
To tend, within a broken vase,  
A pale and slender flower.

How tenderly he moved it  
To catch the passing ray,  
And smiled to see its folded leaves  
Grow greener every day;  
His faded eyes were lifted oft,  
To watch the snow-drop bloom—  
To him it seemed a star of light  
Within that darksome room.

And as he gently moved it  
Near the sun-touched pane,  
Oh! who can tell what memories  
Were busy in his brain?  
Perchance his home in childhood,  
In a sylvan valley lay,  
And he heard the voice of the running streams,  
And the green leaves' rustling play.

Perchance a long-departed  
But cherished dream of yore,  
Rose through the mist of Want and Toll,  
To bless his heart once more.  
A voice of music whispered  
Sweet words into his ear,  
And he lived again that moonlight o'er,  
Gone by for many a year.

Or but the love of Nature  
Within his bosom stirred—  
The same sweet oill that answered by  
The blossom and the bird;  
The free, unfettered worship  
Paid by the yearning soul,  
When it seems to feel its wings expand  
To reach a brighter goal,—

An aspiration, showing  
Earth binds us not her slave,  
But we crave a brighter being—  
A life beyond the grave.

## THE WAYS AND MEANS OF FREE EXCHANGE AND CREDIT.

BY F. COIGNET.

NUMEROUS and important as have been the labors of the Associative School, there are still branches of social science, which have not been integrally explored, and others which have not as yet been expressed in distinct formulas.

It is necessary that this should be done to attract many men, who are now diverted from us, and who will not, I fear, join our body until they have discovered by experience the illusion of their present schemes.

Is it said, that it is the duty of these men to explore and elaborate in practical details the transitional problems with which they are specially occupied, and whose general formula has been given by the Associative theory; that illusions in credit must precede a true and rational system of credit, as alchemy preceded chemistry, &c? This may be true—But nevertheless is it sad to see such men giving in their adhesion to Mr. Proudhon because he has announced *Freedom of Credit*, without clearly understanding the conditions:—

That only the Communal Counting-House can give freedom of exchange:

And only the Association of Capital and Labor can give freedom of credit.

If Mr. Proudhon's Bank could secure freedom of exchange and credit, and so effectually solve that problem, and if on the other hand, the Phalansterian doctrines could not yield results as favorable to society, it might be reasonable and just to support the Bank of Exchange.

But unfortunately this Bank can not produce the good which Mr. Proudhon anticipates: for it is based on an error of reasoning to which he is sufficiently prone, as thus:

Freedom of exchange and credit should exist in a perfectly organized society; realize freedom of exchange and credit then in actual society, and it will become a perfectly organized society.

Mr. Proudhon is here guilty of the fallacy of mistaking the end for the means.

Fourier committed no such blunder. He recognized that a True Society would ensure freedom of exchange and credit; but in order to attain that end, he proposed means of attaining it, namely:

*The Communal Counting-House as the means of free exchange.  
Association of Capital and Labor as the means of free credit.*

The kind of fallacy above illustrated is more common than would be at first supposed. Thus the Communists say: "Fraternity will prevail in perfect society,—by realizing fraternity then in actual society we shall make it perfect." They forget that before fraternity can be put into general practice suitable conditions must be provided, which conditions can be found in social organization only. Fraternity is the end, organization the means.

The Political Economists have fallen into a similar error. A good society, they say, would establish Free Trade; by realising

free trade, then, we should have a perfect society. They too mistake the end for the means.

Mr. Proudhon bases his whole system on an error in his political economy, and this error springs from his blind hatred against capital and property. In preparing his bank indeed, his object was less to benefit the condition of the working-classes, than it was to make an attack upon capital. He was led therefore to seek a reform in that one of the existing institutions whose action is most evident, the Currency.

But in so doing he fulfils the old proverb, "he drops the meat and grasps at the shadow;" for is not the cause more important than the effect, and should not the reform of the cause precede that of the effect? The cause of currency or a circulating medium is the circulation of products; and were there no products to be exchanged, there would be no need of a sign of exchange. By reforming the circulation of products then, he would have reformed also the currency, which is only an effect, and by thus proceeding logically he would have reformed at one blow the defects of the whole system of circulation.

Now this is just what Fourier actually did. His end was the universal well-being, the general diminution of the prices of products, and not the abolition of capital, of the mercantile class or of acquired rights. He found in the Communal Counting House the means of reforming Commerce, and thus at once insured—

Freedom of Exchange;  
Equitable Commerce;  
Diminution of Prices of Produce;  
Lessening of imposts and customs-duties;  
Abolition of speculation and stock-jobbing;  
The return of parasitical commercial agents to productive labor;  
The cessation of bankruptcies;

and a thousand other equally important reforms. And all this he would have obtained by peace, union, the conciliation of all interests, without the need of destroying any thing, or renewing any thing.

Mr. Proudhon, on the contrary, having mistaken the cause for the effect, is powerless to reform the effect, and wastes his strength in useless though gigantic efforts. He has been forced to oppose every thing. In history, he finds as a hindrance in his way, interest, property, capital, revenue, &c; for having made his grand mistake, he finds it necessary to break the whole chain of past events in order to carry society by one leap from the present to the future. To fulfil this simple end his process then is abolition, liquidation, destruction. Every argument must become a death blow; and he finds no stopping place in his horrible work of execution. He stirs up hatred; provokes anger; and drives class against class in headlong strife. And the result of the whole controversy, as presented by Mr. Proudhon, is the extermination either of proprietors or of the producing classes.

How is it possible that an intellect, apparently so logical, should commit so gross, so cruel a mistake in policy? He has not comprehended, that though it might be easy, in some lands, to overthrow a minority of privileged persons, it is wholly otherwise in a country where three-fourths of the nation are interested in upholding privilege, that is to say, property and capital. Here the problem is reversed; the question no longer is how to destroy, overturn, demolish, abolish, liquidate,—for there is no power to carry out their designs on the part of the overturners, &c. On the contrary, the object should be to preserve and uphold, by making the producing classes possessors, proprietors, capitalists.

The true problem is; *how, by a better organization of exchange and production to augment the amount of wealth, and to make all participants in it.*

Besides these grand errors, Mr. Proudhon has yielded to the strange illusion of forcing the country to accept his badly guar-

anteed bills of exchange, when it refuses to accept even the best guaranteed paper. This obstacle alone would have sufficed to paralyse the bank of exchange, even without the other more important objections.

But now it must be granted that to Mr. Proudhon belongs the merit of having fixed attention generally upon the transitional reforms of circulation. And spite of the evil consequences which the realization of his schemes would induce, we all owe him thanks, for society will be saved by a reform of its exchanges; and it should be grateful to Mr. Proudhon, even if he has not pointed out the true remedy for the evil.

That remedy we owe to the genius of Fourier. He it was, who forty years ago, by means of the science whose laws he had discovered, foresaw the abyss towards which modern society was hastening; and who as the means of salvation, taught that:

The Reform of Exchange, that is to say, of Commerce and Banking, will be found in the Communal Counting House.

And the Reform of Production and Consumption in the free and voluntary Association of Labor and Capital.

If social science is true, there can be no other remedy. Freedom of Exchange is the end to which the Communal Counting-House is the means—Freedom of Credit is the end, to which the voluntary association of Capital and Labor is the means. Hereafter I propose to show that these two reforms will destroy pauperism, secure for all classes well-being, make all proprietors and capitalists, besides securing many other advantages no less important.—Translated from *The Democratic Pacific* by W. H. C.

## THE WORKING CLASSES—MIGHT AND RIGHT.

In regarding any and every remedy which real or pretended friends may offer to them, the working class should take a broad and comprehensive view of their present position as a whole—the amount of their toil, their dependence on, and subjection to other classes, the inadequacy of their remuneration, and their probable condition in old age—and test all these remedies by the influence they are likely to exert on this position. When the producer is told to seek for the acquisition of political power—to contend for this or that particular governmental measure—he should inquire of all who direct him:—"Will this change lighten my toil, increase my enjoyments, add to my independence, insure me work and remuneration until age, and then support me comfortably until death?" It is to acquire all this that men ask for changes, and it is for the opposite state of things that they want a remedy. Every remedy, therefore, which shrinks from the application of the test of equality of rights—every remedy which professes merely to modify the position of the working class as a *working class*—every remedy which does not go at once to first principles, and tend to the removal of the causes of existing wrongs and evils, should be scouted as insulting alike to reason and to justice.

In the conflict which is now going forward between might and right, and while men are contending as to whether force or reason shall be the weapon made use of, the experience which former times afford of the operation of these two powers must not be neglected. Such considerations, however, do not affect the establishment of the system of community of possessions; for this depends not upon force, nor upon impressing the government with a conviction of its necessity, but upon the acquisition of a sufficient fund to purchase the existing accumulations either at once, or by instalments paid after obtaining possession.

There have always been two ways for accomplishing merely governmental changes—one by persuasion, and the other by compulsion. For popular revolutions to be effectual, conviction must always precede force; for force may establish, but it cannot always preserve. When a people have no knowledge of human rights, they may be persuaded to submit to despotism, or they may be forced to submit; when they possess this knowledge in a limited or imperfect degree, it is possible that a people

may overthrow their government; but, if they thus succeed, it is almost certain that they will lose all the benefits of their conquest. When, however, the knowledge of principles is widely spread, and the desire for change is as universal as the knowledge, then is a nation unconquerable, and no power can long exist in opposition and hostility to the popular power.

But, omnipotent as is the might of the oppressed when it thus meets hand to hand the might of the oppressor, there is not one instance on record which shows that the people of a nation have ever yet obtained the fruits of the victory which force had won for them. They have never yet done more than build up a fresh tyranny with the fragments of that which they had pulled down: and so long as they leave unregarded and unregulated that principle of unequal exchanges and that inequality of condition from which tyranny springs, all their appeals to physical force, and all their subversions of despotic governments, for the time being, will in no way advance the progress of true liberty. The establishment of the proper remedy does not depend upon the subversion of a government, but upon the destruction of the existing social system; and therefore reason, and not force—conviction, and not compulsion—purchase, and not plunder—a systematic application of combined forces, and not an undisciplined and chaotic movement—are the proper instruments to be employed.

The correctness or incorrectness of the estimates which have been given of the burthens imposed upon the productive classes by the present arrangements of society, is of no importance. These estimates serve as elucidations of the existing system; and a momentary glance at the present state of society, and the income of various divisions, will show at once that the losses of the producers have not been over-rated. Although some of these evils may be modified, by particular governmental measures, yet such partial alleviation affords no ground for the maintenance of the present system. All existing wrongs, are wrongs on principle—wrong on reason, and justice, and equal rights—and must therefore be subverted on principle.

As the knowledge of the character and tendencies of the present system becomes generally diffused—as the productive classes are brought to direct their attention to a social instead of a governmental change—as they begin to unite their scattered forces and to adopt means for carrying their objects into execution—as all these preparatory movements are going forward, many false prophets and interested advisers will rise up and endeavor to mislead and delude the people. When, likewise, the nature and magnitude of the end to be attained is considered—when it is viewed in connection with the present composition of society and the ruthless and sanguinary character of the governments which arise from society thus constituted—there can be no doubt that senatorial harangues and pulpit fulminations will follow each other in quick succession against all innovators of existing usages. The page of history, fraught with many a brutal and bloody record of governmental despotism, gives warning, also, that when vituperation shall have exhausted all its materials in condemnation of a social change, the weightier arguments of the cannon and the musket will not be far off. Considerations of this character, however, do not concern the enquirer after truth, nor do they in any way invalidate the principles which he may bring to view. Individuals have not the power to decide in what manner particular changes shall be accomplished. Placing their trust in principles, they calmly await the issue of events. There are manifestations on all sides which tell men, in accents not to be misunderstood, that the elements of mighty changes are at work; and, whatever may be the immediate prospect there are to be seen harbingers of brighter and better times. The light of Mind is beaming through the gloomy boundaries of the age of Might, and ushering in the age of Right!

**PAIN.**—Pride is seldom delicate—it will please itself with very mean advantage, and envy feels not its own happiness, but when it is compared with the misery of others.

From The Bhagavat Gœta.

## THE PIETY OF ALL AGES.

THE BOOK OF THE PROPHET, THE GREAT ABAD.

[CONTINUED.]

ON THE NATURE OF THE SOUL, AND SPECULATIVE DOCTRINES.

*Kreeshna.*

\* \* \* Learn that he by whom all things were formed is incorruptible, and that no one is able to effect the destruction of this thing which is inexhaustible. These bodies, which envelope the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings.

\* \* \* \* \*  
The soul is not a thing of which a man may say it hath been, it is about to be, or is to be hereafter; for it is a thing without birth; it is ancient, constant and eternal, and is not to be destroyed in this its mortal frame. How can the man, who believeth that this thing is incorruptible, eternal, inexhaustible and without birth, think that he can either kill or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind driveth it not away: for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immoveable; it is invisible, inconceivable and unalterable; therefore believing it to be thus, thou shouldst not grieve. But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behoove thee to grieve about that which is inevitable. \* \* \* \* \*

Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called *Iyog*. The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom alone; for the miserable and unhappy are so on account of the event of things. Men who are endued with true wisdom are unmindful of good or evil in this world. \* \* \*

Wise men who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness. \* \*

A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself. His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wise man is called a *Moonee*. The wisdom of that man is established, who in all things is without affection; and, having received good or evil neither rejoiceth at the one, nor is cast down by the other.

\* \* \* A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to his will, and freed from pride and malice, obtaineth happiness supreme. In this happiness is born to him an exception from all his troubles, and his mind being thus at ease, wisdom presently floweth to him from all sides. The man who attendeth not to this is without wisdom or the power of contemplation. The man who is incapable of thinking hath no rest. What happiness can he enjoy who hath no rest? \* \* \*

**SOLITUDE.**—In solitude, if we escape the examples of bad men, we likewise want the counsel and conversation of the good.

## THE OLD COAL MAN.

The few cold days we had early in the fall made fire necessary, and as we had not yet laid in our winter's supply of fuel, it became necessary to get a ton of coal.

As soon as the load was thrown down before the door a gray-headed old man, lame in one leg, presented himself, and asked if he could be allowed to put the coal in the cellar. His face was all begrimed, and his clothes black with coal dust.

"How much do you charge?" I inquired.

"A quarter of a dollar, ma'am," he replied in a very respectful tone, touching his hat as he spoke.

"Very well," I replied, "you may put it away."

And I returned to my room, which looked upon the street. On glancing out, as I seated myself by the window, I saw that the old man had a fellow laborer, who looked as old, as poor, and as dirty as himself. The sight of these two old men, toiling for their shilling a-piece, with their heavy baskets of coal, touched my feelings. I thought of my own gray-headed father, whom I loved with filial tenderness, and imagination pictured him in the condition of those two men at work beneath my window. My heart turned from the picture with a shudder, but I could not help looking down at the men, and the sight of them kept my thoughts busy.

"What a poor pittance it is that these men toil for," I thought to myself. "How eager they work, as if the reward of their labor was to be a hundred dollars, instead of the eight of a single dollar a-piece. Should I not," I asked, as my feelings became more and more interested, "pay them more than the price agreed upon?"

"But why do that?" I argued with myself, "twenty-five cents a ton is the regular price for putting away coal. No one expects more. That is their price, and they are satisfied with it."

"That may be," I resumed in turn. "But why are they satisfied? Because they can get no more. Twenty-five cents a ton has been fixed as a fair compensation, and it is useless to ask more."

"Well," I opposed, "and why has this price been settled upon as a fair one? Simply, because it is really worth no more to perform the amount of labor required to put away a ton of coal. A man can do it alone in less than an hour, and twenty-five cents an hour is good wages for a laboring man. Working ten hours a day, he would earn two dollars and a half a day, or fifteen dollars a week."

"But," my benevolent feelings urged against this, "a coal man cannot, of course, get ten hours' work a day at putting in coal, or even five hours."

"How do you know that?" asked prudence. "You know nothing about how much work he can get. A great many tons of coal are brought into a large city like this. No doubt these men make a great deal of money. They seem content enough with their wages, at least, and of course they are the best judges of its sufficiency."

"Well perhaps it is so," I returned, mentally, lifting my eyes as I spoke, and glancing at the two old men below, who had nearly finished their task. A quarter between the two! Indeed it seems like too little. I feel really ashamed to offer it. How many, many quarters, and halves, and even dollars, do I spend in self-indulgence, while these poor old men have few of the comforts of life. And now I am arguing with myself against the justice of paying them a fair compensation for their labor. The fact is, we are very nice in our bargains with the poor, hold them strictly to the minimum of compensation, while upon ourselves we lavish all kinds of expensive indulgences. In the morning we will chaffer with a poor seamstress, cook, chambermaid, white-washer, or porter, about a sixpence—and in the afternoon spend ten or twenty dollars foolishly. A dollar thrown away on self-indulgence, costs us not a pang. But sixpence more to a poor dependent than just happens to suit our vacilla-

ting ideas of economy, gives us an hour's uneasiness and self-reproach. The fact is, I'll give the old men a quarter apiece—that is little enough."

To oppose this resolution, came the thought, that if I gave them more than they asked, I would do them really more harm than good. That the good which a shilling a-piece would do them, would be no kind of compensation for the disappointment they would experience in not getting a like advance at other places. The fact of having been better paid here than usual, would naturally lead them to think about increased pay elsewhere. They would no longer be content with the regular price. And to take content from the poor man, would be to do him the greatest possible harm.

While I thus mused, a domestic came into the room, to say that the coal was in the cellar. For one moment I hesitated, and then handed over a single quarter of a dollar. The servant left the room, and I again glanced out of the window. The two old men were patiently awaiting the reward of their labor. Cold as the day was, their work had started the perspiration, and they stood with bared heads, wiping their soiled faces—their thin, gray locks waving in the wind. My heart was touched at the sight, and I half uttered the name of the domestic aloud, under the influence I felt to recall her, and double the coal men's compensation. But I restrained myself. In a few minutes it was too late to put my good intentions into practice.

I was not satisfied with myself. Try as I would, I could not drive from my mind the image of the old man who applied for the privilege of earning a shilling. To me an extra shilling would have been of no consequence—to him it might have proved a blessing. I felt that I had been guilty of grinding the poor—not in thoughtless adoption of social customs, but deliberately and of set purpose. I had saved a quarter of a dollar, but at the expense of a troubled conscience. At last I succeeded in driving these unpleasant thoughts from my mind. Friends whom I loved came in, and in pleasant converse new images arose, and new affections came into play. One of these friends wore a neat ornament, that pleased me very much. It cost three dollars. So well did it please my fancy, that I commissioned my husband on the very next morning to procure me a similar one. He did so. But before I had an opportunity to wear it in company, I was led once more to think of my old coal man.

Two or three mornings after that on which our ton of coal was brought, my eye lit upon a few brief paragraphs in a newspaper, which evidently alluded to the lame old man who had excited my unfruitful sympathy. He was dead. A blood vessel had been ruptured during a fit of coughing, and he had died of suffocation. The paragraph went on to state that he had left a widow and four children who had been solely dependent upon his daily labor for food. They were now in distress and destitution. An earnest appeal to the sympathies of the public followed.

I threw the newspaper aside—put on my shawl and bonnet—took my purse from a drawer, and hurriedly left the house. A brisk walk of half an hour brought me to a comfortless row of tenements near the Schuylkill. In an upper room of one of these tenements, I found a middle aged woman, in ill-health with four children. A question or two brought a gush of tears from the poor woman. The style and eloquence of her lamentations for her lost husband, showed her heart to be full of deep tenderness—and that her loss was truly irreparable. I found her very poor, actually in want of the most common necessities of life. "To a question or two about her husband, she replied—

"Oh, indeed ma'am, and my poor John was a hard working man, when he could get it to do, and didn't drink a drop. But he had been cut of work all summer—and hard enough has it been to get even potatoes for the children. And now, just as the coal time has come on and he was beginning to get something to do, he has died!"—and the poor woman wept bitterly.

"How much could he make in this way?" I asked after her new burst of grief had subsided.

"Never more than three or four dollars a week, unless sometimes when the gentlemen favored him, and gave him a little more than the regular price for putting away their coal. But this was not often. Rich people don't think much about our wants. They would make us work for them for nothing if we would do it. John often came home dispirited, because that even when he had earned his money it was frequently begrudged him."

The woman spoke with bitterness. I felt that there was too much justice in what she said—and that I was not altogether guiltless. I emptied my purse before leaving the meagerly furnished room, and went away I trust a wiser woman.

### A COLLEGE LARK.

The following capital story is told by "one who knows," of Doctor Maxcey, and cannot fail to amuse our readers. On one occasion, several of the students of South Carolina College resolved to drag the Doctor's carriage into the woods, and fixed upon a night for the performance of the exploit. One of their number, however, was troubled with some compunctious visitings, and managed to convey to the worthy President a hint, that it would be well for him to secure the door of his carriage house. Instead of paying any heed to this suggestion the Doctor proceeded, on the appointed night to the carriage house, and ensconced his portly person inside the vehicle. In less than an hour some half a dozen young gentlemen came to his retreat, and cautiously withdrew the carriage into the road. When they were fairly out of the College precincts they forgot their reserve and began to joke freely with each other by name.

One of them complained of the weight of the carriage, and another replied by swearing that it was heavy enough to have the old fellow himself in it. For nearly a mile they proceeded along the highway, and then struck into the woods, to a cover which they concluded would effectually conceal the vehicle. Making themselves infinitely merry at the Doctor's expense, and conjecturing how and when he would find his carriage, they at length reached the spot where they had resolved to leave it. Just as they were about to depart—having once more agreed that "the carriage was heavy enough to have the old Doctor and all his tribe in it,"—they were startled by the sudden dropping of one of the glass door panes, and the well known voice of the Doctor himself thus addressed them:

"So, so, young gentlemen, you are going to leave me in the woods, are you? Surely, as you have brought me hither for your own gratification, you will not refuse to take me back for mine. Come, Messrs.—, and—, and—buckle to, and let us return; it's getting late!"

There was no appeal; for the window was raised, and the Doctor resumed his seat. Almost without a word, the discomfited young gentlemen took their places at the pole, at the back of the vehicle, and quite as expeditiously if with less voice, did they retrace their course. In silence they dragged the carriage into its wonted place, and then retreated precipitately to their rooms, to dream of the account they must render on the morrow. When they had gone, the Doctor quietly vacated the carriage, and went to his house where he related the story to his family with much glee. He never called the heroes of that nocturnal expedition to an account, nor was his carriage ever afterwards dragged at night into the woods.

THE CLERGY AT PANAMA are represented to be immensely rich, being supplied from European sources annually with large sums. Their dress is curious in the extreme; they wear long black satin coats, lined with scarlet silk, full white trousers to the knees, and long black silk stockings, black velvet slippers and sombrero hats about four feet in circumference, turned up at the sides.

### ON THE PROBABLE FUTURITY OF THE WORKING CLASSES.

BY JOHN STUART MILL.

To obtain any light on the great economic question of the future, which gives the chief interest to the phenomena of the present—the physical condition of the laboring classes—we must consider it, not separately, but in conjunction with all other points of their condition.

Considered in its moral and social aspect, the state of the laboring people has lately been a subject of much more speculation and discussion than formerly; and the opinion, that it is not now what it ought to be, has become very general. The suggestions which have been promulgated, and the controversies which have been excited, on detached points rather than on the foundations of the subject, have put in evidence the existence of two conflicting theories, respecting the social position desirable for manual laborers. The one may be called the *theory of dependence and protection*, the other that of *self-dependence*.

According to the former theory, the lot of the poor, in all things which affect them collectively, should be regulated *for* them, not *by* them. They should not be required or encouraged to think for themselves, or give to their own reflection or forecast an influential voice in the determination of their destiny. It is the duty of the higher classes to think for them, and to take the responsibility of their lot, as the commander and officers of an army take that of the soldiers composing it. This function the higher classes should prepare themselves to perform conscientiously, and their whole demeanor should impress the poor with a reliance on it, in order that, while yielding passive and active obedience to the rules proscribed for them, they may resign themselves in all other respects to a trustful *involuntariness*, and repose under the shadow of their protectors. The relation between rich and poor should be only partially authoritative; it should be amiable, moral, and sentimental; affectionate tutelage on the one side, respectful and grateful deference on the other. The rich should be *in loco parentis* to the poor, guiding and restraining them like children. Of spontaneous action on their part there should be no need. They should be called on for nothing but to do their day's work, and to be moral and religious. Their morality and religion should be provided for them by their superiors, who should see them properly taught it, and should do all that is necessary to insure their being, in return for labor and attachment, properly fed, clothed, housed, spiritually edified, and innocently amused.

This is the ideal of the future, in the minds of those whose dissatisfaction with the present assumes the form of affection and regret towards the past. Like other ideals, it exercises an unconscious influence on the opinions and sentiments of numbers who never consciously guide themselves by any ideal. It has also this in common with other ideals, that it has never been historically realized. It makes its appeal to our imaginative sympathies in the character of a restoration of the good times of our forefathers. But not times can be pointed out in which the higher classes of this or any other country performed a part even distinctly resembling the one assigned to them in this theory. It is an idealization, grounded on the conduct and character of here and there an individual. All privileged and powerful classes, as such, have used their power in the interest of their own selfishness; and having indulged their self-importance in despising, and not in lovingly caring for, those who were, in their estimation, degraded by inferiority. That what has always been must always be, or that human improvement does not tend more and more to correct the intensely selfish feelings engendered by power, I should be sorry to affirm. This, however, seems to me undeniable, that long before the superior classes could be sufficiently improved to govern in the tutelary

manner supposed, the inferior classes would be too much improved to be so governed.

I am quite sensible of all that is seductive in the picture of society which this theory presents. Though the facts of it have no prototype in the past, the feelings have. In them lies all that there is of reality in the conception. As the idea is essentially repulsive of a society only held together by bought services, and by the relations and feelings arising out of pecuniary interests, so there is something naturally attractive in a form of society abounding in strong personal attachments and disinterested self-devotion. Of such feelings it must be admitted that the relation of protector and protected has hitherto been the richest source. The strongest attachments of human beings in general are towards the things or the persons that stand between them and some dreaded evil. Hence, in an age of lawless violence and insecurity, and general hardness and roughness of manners, in which life is beset with dangers and sufferings at every step, to those who have neither a commanding position of their own, nor a claim on the protection of some one who has—a generous giving of protection, and a grateful receiving of it, are the strongest ties which connect human beings; the feelings arising from that relation are the warmest feelings; all the enthusiasm and tenderness of the most sensitive natures gather round it; loyalty on the one part and chivalry on the other are principles exalted into passions. I do not desire to depreciate these virtues. That the most beautiful developments of feeling and character often grow out of the most painful, and in many other respects the most hardening and corrupting, circumstances of our condition, is now, and probably will long be, one of the chief stumbling-blocks both in the theory and in the practice of morals and education. The error in the present case lies in not perceiving, that these virtues and sentiments, like the clan-ship and the hospitality of the wandering Arab, belong emphatically to a rude and imperfect state of the social union, and that the feelings between protector and protected can no longer have this beautiful and endearing character where there are no longer any serious dangers from which to protect. What is there in the present state of society to make it natural that human beings, of ordinary strength and courage, should glow with the warmest gratitude and devotion in return for protection? The laws protect them; where laws do not reach, manners and opinion shield them. To be under the power of some one, instead of being as formerly the sole condition of safety, is now, speaking generally, the only situation which exposes to grievous wrong; and wrong against which laws and opinion are neither able, nor very seriously attempt, to afford effectual protection. *We have entered into a state of civilization in which the bond that attaches human beings to one another, must be disinterested admiration and sympathy for personal qualities, or gratitude for unselfish services, and not the emotions of protectors towards dependents, or of dependents towards protectors.* The arrangements of society are now such that no man or woman who either possesses or is able to earn a livelihood, requires any other protection than that of the law. This being the case, it argues great ignorance of human nature to continue taking for granted that relations founded on protection must always subsist, and not see that the assumption of the protector, and of the power which belongs to it, without any of the necessities which justify it, must engender feelings opposite to loyalty.

Of the working classes of Western Europe, at least, it may be pronounced certain, that the patriarchal or paternal system of government is one to which they will not again be subject. That question has been several times decided. It was decided when they were taught to read, and allowed access to newspapers and political tracts. It was decided when dissenting preachers were suffered to go among them, and appeal to their faculties and feelings in opposition to the creeds professed and countenanced by their superiors. It was decided when they

were brought together in numbers, to work socially under the same roof. It was decided when railways enabled them to shift from place to place, and change their patrons and employers as easily as their coats. The working classes have taken their interests into their own hands, and are perpetually showing that they think the interests of their employers not identical with their own, but opposite to them. Some among the higher classes flatter themselves that these tendencies may be counteracted by moral and religious education; but they have let the time go by for giving an education which can serve their purpose. The principles of the Reformation have reached as low down in society as reading and writing, and the poor will no longer accept morals and religion of other people's prescribing. I speak more particularly of our own country, especially the town population, and the districts of the most scientific agriculture and highest wages, Scotland and the north of England. Among the more inert and less modernized agricultural population of the southern counties, it might be possible for the gentry to retain for some time longer, something of the ancient deference and submission of the poor, by bribing them with high wages and constant employment; by insuring them support, and never requiring them to do anything which they do not like. But these are two conditions which never have been combined, and never can be, for long together. A guarantee of subsistence can only be practically kept up, when work is enforced, and superfluous multiplication restrained, by at least a moral compulsion. It is then, that the would-be revivers of old times which they do not understand, would feel practically in how hopelessly a task they were engaged. The whole fabric of patriarchal or seigniorial influence, attempted to be raised on the foundation of caressing the poor, would be shattered against the necessity of enforcing a stringent Poor-law.

WHAT THE LADIES DO IN CALIFORNIA.—A gentleman who made the trip to California via the Isthmus, writes an interesting account of his travels to a relative in Salem, which is published in the Register. We give the closing part of this letter, dated Monterey, April 22:

*Sabbath*—A bright and beautiful day. Distributed tracts this morning to soldiers.

*Monday*—All very still now in Monterey. Men at the mines. There is good society here—Mr. Botts and family, (brother of Hon. John M. Botts, of Virginia,) Gen. Riley and family, Capt. Wescott and family, Maj. Canby and family, Mr. Larkin and family, Mr. Little and family, and others. There are several pianos in town, and next to nobody to play. We do not go to the mines to preach, because of the enormous expense there—\$8 or more a day—and because people are entirely scattered and moving. No service can be obtained, of any sort, without the greatest difficulty. Ladies have the worst of it. Mrs. B. never did any work in Virginia, among troops of servants, but now she does all, and is obliged to do all her work, I think, including washing. Very good; when she saw she must do it, she doffed all ceremony and does it nobly, and is none the worse for it yet. So Mrs. C., a woman of complete education and refinement—she can do no other way, and she grows fat on it. Mrs. W. is a beautiful woman, and was brought up in luxury at home by an uncle. She brought out hired servants, and they had not done the first house cleaning, to move in, after they arrived, before they announced their intention to leave at once. Well, Mrs. W. cried awhile about it, and her husband offered \$20 per month to the maid; but it was no inducement, and away she went, and Mrs. W. has cleaned her own house.

What's thy business—virtue. Now, how is this to be realized, save by reflecting on the dispensations of Providence, and the destination of mankind.

From The Christian Inquirer.

## ORIENTAL FAITHS.

The majority of the human race are under the dominion of two forms of religion, the Hindoo and the Buddhist. Opinions vary as to the relative antiquity of the two, some scholars regarding the Hindoo as a reformed Buddhism, and others taking the opposite view. The ablest recent critics concur, we believe, in regarding the Hindoo as the older system, and considering Buddhism as an innovation; in fact, as a kind of Oriental Protestantism.

The sacred books of the two religions are written in a language which is, apparently, the source of the Greek, the Latin, and the dialects of our Teutonic ancestors; consequently, of nearly all which are spoken in western Europe and America at this day. The Brahminical books are written in pure Sanscrit, and the Buddhists share with them many common traditions.

It is satisfactorily proved that the original Hindoo or Brahminical faith was Monotheistic, and Rammohun Roy's declarations are virtually confirmed by the best subsequent researches. The Brahmin is the Man of God, the priest of *Brahm*; that being who is the Absolute Intelligence, the Essential Light. To rest in *Brahm*, to be lost in contemplation of his glory, this is the highest life, the noblest worship. To a select race only was this august prerogative allowed, and hence the caste of Brahmins originated. Gradually a Trinitarian theory of the Divine Nature sprung from this simple faith. In striving to rise into communion with the Eternal Intelligence, the Brahmin found great comfort in contemplating the Divine Light as manifested within his own heart, and thence gradually formed an idea of a revealed God, the Expressed Divinity, and thus *Brahm* became *Brahma*, and in this character the initiated disciple was to worship him. In time, the tendency to worship the Light within as God, would lead to an abstracted, self-sufficient, barren religion. The heart needed more recognition of God as the Universal Benefactor, and Vishnu, the Preserver, was the name of the Most High among a fervent class of worshippers. Habits of thought so prone to see God in all things, could not long fail to take note of the fearful powers of destruction in the world, and the Trinity was completed by the addition of Siva, the destroyer.

Buddhism we must regard as a protest against Brahminical exclusiveness. The word Buddha means intelligence. "That men ought to worship pure intelligence, must," we are told by a philosophical and learned writer, "have been the first proclamation of the original Buddhists. The deduction from this must have been that no caste of priests was necessary for such worship." All persons who would seek the Divine Light might find it, whatever their hereditary descent, and the twice born men, instead of being a distinct family, might be of every social rank. No man is probably better able to judge of this matter than Mr. Hodgson, the able scholar so long resident in India, who expressly declares that "the one infallible diagnostic of Buddhism is a belief in the infinite capacity of the human intellect." We may see at once, therefore, the fundamental truth, and the liability to error among Buddhist devotees. An infinite eternal intelligence is indeed recognized as the absolute ground of all existence, but the tendency is constantly to lose sight of this absolute being in the human manifestations of his wisdom. The objective truth is likely to be lost in the merely subjective emotion or thought, and Pantheism or Atheism may, and often does ensue. In the well chosen words of Professor Maunier, "the human intellect is first felt to be the perfect organ of worship, finally, its one object." Such, in substance, is Buddhism, the faith of three hundred millions of the human race. Such in itself, and in its corrupt developments, is the religion from which those youths of Assam were rescued by the missionaries of a purer — a faith which adores God, as the Infinite In-

telligence indeed, but carefully guards against confounding God with men, whatever may be its theories of the manifestation of God in man.

Whilst in Europe and America, there has been a reaction in some quarters towards the ancient priesthood and its traditions, it is interesting to observe a similar movement among the Orientals; and, if we are not much misinformed, the Brahmins are gaining ground upon the Buddhists, and the exclusive priesthood is crowding out the ministers of the freer, although perhaps not the less superstitious faith. It is a somewhat curious coincidence that in the seventeenth century, when Rome was striving to win England back to her ghostly sway, the Brahmins were hard at work seducing the Buddhists of Assam to return from the heresy sanctioned by a thousand years, and receive the yoke of an hereditary priesthood, and the law of the mystical Vedas. Even now, whilst the Baptist missionaries in Assam and Burmah are trying to win converts to the gospel, they are beset by two classes of opponents, who in singular resemblance and contrast stand between them and their Buddhist auditors. On the one hand the Brahmins, who hold over them the pretensions of their ancient caste and creed—on the other hand the High Church sealots from England, who look upon the Baptist doctrine as a wretched heresy, and play the Christian Brahmin to perfection to the amazement of the wondering heathen. When shall these things cease, and men learn at once fraternal love and spiritual power by worshipping the God and Father of our Lord Jesus Christ in gospel fervor and simplicity, and thus build the true Church upon the one and only foundation?

## HOMESTEAD EXEMPTION.

The following is the "Homestead Exemption Bill," now before the Legislature of Maine.

Section 1. The real estate of any citizen residing within this State, and any interest he may have therein, or the dwelling-house of any such citizen, though standing on land not his own, shall be exempt from attachment and levy or sale on execution to the value of five hundred dollars on any debt contracted by him.

Sec. 2. If any real estate or any interest therein, or any dwelling-house held as aforesaid, shall be attached or seized on execution to be sold or levied upon, and the value thereof shall exceed five hundred dollars, the attachment, seizing, sale and levy shall be effectual to hold or pass what may remain thereof after setting off to the debtor from such part thereof as he may select, five hundred dollars in value, which set off the officer having the execution shall cause to be made and appraised by three disinterested men in the same manner provided by law for setting off lands on levy of execution.

Sec. 3. Such exemption shall not extend to any lien on any property real or personal, obtained before this act takes effect, or any mortgage lawfully obtained.

Sec. 4. No conveyance or alienation by the husband, of any property exempt and set off as aforesaid, shall be valid unless the wife join in the deed of conveyance.

Sec. 5. Nothing in this act shall be considered as exempting any property from taxation or sale for taxes.

Sec. 6. This act shall take effect from and after the last day of December next.

The sun shines on, illuminating the earth, without pause or stay. There is no direction wherein his rays do not penetrate. Are they not absorbed or scattered, even when admitted into a darkened chamber? So let the light of thy understanding come without force or violence where it falls; and, as for that which will not receive it, why let it remain as before.



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, AUGUST 11, 1849.

## TO CORRESPONDENTS.

Private letters to W. H. C. should be marked *Private*.

Communications for the "Spirit of the Age" should be directed to the "Editor."

Business letters, subscriptions, payments, should be directed to Messrs. Fowlers & Wells.

S. R. J. will find an enclosure awaiting his order at the office of this paper. We must confess our incompetency to judge of the calculation.

B. H. H. will please to accept our thanks. The communications appear to us too learned for our columns.

We are anxious to hear soon and often, from the old correspondents of *The Harbinger* and *Universon*, and from the friends who have promised us their aid. We have more to say, than we can find time to write out or space to print in; but our plan is to combine the greatest possible variety of writers, who are seeking the ends to which this paper is consecrated. Many short articles will meet our views, better than a few long ones. Let us hear from you, associates.

## THE NATION'S FAST.

THE solemnities of this day are ended. And now, when no word of ours can hinder or jar with any feelings of true piety awakened by its mournful rites, we would try to pass a just judgment upon this act of a People called Christian and Civilized.

## 1. Whence came the Cholera, among us?

From foul emigrant-ships, under whose hatches were densely packed, amidst heaps of baggage and in an atmosphere poisoned with bilge-water, the ragged, ill-fed, squalid, weakened wretches, cast out from the great Work-House of a world grown old in corruption, injustice, and misery.

## 2. Where, and among what classes, has this pestilence prevailed?

Chiefly in our overgrown commercial centers, along our lines of water and land communication, and in slave hovels of the South. The classes, who have been most swiftly swept away, were residents in thick clustered, unventilated dwellings, whose walls were mouldy with miasmatic exhalations from accumulated filth,—or crowded passengers in steerage cabins of steamboats, alternately baked in sultry days by furnaces and chilled by nightly damps,—or overtasked drudges in cotton, sugar and rice fields; all fed, more or less, on fruit and vegetables, half ripe and stale, on innutritious perhaps putrid meat, or sour, ill-baked bread, and drenched with distil-house milk, drugged teas and fire-waters of every color, name, and quality.

## 3. What have been the causes of this world encircling desolation?

Making due allowance for the mysterious influence of subterranean and aërial agents, which doubtless have produced predisposition to diseases of the digestive system,—can any person of common sense hesitate in asserting that the great secondary causes of this universal calamity have been the physical degradations, brutal lusts, and exhausting toils of vast masses of men—and food, dwellings, clothing, general habits of life, utterly repugnant to human nature? Briefly, here is the history of this plague.

Now, wise men, ask yourselves, is *Providence* answerable for these teeming grave-yards, and tenantless houses? Did the *Father of All* snatch from thousands of orphans their parents, from trembling age the strong support of sons? What an outrage upon Infinite mercy, to refer to God the horrors which are normal, inevitable consequences of man's collective breach of his all blessing laws! How far are atmospheric derangements, even, incident to man's selfish, niggardly, scrambling, foolish culture of the earth! And who but man crushes man under servitude, drudgery, squalidness, famine? Did the Creator of sunlit mountains and meadows build and let out the dingy blocks of these brick prisons; did the Maker of air rake

up these decaying heaps of offal and fill to overflow these burning sewers?

Ministers of religion dare to speak of Cholera as a Divine Judgment. In one sense, tremendous in emphatic significance, Cholera is a judgment. For it shows, that Nature and Nature's God, long suffering as they are, can no longer bear with human perversions of heaven's beneficent agencies. But can any one, who has heart and hope, question for an instant, whether it is a blessing or a curse to thousands of outcasts, that they have been redeemed from a hard race who knew not how to prize them, and received among angels to be schooled to love by joy?

Churches have been opened, prayers offered, hymns sung, sermons preached! Will there be one death the less? Possibly, in so far as temperance leads to purer habits, and devout confidence calms perturbed spirits, the lives of a few may be saved. Very probably, on the other hand, morbid excitements of feeling may prepare as many to receive and ripen seeds of the disease. But it would be charging God with childish caprice to suppose that he will violate his own perfect methods of arrangement, and sever effects from their causes. Fresh suggestions, bright thoughts, kind purposes he pours in forever upon all open hearts and asking minds; and in so far as any, inspired on Friday, shall lead to action, cheerful, manly action, the National Fast will be blessed. But for every one taught thereby to rely on mournful feelings, verbal vows, professions, sentimental penitence, or any form of spiritualism which does not embody itself in faithful deeds, this Fast will have produced worse cramps and collapse of soul, than any which Cholera could bring to the body.

It is high time, that a race of Prophets should spring up in Christendom—who uniting the Israelites' awful consciousness of God's abiding presence and supreme sovereignty, with the Oriental's depth of all sided contemplativeness, and the Greek's exuberance of natural joy, shall fuse ancient forms of devout affection with the radiant love of Christ's Universal Humanity, and run them into the living mold of modern practical good sense. A Spirit is struggling for expression in this age, which when it finds a voice will rouse the dead to burst their mummy cases of conventional cant, and walk abroad in the resurrection garments of childlike confidence and fraternal love. Even now, this spirit finds listening ears, and upon thousands of generous men and women, throughout our land, it breathes in thoughts, whose far off cheer and warning echoes thus:

"Ye children of Man, born upon earth and becoming spirits in heaven, know ye, that God is a living reality not a dead fiction, nigh at hand and not a remote abstraction, an instantly active benefactor not a prospective judge and executioner. To-day, in the quarantine of Staten Island, and the hospitals of New-York, in every canal-boat from the Hudson to Lake Erie, in every Mississippi and Ohio steamer, in the thronged pauper lodgings and emigrant guest-houses of Cincinnati and St. Louis, in the rice-swamps of Carolina and the sugar mills of Louisiana, the penetrating love of the All-just Sovereign is present—present in sunlight, air and water, spite of rags, bad food and foulness—present in generosity, patience, gentleness, hope, spite of fear, indifference, perverseness, cruelty. The only worship well-pleasing to him is overcoming evil with good; the only praise he values is practice of his perfect laws of order; the only penitence he prizes is prompt use of effective means for righting every wrong; the only allegiance which he does not loathe is beneficence.

"And now, nominal followers,—make-believe disciples as most are,—of the Son of Man and Son of God, who had not where to lay his head and who blessed the widow's mite, would you really seek ATONEMENT for crimes, which you profess to think are punished by this pestilence, spare words and go to work—There is enough to be done, and heaven will bless the doer:

1. Arrange between your State and National Governments,

and European Governments, or else between organized, well endowed companies, on both sides of the ocean, a complete system of EMIGRATION, that shall put an end, once and forever, to the Middle passage, second in cruelty only to the Slave-Trade, through which hopeless exiles of the Old World pass to be tantalized at quarantines, cooped up in holes called hotels, exposed on decks, fleeced, badgered, preyed on in every way, till they find a home—too often a *long home*—in the New World. Fast from speculations in the misery of forlorn outcasts, who inasmuch as they must come, and ought to come, to cover the wide prairies which “cry, till me, reap me” should be brought in decency and order, and by humane judgment be distributed expeditiously, economically, abroad.

2. For the Poor,—who by necessity and instinct are drawn to the centers of business where capital accumulates,—provide blocks of airy, well lighted, dry DWELLINGS, AROUND SQUARES, where there may be play-grounds for children who now squat and roll with fellow-pigs in gutters,—where there may be baths and wash rooms for begrimed laborers, and besteamd laundresses,—where store-room may enable prudent persons to avail themselves, as the rich always can, of cheap markets to lay up coal, flour, &c.,—where if common grocery, free from pollutions of alcoholic poisons, may ensure, at nearly prime cost, unadulterated articles of necessity and comfort,—where, in a word, those who work for a living, may *really live* to work, after a human and not brutal fashion. Fast, as holders of real estate, from filling your pockets by high rents for garrets and cellars, where you and your children would die, if you were there penned up through three weary months of this very summer, which you squander so pleasantly at watering places, amidst dances, feasts, fancy balls and frivolous flirtations.”

3. \* \* \* \* \*  
But why go on! Who dreams that the President of the United States, the Governors of States, the Bishops and Clergy, and others in authority, who have been concerned in carrying out this Fast, have the remotest notion of entering upon that practical collective penitence, which can alone prevent or cure such pestilential scourges as the Cholera? What Utopians, Radicals, Infidels, Socialists, would the “ancient and honorable” of the earth prove themselves to be, should they presume to lift with a little finger the yoke that bows to dust the patient producers, who chew the cud of bitter experience and ruminate on despair, “*providentially!*”

Verily, one is tempted to cry, “How long, oh Lord, how long! Can not such tragedies as Ireland dying by inches, Parisian barricades, and the fat cemeteries of nations blasted by cholera, rouse thy children to even the sagacity of brutes for self preservation? When shall man awake to consciousness of the plainest dictates of Humanity?”

Under all the circumstances,—considering that no plans are matured and prepared by government for removing the permanent causes of pestilence,—that no companies of shippers, landlords, boat and canal agents, inn holders, slave masters, have been formed for succoring the “conscripts” who fight in the front rank of this campaign with death,—that municipal authorities, boards of health and colleges of physicians, are dumb as to *substantial* modes of cure and relief—that probably no easier bargains have been made in markets, no notes shaved at less discount on change, few rents abated, no debts forgiven, &c., we are constrained to say, that such a National Fast is a National Farce, second only in impiety to blessing of banners before battle and Te Deums after victory.

But before closing,—let it be acknowledged, heartily, that our fellow men are sincere, according to their light, in advocating and practising what to us appears as mummery. Let a cordial tribute of honor, too, be paid to self-sacrificing physicians, nurses, clergy, watchers, friends. Touchingly beautiful, thank God, are a thousand and ten thousand traits of kindness

in these trying hours. The social sin is on the surface, not at the core; the collective disease is callousness of the skin not torpor of the heart. Mercenariness, conventionality, distrust of Providence, fear of man, tame hopes, creeping caution, selfish sophisms, have so belittled public and private energy, that a truly HUMAN POLICY for societies, large or small, looks like a castle in the air. Enthusiasm for communal reforms is dreaded as a calamity. Men do not dare to be manly. Shall we never learn then to believe,—and to act on the belief—that God loves Mankind with an absolutely *infinite* love; that the only limit to his willingness to give is our willingness to wisely use?

One word more! Far from regarding prayer as futile and foolish, we would urge our fellows to “pray without ceasing,”—on ship-board, among fields and forests, at counting-desks, amid work-shops, as well as under church-roofs, by firesides, or in closets. Sure we are, that no earnest aspiration of Good-Will manifested through Good-Works, ever yet failed of a blessing. With the “Father of Lights is no variableness or shadow of turning;” he would belie his own being, were omnipotent aid withheld from the humblest creature who seeks to be a medium of his benignity.

And, finally, far from conceiving it indecorous in Chief Magistrates to summon the People over whom they rule to worship, we look for a time, with prophetic assurance, when planting and reaping, weaving and building, every art of industry, every instrumentality of exchange, will become sanctified by holiness and humanity made one, and when only they, who prove themselves by wise benevolence to be heaven’s commissioned agents, will be raised to offices of power. In those bright days of harmony Presiding Patriarchs will be chief Peace-Makers, and no more stretching towards heaven hands red in the blood of enemies,—with wave offerings of golden grain and glowing fruits, will they give thanks for universal good, and invoke blessings on the vast Brotherhood of God’s children. Then, not by contagious disease spreading death, but by circulations of life, will Man learn his Unity with Man, and in that Unity see revelations of Oneness with the Divine Being, whose essence and existence are Good.

W. H. O.

## VICTOR CONSIDERANT.

In last week’s paper will be found extracts from this distinguished man’s “*Simple Explanations*.” The document is translated at length in the Weekly Tribune for July 28th. It was due to Mr. Considerant and to those who acted with him on June 13th, thus to set before all Socialists the *motives* and *plans* of the leaders in that “Peaceful Demonstration.”

The dignity, decision, truthfulness, honor, which characterize this “Explanation,” confirm the high respect awakened by what had been previously written, said and done, by the Chief of the French Phalansterians. But careful study of this paper authorizes a renewed expression of regret, that Socialists have so imperfectly comprehended the scope of their own principles. The movement of Reorganization—the grandest by far of the age—has been compromised by its friends. The position of Mediatorship offered by Heaven to the heralds of HARMONY and the teachers of *Transitions* has been carelessly cast away. The mistake is grave, though not irreparable. Repentance should be instant and thorough.

### I. THE DUTY OF SOCIALISTS. TRANSITION.

If a Christian Socialist could gain the ear of Victor Considerant and other Socialist leaders in France and Europe, this is somewhat the tone in which he should speak:

Brethren! You say, “at the same time that we are Phalansterians, we are men, members of the European Democracy, Citizens, Representatives of the People; and without losing sight of our highest aim, the inauguration of the Kingdom of God

upon earth, we have yet duties to do as Representatives, Citizens, Democrats!"

Doubtless, we live in the nineteenth century and not in the twentieth, and the very means for introducing triumphantly that glorious future, is fidelity amidst the trying fortunes of the present. We have duties to do not tomorrow, but to day. But what is duty, for one who has caught a glimpse of human destiny, and has learned the law of human development, in an era of Revolution?

It is summed up in one word, TRANSITION. Practical measures for reconciling Property-holders and Producers—there is the whole range of policy committed to our wise efficiency.

What call was there for wasting one precious hour on paper constitutions, when you knew that a tangible, positive reconstruction of the relations between Industry and Capital, was the great need of the time? There were thousands who were fit for nothing better than to tread the beaten road of old fashioned diplomacy and red-tape politics. But for you a new, unexplored, fertile prairie land lay open, of invention, expedients, sagacious plans, a strictly business-like statesmanship, free from all mysterious intrigue.

But 'The Legitimists, Absolutists, Reactionists, would not give you time or chance to set about this Transition-Policy.'

Let us look at this matter thoroughly.

1. What is the strength of the Reactionists? The spirit of Industrial Feudalism, ruling the hearts and hands of the whole Middle Class as well as the Privileged Classes. This you will grant.

2. How unloose that fatal coil, which strangles the productive energy of society? By force? Be logical then, and follow out the principle to its results. Forcible overthrow of Industrial Feudalism involves universal spoliation of the Wealthy by the Poor. This you will grant.

3. Have you the power, even if you should wish it, to dispossess the wealthy in order to make the proletaires possessors? Point to a successful revolt in any age, which has been limited to the working-class. In an age, so prosperous on the whole, as this, it is insanity to dream of overturning Capital and Capitalists by violent disturbance of existing relations. Make that issue, wage that battle; and the producers will find themselves a scanty, disorganized, disheartened mob against a numerous, organized, determined army. Defeat is sure. This too, you will probably grant; and if not, it is reasserted as indisputably true.

4. But you had no wish for such spoliation. You know perfectly well, that the problem is, how to multiply wealth, four-fold, ten-fold; and introduce a just system of graduated distribution. This certainly you will grant.

Now then let us return. Supposing the Reactionists did, and do, purpose to thwart you in your schemes of transitional policy, what was, what is, your true course? *Revolution or Patience?* Plainly the latter. The whole argument proves that patience is your manifest duty. It is the least of evils open to your choice. Nay! it will be soon transmuted into a glorious good.

But again, the Reactionists can not, by any possibility, long or greatly embarrass you in any well matured plan for elevating the condition of the depressed producers. The whole tendencies of the times, Humanity, Providence, work for you, as the procession of the seasons causes germs to put forth root and stem.

Finally, you have no right to doubt that among the Reactionists, are thousands of wise, good hearted, generous, energetic men, quite ready, nay! anxious to co-operate in *their own way*, in this great work, allotted to the whole generation, of doing justice to long abused Labor.

## II. THE POSITION OF SOCIALISTS.

Yet more, oh Brethren! You have lost sight of, or practically abjured, that grand law of classification which Fourier demonstrated to be God's universal Method.

*By quitting your Central Position, you confused both Wings.*

This course was as unwise and unjust, as it was undignified; and makes it necessary to do over again, irregularly and out of time, what if it had been done regularly and in time would have conferred unmingled benefits on all classes.

Thus stood parties twelve months ago. On the extreme right were the Absolutists, Bourbonists, Philippists, Bonapartists; on the extreme left the Red-Republicans of the Babeuf and Robespierrean type. Between them were the moderate Republicans.

Now the very CENTER, harmonizing all elements, were naturally, normally, *providentially*, the Socialists; and the central band of Socialists were the Phalansterians.

Their work was to justify and explain, limit and criticize, suggest and illustrate,—temperately soothing jealousies, cordially recognizing all due claims, holding up an absolute standard, presenting practical measures, biding their time. They should have been at once heart and lungs of the Reorganization Movement.

Victor Considerant! when you refused your adhesion to Robespierre, amidst a tumultuous Republican club, then did you nobly prove your right to be a leader of Socialists. So when you exposed the madness of Proudhon's destructive schemes. But when you pledged yourself to head the people in the street in defense of the Constitution—call the demonstration peaceful or not—still more when you locked arms with that hot head Rollin, the Socialist Chief was lost amid a crowd of demagogues. Let your name be your guiding talisman. So long as you were Considerant you were Victor. So let it be again and always.

"But the People thought you Utopians, impracticables, visionaries, cowards."

The People were partly right. In dwelling so much on the coming age of HARMONY, the Phalansterians have comparatively slighted *Transitions*. But that was an error easily corrected. And Jules Lechevalier set a fine example in his masterly plan for a three-fold people's exchange. So did Coignet in his instructive essays. It was but necessary to concentrate the talent and energy of the Phalansterian School upon a System of Guarantees, and you would have rapidly become not only the most popular, but what is far better the most trusted, because most trustworthy body in Europe. Is it too late? Heaven forbid.

But the People were wrong, madly wrong, in asking at your hands, or at the hands of any persons a miraculous turning of "five loaves and two small fish" into food for the famishing multitude. Just what they needed was, your calm, clear protest against the folly of their despair. Then the barricades of June 1848, would never have spouted fiery death; then the gutters of the faubourgs would not have run red with the blood of butchery.

## III. GOOD OMENS.

But we accept with joy unspeakable your closing words:

"The People of Paris demonstrated on June 13th, that they had *finally renounced powder and lead.*"

"Tomorrow they will understand that IDEAS are the irresistible artillery of the modern world."

God grant this great light to the People not only of Paris, but of Christendom.

W. H. C.

Art averse to wake betimes—to rise to do the business of a man—that for which thou wert made, and for the sake of which thou didst come into the world? Wast only designed to doze life away upon thy couch? But this thou wilt say is sweet. Was it for pleasure then, or for work that thou wast born? Behold the plants, the little birds, the spiders, and the honey-bee, each bent on adorning the world—and shalt thou alone decline the business of a man—wilt thou not hasten when nature points the way?

## BONAPARTE THE LITTLE.

There is much speculation as to what the would be Emperor of the French, means to do about the restoration of Pope Pius.

Some light may be thrown upon his Excellency's designs perhaps by calling to mind one of his uncle's experiences. There was a time when Napoleon undertook to be the patron of Pius VII., and of the Roman Church; and when quiet Catholic grand-mothers and mothers in France pardoned him for the slaughter of their sons and grand-sons, in consideration of his zealous adherence to their spiritual father. In 1806 Cardinal De Belloy, archbishop of Paris, wrote in his edict: "The Prince, who governs us, although elevated by Providence to the summit of human power, glories in acknowledging, that not unto Emperors but to Pontiffs belongs the duty and right of Preaching the doctrine of God's Holy Church. \* \* \* The Prince who reigns over France deserves the praise of having *re-established under difficult circumstances* the public worship of the Holy Religion of our ancestors; and it is just to mention by the side of Constantine, the name of the Hero, who *after the example of that illustrious Emperor, has become the protector of true Religion.*" These commendations are found in the preface to the Catechism which was decreed by Napoleon to be used in all the churches of France.

Now in this Catechism we read at pp 58, 59, the following questions and answers:

1. "What are the duties of Christians towards the Princes, who govern them, and what particularly are our duties to Napoleon I, our emperor?"

*Ans.* Christians owe to princes, and we especially owe to Napoleon I. our emperor, love, respect, obedience, fidelity, military service, tribute, &c.

2. Why do we owe these duties to our emperor?

*Ans.* Because God, who creates and distributes empires according to his will, in showering upon our emperor, his blessing alike in peace and war, has established him as our sovereign, and rendered him the minister of his power, and his image upon earth, &c.

3. Are there not particular motives for strong attachment to Napoleon I, our emperor?

*Ans.* Yes! For it is He, whom God has awakened in *trying circumstances* to *re-establish* the public worship of our ancestors, and to be its protector. He has brought back and preserved public order by his profound wisdom and energy; he defends the State by his powerful arm; he has become the anointed of the Lord by the *consecration* which he has received from the Sovereign Pontiff, chief of the Church Universal.

4. Will the duties, which we owe to our emperor bind us equally to his legitimate successors?

*Ans.* Yes! without a doubt."

Now when one remembers that undoubtedly Prince Louis had this brilliant glorification weekly presented to his reverent youth, and considers that he has been through manhood a docile student of the sayings and doings of Napoleon I,—does it not seem probable, that in the brain of the would-be Napoleon II is reflected some dim image of this *religious* splendor of his illustrious predecessor? Amidst intoxicating dreams of Russian, Prussian, Austrian, Orleanist, Bourbonist alliances, may there not mingle also a glimmering hope of "*consecration* to be one day received from the Sovereign Pontiff." May not the restoration of Pio Nono under difficult circumstances, seem one step towards the Emperorship?

Whether France will become so reactionary, as to enable Bonaparte the Little to realize his vision is quite another question. And whether Pius IX will be inclined to consecrate Napoleon II as "Emperor of France and King of Italy," is yet another. But among many guesses, one may pass for what it is worth,

that this Italian expedition, so far as the *President* of the French Republic is concerned, was only a little balloon sent up to test the air-currents, before the grand ascension.

For The Spirit of the Age.

## PESTILENCE-PROVIDENCE-UNIVERSAL GOOD.

BY L. C. DOLLEY, M. D.

We have some indefinite accounts from ancient writers of mortal pestilences which swept off vast numbers of human beings in early times. Some of them have been thought similar to our modern epidemics. Josephus' account of a disease which the learned M. Montbroin conceived destroyed 70,000 of the subjects of King David from Dan even to Beersheba, is as follows: "The terrible malady seized them before they were aware and brought them to their end suddenly. Some giving up the ghost immediately with great pains and bitter grief, and some were worn away by their distempers and had nothing remaining to be buried, but as soon as they fell, were entirely macerated. Some were choked and greatly lamented their case, as being also stricken with a sudden darkness. Some there were who as they were burying a relative fell down dead, without finishing the rites of funeral. There perished of this disease, which began with the morning and lasted till the hour of dinner, 70,000."

In the year 430, B. C., during the Peloponnesian war, when all the inhabitants of the Athenian territory had collected in Athens to escape the Laedemonians, a plague broke out in that city, more fatal than any previously known among the Greeks. This in a very short time destroyed an immense number of the poor, as well as five thousand of the Athenian army. The exact nature of the disease we do not know. It first appeared in the least cleanly parts of the city, among the neglected poor, where it "fell suddenly" and then gradually extended over other parts of the city.

During the reign of Justinian I, A. D. 542, a universal and destructive plague prevailed to such an extent as to dispeople some of the fairest portions of earth. "This pestilence," says Procopius, "which almost destroyed the human race and for which no cause can be assigned but the will of God, ravaged the whole world without regard to age, sex or condition, and prevailed during the winter and summer and all seasons of the year." Gibbon says that during three months, five and at length ten thousand persons died each day at Constantinople; many cities of the East were left vacant, and in several districts of Italy the harvest and vintage withered to the ground.

In the year 1345, a disease somewhat resembling the cholera, and the most destructive the world has ever known, made its appearance in China and overran the whole world, destroying at least one-half or two-thirds of the human race. The mortality fell chiefly on the lower classes. "Before it invaded Christendom, according to a report made by the Pope, it had swept away twenty-three millions eight hundred thousand persons in the East, in the course of a single year. It passed into Italy, and at Florence 60,000 died in one year; at Paris it cut off 50,000; at Lübeck, 90,000 in one year, of whom 1,500 died in the space of four hours; in London 50,000 are said to have been buried from it in one church-yard, and throughout England it hardly left one person in ten alive; crops and cattle were neglected and whole villages depopulated."

The history of the Great Plague of London is more familiar. It made its appearance about the middle of the summer of 1665 and raged about eight months, carrying off about 68,000 inhabitants.

The Asiatic Cholera, which is now raging in various parts of the United States, the most absorbing topic for the physician and philanthropist, commenced in Jessore, a city in the East of Hindoostan, in 1817. In Jessore and vicinity at least 600,000 perished by it the first year. It rapidly extended over all parts of

India and most of the Eastern Continent. In 1631 it was in the center of Europe, and the 8th of June, 1832, broke out at Quebec, having yet lost but little of its malignity. Its history since is familiar to all.

These are a few of the many visitations of pestilence which mankind have witnessed. Though exceedingly distressing calamities for a time, causing an immense destruction of human life and its consequent suffering and evils, yet history and philosophy teach us that they ultimately bring about good and result in the general welfare of mankind. If we could fully appreciate our relations to ourselves, to the universe, and to all time, it might not be difficult for us to look upon the present fearful pestilence, with those in the past, as blessings instead of curses, —to see that many of the existing evils are the *highest state* that the present social system and development of mind and man will admit of, and though far from being *good* in themselves, are *for good* and "*for the best.*" Mind, matter and the universe are progressing, and though commotion, discord and evil almost universally exist, Eternal Providence is working through them and will produce from them harmony and universal good.

Let us remember that every pestilence has made its greatest ravages among those least necessary to the welfare of mankind, —among the intemperate and sensual, —in countries overflowing with inhabitants, where in unproductive seasons the common necessities of life are barely sufficient to support a miserable existence, —in cities overflowing with ignorant, vicious and evil-disposed beings, the nurseries of vice, and schools of dissipation. Here are a host of developing causes, of social evils, which benevolence and philanthropy are laboring to remove. Considering the spirit and tendencies of the age, I can but look upon the epidemic as one of the greatest *reforms* the world has ever known, and though it entails indescribable suffering and agony it cannot pass without resulting in *good*. It speaks to mankind by the voices of millions of their dying fellow creatures, and calls upon them loudly to live temperately and soberly, to provide for the suffering poor, to teach all classes the laws of physiology, life and health, to construct dwellings and towns in reference to these important laws, to forsake large cities, the nurseries and hot-beds of vice, to cease worshipping at the shrine of mammon, and to choose the country's wholesome air, with its quietude and competence. These important lessons, necessary to the well being and moral advancement of mankind, must and will be regarded. We believe that when the pestilence which is now sweeping over our country with frightful mortality has passed by, mankind will listen more to the voice of *reason*, and less to that of *passion and appetite*.

PIETY to God consists in entertaining correct conceptions, not only as regards his existence, but his most just and merciful providence; in being prepared to obey and submit to him in all things, as well as to esteem every dispensation, the result of un-failing wisdom and power. Thus wilt thou never blame, never accuse him of having neglected thee. Now, this thou canst not do, unless thou dost forsake what is not in thy power, and place good and evil in that which is. For if thou dost measure either by the former, it must necessarily happen so often as thy desires are frustrated or thy aversions realized, that thou shalt denounce the author of thy calamity. It is the part of every living creature to hate and avoid whatever seems evil as well as the causes of it; on the other hand, to follow and admire whatever appears advantageous. For it is clearly impossible that any one should rejoice in an injury, much more in the doer of it. Hence a son blameth his father because the latter doth not impart to him more of what he deemeth desirable. Now, piety is promoted by the conviction of benefits received; therefore, regulate thy desires and aversions by whatever duty dictates, and sacrifice in all things only as reason prescribes, neither carelessly, nor indifferently, nor yet beyond thy strength.

## EUROPEAN AFFAIRS TO THE WEEK ENDING AUG. 4, Latest Date, July 31.

A few thin streaks of light now and then break through the social darkness of ENGLAND. The gigantic money power is watched with more and more suspicion, and it does not escape without occasional direct assaults. Two motions have been made in Parliament for reducing the national expenses. One proposed a reduction of ten per cent in all the salaries on the civil list. This was set aside without debate. The other maintained that more than the necessary amount was collected by taxation, and that the burden was felt with the greatest severity by the laboring classes. This was carried against the opposition of the Ministers by a majority of their votes. A meeting of the friends of Reform has been held in London, which promises to result in the union of the two great sections of the Reform movement, the Radicals and the Chartists. On this occasion, the great Chartist leader, Feargus O'Connor, gave in his adhesion to the programme of the Radicals, and virtually abandoned the violent and exclusive policy which he has hitherto pursued. A proposal in parliament for the relief of the bakers was promptly defeated. They are now obliged to work all night in the bake-houses. A motion was made to prevent the employment of workmen between the hours of 11 P. M. and 4 A. M. This, it was argued, would be a benefit to humanity, morals, health, and the physical and mental welfare of the bakers. But members saw in the regulation, the spectre of communism. Mr. Cobden deemed it entirely at war with his principles of free trade. It would be an infringement on the rights of the masters to interfere with the arrangement for their workmen. The privilege of baking the journeymen for twenty-four hours was essential to the preservation of liberty. The Legislature has a measure in deliberation for the regulation of Rail-Road Companies, requiring their accounts to be made public, —thus putting a check on the disgraceful stock-jobbing transactions which they have so extensively occasioned. The famous rail-road king, Geo. Hudson, has been effectually deposed. His swindling operations have been detected and shown up, and he will be condemned to a dishonored retirement if not to a prison.

IN FRANCE, the returns of the elections are decidedly in favor of the Reaction. The Assembly exhibits the most degraded subserviency to the Executive, and by their united action, a new Revolution will be precipitated. Great embarrassment arises from the wretched condition of the finances. The deficit for the present year is \$36,000,000. This state of things cannot last. A coming change is in preparation. A worse dynasty than the present hybrid government is scarcely possible. Ledru Rollin, Sergeant Rattier, and other prominent Republicans, who are odious to the ruling power, have made their escape to London.

The French are in full possession of Rome. The Pope on receiving the keys of the city, named a committee to arrange the mode of his return. He refuses to accept any conditions, or to abandon any portion of the authority he received on his investiture. It is thought probable that he will never return to Rome and it is said that he means to proceed to Bologna, where the Austrians will take care that he may be received as supreme Pontiff and absolute Sovereign.

Hostile demonstrations continue at Rome. When a Frenchman enters a coffee-room, all the Italians withdraw. Several inn-keepers, being afraid to lose their native customers, have refused to lodge the invaders. If, in the streets, a Frenchman applies for information, no reply is returned to him. Such is the situation of Rome. The English and American Consuls are the sole protectors of the people. They deliver passports to those who demand them, and are always ready to extend their protection to the patriots who claim it. Mazzini is still at Rome.

The news from HUNGARY is important. The operations on the part of the Austrian and Russian allies seem very active, and there had been severe fighting. The balance of success, was probably with the invaders. On the 2d of July, the Hungarians captured Arad, the siege of which they had been pursuing since October, 1848. On the 11th, a severe action was fought without the fortified lines before Comorn. The Hungarians made the attack. The advantage probably remained with the Austrians, for the assailants withdrew to their camp. The Russians have entered and will occupy Debreezin, the late temporary seat of government. The eastern and western division of the allies, are gradually but surely approaching to a junction in the heart of the kingdom. The present policy of the Hungarians seems to be somewhat vacillating, neither altogether on the defensive nor sufficiently energetic and persevering in the system of attack. It was rumored that the division under the Hungarian General Bem, had gained a brilliant and decisive victory over Gen. Lunders and a Russian corps in Transylvania. The action is said to have been fought on the 7th July.

ELIZABETH BLACKWELL.—A trifling notice of this distinguished woman crept into our columns, much to our regret; not, of course, because we are unwilling to aid the public in watching the ascent of one who is destined to reach a commanding height of science and moral influence, but because the petty tone of patronage, and thin veiled coarseness, shocked our sense of respect due to a person of such large intellect, magnanimity and excellence.

In a late letter from our honored friend, she says: "I can hardly yet form an opinion of what I may do in France. The Cholera has interrupted the usual proceedings of the Medical Schools, and during the summer months, the lectures are very irregular. I intend consequently to pass the summer in the 'Maternite,' the finest school of the kind in the world, where I shall be able fully to occupy my time. In November, when the annual courses commence, I hope to be able to arrange a thorough surgical course, which I am very anxious to pursue. One of the first Parisian surgeons has promised to aid me fully. \* \* In London I received the pleasantest welcome from the profession. Dr. Carpenter, who is you know, one of the most eminent physicians of the day, had taken much interest in my plans, as he had learned them from the American press. He gave me a real, cordial welcome, expressed great hope for the success of the undertaking and acted as a true friend. It seems to me true of England,—that there is a most noble spirit of reform, lying dormant in the heart of the people, which needs only a practical demonstration, to make them adopt with eagerness every new measure of reform."

BULWER AND EUGENE ARAM.—A startling announcement is made by Sir Edward Bulwer Lytton, in his preface to the present edition of "Eugene Aram," the last volume completed of the beautiful edition of his works now publishing by Messrs Chapman & Hall. The announcement will henceforth confirm the fame acquired by this noble romance, and will materially tend to elevate the already noble and lofty character of Eugene Aram. Says the author. "On going with maturer judgment over all the evidence on which Aram was condemned, I have convinced myself, that although an accomplice in the robbery of Clarke, he was free both from the premeditated design, and the actual deed of murder." So thorough is the conviction of Sir Edward on this point, and so fully has that conviction been corroborated, that he says farther on, "Ending my convictions, that in the murder itself he had no share, borne out by the opinion of many eminent lawyers, by whom I have heard the subject discussed, I have accordingly so shaped his confession to Walter." This will be grateful news to those who, like ourselves, regard "Eugene Aram" as one of the best, and certainly as one of the most moral of his productions.—[London paper.

## News of the Week.

FATHER MATHEW, yesterday, worked in the vestry of the Franklin-st Church, and administered the pledge to about 2,500. In addressing the last group, which included a couple of hard-looking subjects, he said—"Keep clear of intoxicating drink, and you will soon be in a better plight. Save your money, and go West, where land is cheap, and the hand of man is wanted. While you are in the habit of intemperance, you often drink up the value of an acre of land in a night. So keep sober, lay up your money, and leave this part of the country, where the labor-market is overstocked." The number of pledges taken at the Cathedral on Sunday, during five hours, is estimated at 3,000. Late in the afternoon, he proceeded to the Chapel of the Holy Family, in Washington-st., and administered the pledge to 600 children, members of the Catholic Sabbath school, under the charge of the Rev. Mr. Monahan. About 100 adults also obtained admission and took the pledge. In all the number up to last evening may be set down at 12,700. Quite a number who take the pledge, do not take the medal and certificate, on account of the expense, or not being informed about it. The highest ticket we saw was 5,810,728.—[Boston Post, 31st ult.

FESTIVAL TO FATHER MATHEW.—A grand festival in honor of the great Apostle of Temperance, Father Mathew, was given at Faneuil Hall last evening. Hon. Josiah Quincy, Jr. presided on the occasion. Upon taking the stand, Mr. Quincy made a brief address, during which he alluded to the difference of feeling existing the present day between the various religious sects and those of former times. He could not help thinking what the old Puritanical Fathers would say, if present on this occasion, and see their children assembled here for the purpose of welcoming a Roman Catholic Priest. He also referred to the feeling of sympathy existing between the two countries, America and Ireland, in fitting out one of our ships-of-war with the means of subsistence, at a time when they were in a most destitute condition. He concluded by expressing the hope that the visit of Father Mathew to this country would be a great blessing to his fellow-countrymen, as well as to the whole country. He would therefore welcome Father Mathew in Faneuil Hall, and bid him "God speed" in his mission of mercy.

Mr. Mathew was then introduced to the audience, and was received with loud applause. The reverend gentleman stated that his feelings completely overpowered him at the very warm welcome given him, and that he was proud to see so many of the benevolent ladies of Boston present, and complimented them for their previous benevolent acts towards his countrymen. He had long had an ardent desire to visit the city and have the opportunity of thanking the citizens of Boston for sending to his native country one of our vessels of war, laden with the common necessities of life. He sat down amid the cheers of those present.

After some further speaking and a collation, Mr. Quincy stated that there was one of our old puritanical practices which Father Mathew was desirous of seeing carried out, and that was, that at 10 o'clock every honest man should go home and go to bed.

The meeting, after giving six cheers for Father Mathew, separated.—[Boston Adv. 27th.

A WEAK BROTHER.—An Irishman in a state of "intemperate inebriety" was found in Congress-st, this afternoon. He was so helplessly tipsy that several pails of water were emptied on him before he gave any sign of animation. In his pocket was found a document, which has been placed in our hands. It is a bona fide certificate from Father Mathew of an administration of the tem-



perance pledge. It bears date *this very day* and is numbered 5,720,288. Whether the holder had determined on having one glorious "drunk," and then taking the pledge, or whether he fell after he had received it, we shall not be able to learn until he comes out of his drunken fit. We hope that there are few of Father Mathew's customers who exhibit a similar alacrity in backsliding.—Boston Transcript.

**THE POWER OF KINDNESS.**—A stalwart, strong, robust looking man entered the drawing room of Father Mathew on Wednesday and taking the apostle by the hand, gave him a warm shake. "Do you wish to take the pledge, good sir?" asked the Father. "Oh, no, your Reverence, it is not *me* that would take the pledge, I can do without it." He step'd one side and stood by the window where a friend went to him and asked him if he would not take it. "No, *no*—*no* you," was his angry answer, and a look came with it more angry than the reply. He was left by himself. One after the other received the pledge, during which the rash stranger paced the floor as if troubled in mind. Having concluded the administration of the pledge, the Rev. Father sat down upon the sofa. Immediately the stranger was by his side, he took the Father by the hand again and again. Father Mathew patting him on the shoulder said, "My dear brother, I would not offend you by asking you to take the pledge, neither would I have you do it, until you are willing, and become satisfied that it will be best for you." The poor fellow's heart gave way to the power of the good man's kindness and knelt down and the pledge saying aloud, when he arose: "The devil was tempting me a few minutes since." The temptation of the devil cannot overcome the kindness of Father Mathew.

**TOO PROUD TO BEG.**—We learn from the Annapolis Republican of the 14th, that a white man in a starving condition was found in the woods a short distance from the city on Sunday, the 8th inst. He was so exhausted by sickness and hunger when discovered, that he was unable to move, and could scarcely articulate, but after a while good food and good treatment brought him to his senses, as his attendant supposed, but a sudden change occurred, and he died in the course of the ensuing night. On the Sheriff asking his name he handed him a slip of paper with the following written upon it, in an excellent hand with a pencil:

"William Walker, State of New-York, who prefers death to dishonor. He dies a lingering death, and such a painful one as starvation produces, being taken sick—out of money—will not degrade the American, i. e. to beg or steal."

**PLEASURE TRAVEL TO THE NORTH AND EAST.**—Owing to the prevalence of the cholera south and west, pleasure travel from large towns and cities has been directed to Vermont, New Hampshire and Maine, and many a country tavern has a plethora of fashionable people, who dine daily on boiled pork and potatoes and New England Indian puddings, dwell content with that fare if only privileged to breathe pure air free from pestilence. It is said, that so numerous is the company in some of the public houses in the vicinity of the White Mountains, that at night they place travellers on the floor in rows till they get to sleep, then set them up against the wall and lay down another set, and so on till all are accommodated.

**CHOLERA AND STAGE-DRIVERS.**—It is believed that persons much exposed in the open air are more liable to cholera than those who are confined to the house. The Courier and Enquirer says; "The stage-drivers—a very numerous class in our city—have suffered severely from the Cholera, owing no doubt to their constant exposure to the burning rays of the sun during the day and the noxious vapors of the evening, and the inclemencies of

the weather at all hours. Several lines have had as many as three of their omnibusses per day unemployed, in consequence of the proprietors being unable to keep up a supply of drivers.

**CONRAD VENDER'S GHOST.**—Last evening I visited the jail in order to gather the particulars relative to the rumor which had been circulated through the city during the afternoon, that the ghost of Conrad Vender, who was hung about a week since for the murder of Mrs. Elizabeth Cooper, had night after night made its appearance in the cells, and that the rattling of chains and deep moanings had been distinctly heard by some of the officers and prisoners. In a conversation with Mr. Kielholz, one of the Deputy Wardens, I was informed that several nights during the past week, he heard, while going his rounds, unearthly sounds proceeding from the cell lately occupied by the murderer. John Price, who occupies the adjoining cell on the north side, positively declares that he heard the groans, and also heard Vender praying at his window on another night. Mr. Schley, one of the guards, also says that he heard strange noises two or three nights, and on going to the cell of Price, found him very much alarmed and terrified. The Warden, Mr. Sollers believed it all "humbbug"—that these spectral visions are but the creations of excited imaginations, and the noises but the tricks, perchance, of some of the prisoners in the lower cells, who are anxious to get more desirable quarters up stairs. Whatever be the cause, this ghost story has filled the minds of many of the inmates of the jail with terror, and has had the effect of producing an unusual degree of quiet and order among them, after nightfall. The jail is at present quite densely populated.—[Cor. of Tribune.

**DROUGHT AND SICKNESS.**—Drought still continues in this region in all its unexampled severity. For the past three months we have had but two slight dashes of rain, not sufficient to lay the dust, while a drying wind has prevailed meanwhile almost constantly. Vegetation has suffered sadly. Of hay there is not half an average crop. Of oats there will be a mere fraction of a common yield. Corn and potatoes are beyond help, as the season is so far advanced. The pastures have yielded the scantiest pittance of feed, and, as a necessary consequence, the account with the dairy foots up a most melancholy result. Worse than all, the health of the community is greatly endangered. Dysentery prevails of an unusual malignant type, and deaths are occurring in our midst—deaths of the young and old.

Clearmont (N. H.) Eagle.

**SINGULAR CASE.**—We take the following account of a rather singular cure of confirmed cholera, from the "Brunswick," published at Brunswick, Mo. It will be quite a nut for the Hydropathists:

"About a week since Dr. BULL, one of our physicians, had a cholera case that deserves notice—not as a precedent for practice, but as showing the strong instinct of nature, and in this instance its fortunate result. A young cooper had a second attack of the disease, with an interval of several days, during which he was up, and took imprudent exercise and diet. The return was very violent—puking, purging, cramping, cold extremities and sunken pulse. With all, there was insatiate and ungovernable thirst, so much so that finding it impossible to control him, or the attendants, Dr. BULL let him have as much ice water as he pleased. *During the night he drank four or five buckets full of ice water, drinking down a tin cup full at once;* and in a few moments commencing to throw it up leisurely, as it became tepid; and again repeating the draught. In addition a *large lump of ice wrapped up in a wet cloth, was kept to the pit of his stomach.* No attention was paid to warming his extremities or covering him, or drying his bed—nor indeed was any medical treatment used. And yet, the next morning, his system was reacting; warmth and pulse came back, and in three days, he was able to be removed a day's ride into the country!"



## Town and Country Items.

**PROMPT PAYMENT.**—The correspondent of *The Tribune* describes the following scene at Saratoga.

During the evening service quite a novel incident transpired. Rev. Mr. Locke had just finished his first head, when a man near the door arose and walked down the aisle directly in front of the pulpit, then deliberately and politely handed up in front a *bank note* to the Rev. speaker, who quietly received it, and went on with his discourse. "Who? What? Why?" asked excited curiosity in the minds of the puzzled audience. Quite a number and among them ladies not a few, lingered after the benediction, to obtain a solution of the mystery. It seemed that the man was the son of the late Judge——, a generous fellow, but accustomed to look too much "On the wine when red." He was heard to say to his friends near "I like that man's preaching; its worth the cash down; I don't believe he'll half get paid for it; so here goes a picture for him." Whereupon he rose, and with a "brick in his hat," and a bill in his hand, he made his way through the wondering congregation to the speaker, cashed over, and quietly returned to his seat.

**A TOUCHING INCIDENT.**—A Cincinnati paper says a man lately went to Canada to receive his pension. His family in that city, when the cholera was raging fearfully. He was absent only a few days, but when he reached his home he found the door locked and the house deserted. His heart sunk within him; for he had endured the pangs of a fearful presentiment that the fatal epidemic would smite his family in his absence, and now his fears seemed too surely realized. Recovering somewhat from the stupor of his sudden grief, he made inquiry in the neighborhood, and learned that his son and daughter had fallen under the hand of the relentless destroyer, and that the residue of his family had been borne away, all of cholera, by some kind Samaritans, to some hospital. With a heavy heart, saddened by the loss of his two children, and weighed down with almost crushing forebodings regarding the remaining ones of his loved family, he set out to seek them. After an anxious canvass, he had the joy to find them all—his wife and three grand-children—well cared for in the temporary hospital.

**IN A TRANCE.**—There is a young girl near the Philadelphia Pike, in Brandywine Hundred, who imagines herself in a trance, and that she can prophecy and hold conversation with the Lord. She is constantly pretending to hold conversation with the Lord in Latin. She got religion some time since at Mount Pleasant; she then stated that about this time she would be able to prophecy. Some of the Brandywine physicians went to see her, and took down some of her Latin conversation. Crowds are there in carriages and on foot to see her, and many appeared astonished at what they considered her true revelations.

[Wilmington Chicken.]

**A CLERGYMAN DABBING IN WAR.**—A military company of youth belonging to the Groton Academy, celebrated the 4th in that town, and received from the Rev. Mr. Means a banner, who presented it in "behalf of some young ladies of the Academy." A minister of *peace* encouraging youth in the arts of *war*!

**TREES-ON.**—"The tree is known by its fruit." The only exception to this is the *dog-wood*, which is known by its *bark*. A fop is like a cinnamon-tree—the bark is worth more than the body.

**A GERMAN PRINCE** having in a dream seen three rats, one fat one lean, the other blind, sent for a Bohemian gypsy, and demanded an explanation. "The fat rat," said the soothsayer, "is your prime minister, the lean one your people, and the blind one, yourself."

**WINE AT THE ADMINISTRATION OF THE SACRAMENT.**—A rather queer event happened at the Unitarian Church in Chelmsford on Sunday, July 1st. Rev. Mr. Mellen, finding that wine had been prepared for sacramental purposes, declined administering it, stating that he had not been in the habit of it, and did not approve of the practice. Whereupon one of the Deacons arose and forbade him to use water. In the afternoon the clergyman undertook to explain the reason why the rite of the Lord's Supper was not administered, when the Deacon aforesaid rose and peremptorily told him not to make any explanation "in the sacred desk." Rev. Mr. Mellen is a young man and stranger, having preached but a few times and his acquiescence in the dictatorial powers assumed by the worthy Deacon may probably be attributed to diffidence and his small acquaintance with the customs of the town.—[Lowell American.]

**MR. BANCROFT IN COSTUME.**—A letter from London in the Liverpool Albion gives the following critical description of the U. S. Minister at the British Court:

"Mr. Bancroft in his plain and rather quakerish cut black coat, ribbandless and starless as he was, without even so much as a diamond shirt-stud, failed not to draw much more of the attention of the observant spectator than any of his glittering fellow professionals around him. Apparently about forty-three or four, tall, well-formed, with a somewhat scholastic form of face, he has all the polish of the courtier, without any forfeiture of the simplicity of the republican; and there is this to be said of him which can be said scarcely of any Plantagenet among us, he stands the ordeal of a white cravat. Any man who can put a calamity of that sort round his throat without looking like a billiard-marker, a tapster, or a country parson, is fit to shake hands with my Lord Devon, who, not only, like D'Israeli, looks upon the Normans as upstarts, but upon Charlemagne as a mushroom."

**AN ARTIFICIAL LEECH.**—We learn from an article in the Paris Journal des Debats, quoted in Tuesday's Courier des Etats Unis, that an important discovery, which is likely to be of the greatest service to humanity, occupies at this moment the attention of the French scientific world. It is a mechanical leech (*sangsue m. chanique*) which M. Alexander, civil engineer, already celebrated for his useful discoveries, has submitted to all the scientific bodies, which after satisfactory trials, have caused this *sangsue* to be adopted in all the hospitals, after having proved, not only the immense economy of its use, but, what is better, the decided advantage which it has over the natural leech, often so rare, always repugnant to the patient, and sometimes dangerous.

The President of the French Republic has given orders for the supply of the apparatus in every commune where it may be found serviceable by indigent patients.

**THE PAWNBROKERS' AND FATHER MATHEW.**—The visit of Father Mathew has given great offence to the pawnbrokers, and an indignant remonstrance is contemplated against his interference with their business. We believe it to be a fact, that in proportion to the number of pledges taken by Father Mathew, the number taken by the pawnbrokers will decrease.

[N. Y. Mirror.]

**RESOLUTIONS** of respect to the memory of Thos. Earle, Esq., were adopted by the members of the Philadelphia bar on Wednesday of last week. Ex-Vice President Dallas presiding.

The poet Rogers said, the other day, that Mr. Croker, the author of the article in the Quarterly Review on Macaulay's History, intended murder, but had committed suicide.

**A SHORT-SIGHTED STAR GAZER.**—On the day of an eclipse, when all the inhabitants of Paris were without doors, provided with telescopes, and pieces of smoked glass, an Englishman was seen driving furiously in a fiacre along one of the principal streets.

"Where does my lord wish to go?" said the driver.

"To see the eclipse," exclaimed the Englishman, thrusting his head out of the coach window; "only drive up as near as possible, for I am short-sighted."

**A CLERGYMAN** was asked to drink wine at a wedding, but very properly refused. "What, Mr. M——," said one of the guests, "don't you drink wine at a wedding?" "No, sir," was the reply; "I will take a glass of water." "But, sir," said the officious guest, "you recollect the advice of Paul to Timothy, to take a little wine for his infirmity." "I have no infirmity," was the reverend gentleman's reply.

**A BLACK BISHOP.**—A black Episcopal bishop is soon to be ordained in England and sent to Africa.

**No!**—John Randolph, in one of his letters to a young relative, says:—"I know of nothing that I am so anxious you should acquire as the faculty of saying *no*—You must calculate on unreasonable requests being referred to you every day of your life, and must endeavor to deny with as much facility as you acquiesce."

**The shoe business in Lynn** gives employment to ten thousand and fifty-eight persons; of which four thousand nine hundred and twenty-five are girls—who bind and sew the shoe and gaiters. The number of pairs of shoes made the last year was three million five hundred and forty thousand, at a total cost of two million three hundred and ninety-two thousand five hundred and seventy-five dollars.

**Dr. Bradley**, who was for a number of years Missionary of the American Board at Siam, and is now under appointment by the American Missionary Association, is endeavoring to procure the emigration of a number of farmers, mechanics and other laborers to that country, to constitute a self-supporting mission, and at the same time to introduce the arts and customs of civilized life.

**Fitz Greene Halleck** gives the following summary of late news from Europe:

Kingdoms to-day are upside down,  
The castle kneels before the town,  
A monarch fears a printer's frown,  
A brickbat's range!  
Give me in preference to a crown,  
Five shillings change.

**The London Examiner** says that Kossuth, the great Hungarian, "is consumptive, and therefore redoubles his activity," in order to effect more for his country before death claims him as its victim.

**Freiligrath**, the German poet, having been banished from Cologne, went to Holland, but was refused permission to reside there. It is now uncertain whether he will go to find an abode for himself and his family.

**Ten days per annum** is the average sickness of human life.

## PUBLISHERS NOTICES.

ALL who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

POST OFFICE STAMPS may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SIX MONTHS.—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

SUBSCRIBERS will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

## CONTENTS OF THIS NUMBER.

Free Exchange and Credit, . . .	81	The Nation's Past, . . .	88
Working Classes, . . .	82	Victor Considerant, . . .	89
Working Classes, . . .	83	Pestilence, Providence, Universal . . .	91
Working Classes, . . .	84	Good, . . .	91
Working Classes, . . .	85	European Affairs, . . .	92
Working Classes, . . .	86	News of the Week, . . .	93
Working Classes, . . .	87	Town and Country Items, . . .	96
		Portray—The Snow-Drop, . . .	81

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

**WILLIAM HENRY CHANNING.**

PUBLISHERS,

**FOWLERS & WELLS,**

CLINTON HALL, 129 and 131, NASSAU STREET,

New York.

PUBLISHED EVERY SATURDAY!

TERMS,

(Invariably in advance.)

One copy for one year, . . .	\$ 2 00
Ten copies " " . . .	15 00
Twenty " " " . . .	25 00

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, AUGUST 18, 1849.

NO. 7.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

From the National Era.

### THE MEN OF OLD.

Well speed thy mission, loonoclast !  
Yet all unworthy of its trust thou art,  
If with dry eye and cold unloving heart  
Thou tread'st the solemn Pantheon of the Past.  
By the great Future's dazzling hope made blind  
To all the beauty, power, and truth, behind.  
Not without reverent awe should'st thou put by  
The cypress branches and the amaranth bloom,  
Where, with clasped hands of prayer, upon their tomb  
The effigies of old confessors lie,  
God's witnesses ; the Voices of his will,  
Heard in the slow march of the centuries still !  
Such were the men at whose rebuking frown,  
Dark with God's wrath the tyrant's knee went down :  
Such from the terrors of the guilty drew  
The vassal's freedom and the poor man's due.  
St. Anselm (may he rest forevermore  
In heaven's sweet peace !) forbid of old the sale  
Of men as slaves, and from the Church's pale  
Hurled the Northumbrian buyers of the poor.  
To ransom souls from bonds and evil fate,  
St. Ambrose melted down the sacred plate—  
Image of saint, the chalice and the pix,  
Crosses of gold, and silver candlesticks.  
'MAN IS WORTH MORE THAN TEMPLES' he replied  
To such as came his holy word to obide.  
And brave Cesarius, stripping altars bare,  
And coining from the Abbey's golden hoard  
The captive's freedom, answered to the prayer  
Or threat of those whose fierce zeal for the Lord  
Stified their love of man : "An earthen dish  
The last sad supper of the Master bore :  
Most miserable sinners, do ye wish  
More than your Lord, and grudge His dying poor  
What your own pride, and not His need requires ?  
Souls, than these shining gaude, He values more ;  
Mercy, not sacrifice, His heart desires."  
Oh faithful worthies ! resting far behind,  
In your Dark Ages, since ye fell asleep  
Much has been done for truth and human kind—  
Shadows are scattered, wherein we groped blind,  
Man claims his birthright, freer pulses leap  
Through peoples driven in your day like sheep ;  
Yet, like your own, our Age's sphere of light,  
Though widening still, is walled around by night ;  
With slow, reluctant eye the Church has read,  
Skeptical heart, the lessons of its Head ;  
Counting, too oft, its living members less  
Than the wall's garnish and the pulpit's dress ;

World-moving zeal, with power to bless and feed  
Life's fainting pilgrims, to their utter need,  
Instead of bread, holds out the stone of creed ;  
Sect builds and worships where its Wealth and Pride  
And Vanity stand shrined and deified,  
Careless that in the shadow of its walls  
God's living temple into ruin falls.  
We need, methinks, the prophet hero still,  
Saints true of life, and martyrs strong of will,  
To tread the land, even now, as Xavier trod  
The streets of Goa, barefoot with his bell  
Proclaiming freedom in the name of God,  
And startling tyrants with the fear of hell !  
Soft words, smooth prophecies are doubtless well,  
But, to rebuke the Age's popular crime,  
We need the souls of fire, the hearts of that old time.

J. G. W.

For The Spirit of the Age.

### THE EUROPEAN REVOLUTION.

MR. EDITOR,—

I find in a late *Spirit of the Age*, the following passage relating to the Revolution of 1848:

"The whole movement was a mistake. Rashly its prime leaders threw a red-hot ball into the magazine of the citadel of arbitrary power, which was all but ready to capitulate, and their own followers have been crushed by flying fragments of the explosion. Far better would it have been to let the old bourgeois, Louis Philippe, die on his crumbling throne, and occupy the interval in training the people to habits of co-operation. Emancipation would inevitably have followed the fall of that rotten dynasty. And infinitely better would it have been gently and firmly to stand by Pio Nono, in his hard struggle to right the wrongs of ages, suggesting not commanding, following not leading that truest, most trustworthy and magnanimous of rulers, instead of playing into the hands of tyrants by precipitancy, usurped power and abortive violence."

Now with all deference it strikes me that this is a rather hasty judgment. In the first place the movement in question has all the features of a providential one. It was not arranged before hand ; its day and hour were not fixed by any plotting conspirators ; no man designed or conducted it ; no party took counsel as to when or how it should come off ; it had no prime leaders except such as obeyed the great necessities and the great inspiration of the hour and did its work. In short, it was the product of historical causes and if it was a mistake it would be hard to find the man or the party at whose door it could be laid. It is true that had there been no headstrong, intriguing, selfishness like that of Louis Philippe and Guizot it would not have taken place ; and had there been no progressive ideas like those of Rousseau, St. Simon, Fourier, and no progressive men like Louis Blanc, Lamartine, Rollin it would also not have taken place. But this does not prove that it was not more a providen-

tial movement than a human plot. These men and these ideas were some of its causes but they did not make it; it happened when its time came, and if it was set off by a throwing of red-hot balls, who threw them?

And how could the French people be trained to habits of co-operation while the dying and crumbling process was going on? Such were the laws and so vigilant the police under Louis Philippe that a cheap newspaper was impossible, a public meeting impossible, except in secluded places, or by great management, a lecture to the people impossible, and everything looking towards co-operation was pursued with all the severity of despotism and all the malignity proper to robbers feeling that their craft is in danger. Why, twenty persons could not associate for purposes of mutual instruction, or amusement, or business, or industry without being liable to be beset and scattered by the gens d'armes. When Arthur Young founded his association at Citeaux, instructions were sent to the prefect of the department to let the establishment break itself down without interference if it should exhibit the indications of such an end; but if it promised to thrive he was to shut it up legally without delay.

Thus the whole power of the nation was wielded so as to prevent such a training of the people, and before anything could be done for them that power must change hands and assume a new character. The only party that hoped to get on without a political revolution was the Phalansterians and they never expected to do anything directly with the people. They held on to the mistaken idea derived from Fourier, that the delights and glories of the Phalanstery were going to induce some millionaire or potentate or some half dozen capitalists to give them the means of trying their experiment. But they have long since abandoned that view and I do not know one of them who now holds it. They not only admit but assert the providential necessity of the Revolution; experience teaches them that Socialism presupposes Republicanism and that one cannot be realized outside of the other. And in this connection I maintain as a fact that the last year has done more for the education of the French people and their training to habits of co-operation than any ten years could have done under Louis Philippe. Ask any man who knows on this subject and who is not disqualified to judge by prejudice and he will go rather over than under this estimate.

For one I cannot feel justified in pronouncing a dogmatic opinion on many recent events. Europe is not now as plain as a chessboard of whose moves we can say with certainty that this is wrong and that right. Even without considering a certain Divine Fatality which governs the complication, our knowledge is often so imperfect that we must rather wait than pronounce decidedly on the action of the People and the men who stand for the movement. For instance, how different were our impressions of the thirteenth June, at Paris before and after the statement of Victor Considerant. We may still regard that affair as in a sense a mistake and a disaster, but yet a prominent and clear-headed socialist speaks of it in a private letter to me as on the whole an advantage.

A word about Pio Nono. Did not the People and the Liberal Party gently and kindly stand by him in all the efforts he ever made to right the wrongs of ages? It is my decided impression that they did, rendering him all the love and reverence that a benefactor of humanity could receive. No leader was ever more truly followed as long as he was a leader. Nor when he ceased to advance was there any commanding from them. They suggested, they entreated, they hoped. But he, supposing that he could deal out to his people such a measure of liberty as suited himself, replied by the declaration that he would keep and transmit intact and undiminished the absolute royal power which his predecessors usurped ages before. With all the good he did, he was resolved to establish no guarantee against its being undone by the next man that chance or intrigue should

place on the Pontifical throne. The Roman people asked for such guarantees and they were perfectly, wholly, undeniably right in so doing. Was there any "hard struggle" on the part of Pio Nono to give such guarantees? No. The struggle was the other way. Would it have been "infinitely better" to stand by him in that determination? Not so thought the Roman People and at last Pius was forced to yield and grant a constitution. And so of the whole difficulty, but there is not time nor space to go over it.

But if I do not misconceive the paragraph I have quoted, it goes farther and charges the leaders of the Roman Republic with usurpation and abortive violence. Where is the evidence of this? Perhaps in the *Paris Univers*, or *Assemblée Nationale* or the *New York Freeman's Journal*, or Mr. Walsh's letters in the *Journal of Commerce*. First for the usurpation: When the Pope fled, unnecessarily deserting his post, there was no government left behind. An election was in due time called for the people to supply this deficiency. They supplied it and their government continued with their unanimous support to the last. Was that usurpation? If not, there was none in the case. And as for the abortive violence: The only violence that I can think of was the defence of the city against the French. And it was an abortion of a very living, powerful and efficient character. That defence has regenerated Italy! It has shown that there is some of the old steel, some earnestness, some reality, some manly force in the Italian character, and has begot in Italian hearts a hope that cannot die out. The violence of the French may well be called abortive, but the Romans won in that siege a battle for whose triumph humanity shall yet be thankful. Did they play into the hands of tyrants? Ah no, my friend! Let us not believe that the end has yet come. The blood of the martyrs is the seed of the church. God works in a mysterious way.

Would to God that this hot and bloody struggle were over, and that Peace might come at last to the world! And yet I invoke no seeming peace that the weaker may ever anew be plundered, but a peace with Liberty, Equality and honest man's and not robber's Order for its condition. What is the way to such a peace? Through war and destruction, through such war as that at Rome, and that in Hungary, perhaps too, through such as that of June 1848, in Paris. The history of the past and the examples of the present instruct us that the privileged and powerful, by whatever name they are called, do not yield their privileges except as they are compelled. When will Russia lay aside the pretension to dictate darkness and despotism to Europe? When she is compelled. When will the bourgeoisie consent to live by their own labor, and not by the labor of others? When they are compelled. How can that compulsion be exercised? In a free State through the ballot and the independent action of the people under the influence of ideas. How shall States be made free, so that ideas and the people may act? Hitherto Providence has freed them by revolution, nor is it apparent that other means are now to be employed. It may be that the day of revolutions is past, but if so why are they there in such abundance? For one, I am compelled to think that Providence makes the best use of the means at hand. Moreover as a public writer I cannot theorize on a contest of such a nature from the moralistic stand-point of a more remote wisdom than that of those earnest champions of human rights. There may be broader principles than they battle for, and a greater good than they all conceive, but those principles and that very good are involved in the present struggle, and I now desire to encourage and strengthen, and not distract the men on whom God has laid a duty like theirs. Let others give aid and comfort to despots. Be it ours to stand for Liberty and Justice, nor fear to lock arms with those who are called hot-heads and demagogues, when the good cause requires.

C. A. D.

Written originally for The Universalist.

## OBJECTIONS PROPOSED.

MARTHASVILLE, WARREN Co., Mo., June 25, 1849.

Although living near the boundary of the civilized world, (probably farther to the West than any other of your subscribers,) I take not a less lively interest in the holy cause of human progress which you are so manfully battling for. What is most needed in our time is this: to emancipate mankind from the fetters of hereditary religious superstition and sectarianism, and to enable every one to think for himself; to secure and save to man at the same time his true sanctuaries, attacked by a hollow modern philosophy, viz: his belief in a holy God and a future life,—and last, to ameliorate the moral and social condition of our race in the true spirit of humanity. One may really appreciate your noble efforts to further these ends, without necessarily subscribing to *all* the views expressed in your paper. Relative to the former, one may believe that the tales of visions, apparitions, &c., as yet extant, do not justify the building up of a *ghostly system*, of the reality of which the great mass will never have a chance of being convinced by their own experience. I have lost friends as dear to me as man can be to man; I have longed and yearned to get some sign of their being still near to me, to have one moment's intercourse with them by any means; I know they would make themselves seen or heard by me, if it were in their power; I have stretched my hands, my heart and soul towards them,—but all was in vain. Relative to psychological questions, one may by his studies have been led to results different from the views adopted by you. I hope, however, that you are liberal enough to allow so much freedom to those who profess to go hand in hand with you in the great effort to elevate our race to a higher degree of perfection and happiness, as to follow their own path in respect of such abstract questions, which to say the least, instead of being finally concluded by your system, are yet open for further investigation.

Let me state some of my objections to the psychological views proposed in your paper; thus giving an opportunity to all of considering this interesting subject from more than one side.

Your doctrine is this: The human Soul (Mind, Spirit) must be something; to be something, it must be Matter, must consequently have a form, must be composed of parts, be expanded, &c. The soul is an individualized aggregation of the most refined elements which constitute the Universe,—an indissoluble unity of the finest particles (or atoms) of matter,—a combination and perfection of all form and substance, or a perfect combination and individualization of all the substances, essences and qualities of nature in perfect proportion, which can no more be separated,—a Oneness above the plane of change and disorganization, &c.

Thus you pretend that there is nothing *essential* or *substantial* but Matter, that is, the sensual, the tangible, the composed, the expanded. You make the human spirit, you make—as a matter of course—the Spirit of the Universe (Deity) a composition of material elements. But you speak of *refined* matter. To the chemist there is nothing gross, nothing refined in nature. Suppose there exist four, or fifty, or one hundred primitive elements, of which the whole material world is composed; what would you call a more refined single thing or substance, that which is composed of only two elements or the other which is an aggregate of a dozen? Or is there a superiority of one primitive element over the other? Is oxygen by itself more refined than hydrogen, &c? Dissolve chemically the brains of a Socrates, and you will meet with the same primitive elements that occur in the egg, in the oyster, and are far spread in all kingdoms of nature.

But you say, "The soul is a compacted unity of *all* the elements of nature." *How do you know that?* Our chemists have not yet been able to state the precise number of elements occur-

ring on this earth, much less do they know of the elements forming other celestial bodies, or—the infinite whole. We should not make bold assertions relative to things about which we are so ignorant.

What is God? You say, "He is *the* aggregate of *all* the refined matter extant." Then, what is the relation of the human soul to God? A numerical one,—the relation of one single unit to the whole sum; the difference between man and his Creator is in the number of particles composing the one and the other, in the expansion, in the *volumen*, in the form. This is rather too prosaic, nay too chemical a view to satisfy any exalted feeling of the heart.

I was taught and still believe—all visions and trances to the contrary notwithstanding—that every thing being a composition of elements, may be chemically dissolved, or being an aggregate of particles, may be mechanically separated and divided,—that every form may be altered, that organized beings may be disorganized again; I believe that every thing composed or organized bears the germ or principle of dissolution within itself, which latter is in fact constantly going on. These seem to be general laws of nature to which no exception is known. If the soul be matter, it is liable to decomposition, or two and more souls may be joined and melted together, &c.

And how may you pretend to say, that the human mind is the *crowning work* of *all* nature?—that it is matter in the *highest* possible state of refinement and organization? There is an undeniable order of beings on our earth from the lowest up to the most perfect, which is Man. But "all nature" comprises the whole Universe, which must be thought to be endless. What do we know of the Universe and the beings occupying the untold myriads of the celestial bodies, or the immense space, beside those on our own dark little globe? Can we even make a guess about their nature? Have we any means of comparing ourselves with them? Our earth is the third in the order of the planets. Those nearer the sun are known to be smaller and of a denser and heavier (grosser?) composition; those more remote are larger and lighter (more refined?) The nature of the beings on the different planets must be in accordance with the peculiar nature of each. Now, may we justly suppose, that the crowning work—not of creation, but even of our planetary system—be found on our earth, and not rather on Jupiter or Saturn, &c? And what must the inhabitants of the Sun (being one and a half million times larger than our earth, and the source of light and life of the planets depending thereon, being consequently a far more perfect celestial body than any of the planets,) or of Sirius, &c., think of *our* presumption to be the firstlings of *all* God's creatures? Reason and intelligence are the distinguishing character of man; but in the gradation of intelligent beings we stand perhaps not higher than the mushroom in the series of organized creatures.

You say, "The organization of mind is subject to no further change." And what do the undeniable mighty changes, constantly—and from the earliest childhood to our last hour—going on in the human mind, result from? The advocates of the soul's material organization can not account for this fact otherwise than by a constant modification, change, expansion or contraction, &c., of the mental organism, or even a chemical change of the particles composing mind.

Is there in fact nothing real, essential and substantial but *matter*? Davis says, "Electricity is matter." Newton taught that Light is matter. The greatest natural philosophers of our time have been compelled by incontrovertible facts and phenomena, to abandon Newton's doctrine, and neither Light, nor Electricity, nor even Warmth, are any longer considered as matter, (as either chemical elements or compounds.) Yet Light and Electricity are something, something real and essential; they are powers, moving principles attached to matter. "All must be matter" you say, "or be nothing." This seems to me

a fundamental error. What do we know of the nature of matter? Really nothing. Some of its attributes, of the powers attached to it we know,—that is all. How imperfect and limited are our means of penetrating into the essence of matter! These means are our senses (imperfect organs;) of course an immediate knowledge is impossible, and what we know about matter, may be true to us on our present low, sensual stand-point, but mere childish fiction on a higher point of view. The *appearances* of things is all we can possibly observe,—their *essence* evades our lightest touch; we are conscious of certain impressions made by outward objects upon our senses,—of the nature of those objects we know nothing, the inward impression is the only thing certain.

But we have another, and immediate source of knowledge: it is our rational self-consciousness. If we go to this pure fountain, we are above all possible delusion. The only truths incontestible to each individual are therefore the facts of his own conscious mind. Now, the Oneness or Unity, the indissolubility, the immateriality, the spiritual character of our soul are facts of our self-consciousness. Our soul is a self-conscious, self-moving, self-active, self-dependent power, is the immaterial life-principle of our physical organism, not one with it, but attached to it temporarily, and—so we hope—destined to be attached to a more perfect organism, when the present will decay. About the essence of mind (in a chemical sense) it is beyond our present means to get any light, because the thought, as the product of the soul, can not comprehend the source from which it has flowed. It is useless to beat our brains about such questions. American writers often speak somewhat disparagingly of metaphysics, as something merely visionary, hollow and useless for practical purposes. But that science rightly understood is rather the true fountain of the most important and most indubitable truths. By it man ascends above outer nature (*meta physin*), that is above mere sensuous contemplation, and explores the treasures hidden in the depths of the self-conscious mind, analyzing, combining and thoroughly investigating the inborn truths. This is rather hard work, not liked by many; but it is of more importance for the development of our spiritual capacities and for the true knowledge of man, than to indulge in the mere observation of outward appearances.

This much may suffice for this time. I am willing to give my views more at large, if your readers should desire it.

FREDERICK MUNCH.

For The Spirit the Age.

### PSYCHOMETRIC EXAMINATION OF SMITH O'BRIEN.

THIS man feels bad—he bows his head—it seems as if he would hide his head in the dust—such a strange feeling as this I never before experienced or heard of—(the head of the psychometer, while thus speaking, was bent very low, even below the knees)—O dear! how bad he feels—there is no language to express his wretched feelings—What is it he feels so bad about? O dear! he is weighed down with grief—I should n't wonder if he had wept—he is perfectly prostrated—seems to be *almost paralyzed*—poor fellow! he is full of sorrow.

Now let me get hold of his character—I should be interested in this man—he has heart—a great heart—he sympathizes with others—and the griefs of others added to his own help to weigh him down—he seems to feel all the sorrows that others feel—he makes them his own and is weighed down by them—he is humble—he has deep aspirations for better things for others, not for himself—he embraces in his great heart the whole race—it seems as if his heart would break out of his body in his earnest wish for the world—he would speak with great feeling—there would be the eloquence of feeling and real pathos in his speech—

es—not a word would he say that he did not feel to be true—his *deep heart* is a *fountain of eloquence*—this man is a true patriot—all that he has is devoted to his country, and all that he can do he will do for his country's good, these deep feelings have weighed him down so—it almost breaks his heart to see his countrymen act so wickedly, foolishly and trickishly—he wants to see them good—there is such truthfulness here! such earnestness and sincerity!—he is magnanimous, I know—he is not thinking of his own happiness—this is bound up in his country and mankind—he would entreat, plead, beg, implore them to do right; to wake, to rouse themselves to better their condition—O how he would mourn to see them wedded to their bad practices—as a mother over a wayward child, or a wife over a wandering husband that she loved.

He can write, I am sure; I feel that he has poetry in him. It would be written almost with tears and blood—full of earnestness, persuasion, heart, love. He is too much impressed with the sufferings of his friends and other people to be very cheerful and happy—he can not be light hearted, because he feels so much—he will never be cheerful and happy till his countrymen are so—he is remarkably disinterested. He is fitted to enjoy social life in a high degree,—is fond of the intercourse of friends—still he wants to talk with them of the best means of doing good. He is capable of the most devoted love in the conjugal relation—his mind is so much occupied with the sufferings of others that he would not be unhappy with a wife who was not suited to him—he would be beyond the reach of domestic unhappiness—he is a man who would be much benefitted by being well matched. He is fitted to enjoy music in a high degree—would like deep, passionate, mournful music—light, happy and joyous music he does not want until earth is in a better state. I could almost weep, myself, feeling as he does. I don't think that his mind is as great as his heart, though I should think him a man calculated to do a great deal of good. He will be eloquent—will make people love him—will lead by persuasion—he will win hearts—people can't help loving him. He has the qualities of a true and constant friend, but his friendships can not be confined to a small circle, he loves so many—he loves the race. He does not often indulge in a great deal of wit—he isn't buoyant—he must have been surrounded by a great deal of misery all his life to have made such a deep impression on him—he has seen very little of the sunny side of life.

You may trust him fully—he loves to befriend people. O what a world of feeling there is in him—I am sure he can write poetry very well—it would be full of pathos, perhaps sublimity—but he could n't express the half that he feels. I should think that he was not formed to be at the head of political affairs—his judgment might be too much biassed by his feelings. He is formed to be the poor man's friend—he has no ambition to be a statesman—he only wants to do good. He can not burthen himself with forms of law—it is all stuff—he feels it to be mockery of justice. He would rather go down to the prisoner in the box than sit beside the judge on the bench—would go and cheer that prisoner and persuade him to be better. He is the only man I know of whose character I feel like comparing with that of the Savior. He is a man fit to stand by the side of Washington.

The question was asked, Would he fight? He does not lack courage, he is manly and brave, but he would shrink from shedding blood—he could not bear to kill—he might fight on the defensive, but would be sorry to do even that.

When thou beholdest any one loaded with honors, dignities, and all seeming prosperity, see that mere externals do not lead thee to pronounce him happy. For if happiness depend on things within thy reach, envy and emulation are alike superfluous. Therefore, desire neither station nor dignities, but to be free. Now there is but one road to this, that is, not to set a value on what is beyond thy power.

From the Cleveland True Democrat.

**SOUTHERN DESPOTISM—J. M. BARRETT.**

We gave, July 12th, an account of the seizure, and imprisonment of J. M. BARRETT, of Indiana, in the Spartanburg jail, South Carolina, upon suspicion of his being an abolitionist, and we proceed now to show the main ground of that suspicion.

There has been an old quarrel in the Palmetto State, between the "Low and Up country," on the question of the State Apportionment. That question Mr. CALHOUN has silenced by overshadowing it with the greater issue of slavery. Yet, with all this, the "Up Country" is dissatisfied; likes not the distribution power; is restive under it; and would break its vassalage, if it dared.

A writer, a native of South Carolina, participating in this feeling, wrote a tract, and alleged that politicians, by affecting to be the special champions of Southern interests, meant to perpetuate their supremacy, and that of a few men in the State. He proceeded to show:

—That South Carolina had no republican government.

—That the form of the one only existed.

—That the interests and rights of the mass of her citizens were not protected.

And this writer, "Brutus" did all this without once insinuating that slavery was wrong, or even appearing to know that it could be so considered. His address was to the whites. Of them he spoke. For them he wrote. It was, in short, a political tract, which, under the Constitution, any man could write, without having his motives questioned, or his rights assailed.

His main position was, that South Carolina was governed by a privileged class.

Nor is this very difficult to make palpable. The Constitution of the State settles that. It fixes the apportionment bill, as follows:

*Districts of South Carolina arranged in the order of the relative number of Whites to Slaves.*

DISTRICTS,	Whites to Slaves.	Whites.	Slaves.	Free Colored.	Senators.	Reps.
Georgetown, . .	1 " 7.64	2,093	15,993	188	2	4
Beaufort, . . .	1 " 5.25	5,650	29,682	462	4	6
Collet, & Charl.,	1 " 2.90	26,795	77,785	3,629	13	32
Sumter, . . .	1 " 2.18	8,644	18,875	373	2	5
Williamsburg, .	1 " 2.09	3,327	6,968	32	1	1
Kershaw, . . .	1 " 2.01	3,988	8,043	250	1	2
Richland, . . .	1 " 2.00	5,326	10,664	407	1	4
Orangeburg, . .	1 " 1.88	6,321	11,934	264	2	3
Fairfield, . . .	1 " 1.64	7,587	12,505	73	1	4
Newberry, . . .	1 " 1.20	8,208	9,904	238	1	3
Edgefield, . . .	1 " 1.16	15,020	17,538	294	1	6
Abbeville, . . .	1 " 1.09	13,880	15,148	323	1	5
Darlington, . .	1 " 1.05	7,169	7,560	93	1	2
Barnwell, . . .	1 " 0.99	10,533	10,503	435	1	4
Marlboro', . . .	1 " 0.98	4,188	4,118	102	1	2
Union, . . .	1 " 0.79	10,485	8,354	97	1	4
Chester, . . .	1 " 0.78	9,889	7,722	136	1	3
Lancaster, . . .	1 " 0.76	5,565	4,235	107	1	2
Laurens, . . .	1 " 0.70	12,572	8,911	101	1	4
Lexington, . . .	1 " 0.63	7,401	4,685	25	1	2
Marion, . . .	1 " 0.61	8,593	5,251	88	1	3
York, . . .	1 " 0.59	11,449	6,825	109	1	4
Chesterfield, . .	1 " 0.51	5,537	2,871	166	1	2
Greenville, . . .	1 " 0.42	12,491	5,305	43	1	4
Hoory, . . .	1 " 0.37	4,154	1,574	27	1	1
Anders. W. Pick,	1 " 0.34	24,295	8,398	156	1	7
Spartanburg, . .	1 " 1.32	17,924	5,687	58	1	5
Total, . . .	1 " 1.26	259,084	327,038	8,276	45	124

Now consider this table for a moment.—Compare the first eleven named districts, with the next eighteen, and see how power is distributed:

	Whites.	Senators.	Reps.
Eleven districts . .	77,930	28	64
Eighteen districts .	181,145	17	60

Here one-third of the whites control. And who are they? The heavy rice and cotton planters of the low country! Indeed, six of the districts therein, viz: Charleston, Colleton, Georgetown, Beaufort, Orangeburg, Sumter, have a majority vote in the Senate of the State! Forty-nine thousand nine hundred and three souls, can over-balance the whole population, and veto any law, or policy, which they may desire!

Take another view!

The thirteen last named districts, in the table above, are in the "Up Country," and have the majority of the white population of the State. If war or insurrection come, they alone can defend it. They are its bone and sinew. Yet the two districts of Charleston and Colleton, with hardly a population of twenty-seven thousand souls, master and manacle them as they will. These two districts—the home of the rice and cotton planters—have thirteen Senators; the thirteen up country districts, consisting mostly of small farmers, mechanics, and non-slaveholders, and numbering one hundred and thirty-four thousand five hundred and forty-three souls, have only twelve! In figures they stand thus:

	Population.	Senators.
Two Districts . . .	26,795	13
Thirteen districts .	134,543	12

This power, thus centralized, makes monarchs of the few. For instance. The Legislature elects nearly all public officers—Presidential Electors, Governor, Judges, Solicitors, Justices of the Peace, &c. The ambitious men of the "Up Country" know this, and are silent, or else ultra, in whatever the "Low Country" may demand. Thus the majority has no voice, and no way to express it, if they desired ever so much to do so.

But, like all men born to station, or having it, these "Low Country men" have so worked the political machinery as to keep down the poor and the humble, and pull up only the wealthy and the strong. Thus:

—To obtain a seat in the Legislature, a man must be clear of debt, have real estate worth seven hundred dollars, or five hundred acres of land and ten negroes.

—To be a Senator, double this amount of real estate.

—To be a Governor, seven thousand dollars is required, in settled estate.

Now, for having on his person two tracts, giving this information, and appealing to the People, to the majority, to assert their just rights,—mind, reader, not for distributing them, as *that* was neither alleged or proved,—J. M. BARRETT was seized, imprisoned, and treated as a felon in South Carolina!

Judge ye, honest men, whether this is a despotism which yields, or whether it is not a despotism which must be met, and made to know that wrongs of this kind, will not be tolerated, and that slavery itself, which feeds and fosters them, must not only be limited—but ANNIHILATED.

From the French of Jules Janin.

**THE CARDINAL, THE MINISTER, AND THE KING'S PHYSICIAN.**

Early one delightful morning in April, a young man stopped at the door of a little road-side inn, situated near Paris. Though he had not reached his eighteenth year, yet his person was tall and vigorous, his large black eyes were full of fire, and his countenance at once open and agreeable. On his entrance he accosted the landlady with a cheerful "Give me some breakfast my fair hostess, for I have been walking since day-break, and I am very hungry." While he was speaking, there came in another traveller, more youthful in appearance than the first. Like him, he was on foot, and seemed much fatigued. He was small in stature, with a complexion of red and white, and possessed the voice and hands of a young girl. "Madame," said he with great timidity, "will you please to give me some breakfast?"



On hearing this the first comer advanced towards him saying "Monsieur, let us breakfast together—you are traveling on foot, so am I—you are hungry, so am I—you are going to Paris, so am I—let us then sit down at the same table, drink each other's health, then enter Paris together, shake hands, and separate; do you agree?"

The modest stranger, still with the same sweet low voice, replied, "You honor me, Sir, and I consent with great pleasure."

There is something so pleasing in the contemplation of frank, generous youth, that even the most careless are often influenced by it, and thus the mistress of the inn, contrary to custom, served these poor tired pedestrians the first.

The table, set in the best place before the open window, was quickly covered with provision, the young men took their seats, their plates, and glasses were filled, when a third traveler passed the window and looked in. This last was dark, rather stout, the expression of his features calm, grave, and composed, his fine forehead shaded, with tresses of long wavy brown hair. The manner of this comer was very different from the vivacity of the first, or the timidity of the second. "Gentlemen," he cried to the others, "will you not wait for a poor fellow like me?—but I fancy I am come just in time—a little later, and I must have contented myself with the remains of that magnificent smoking *omelette* I now see." Hardly had he spoken when the first comer with his ready smile, held out his glass through the window. The stranger took the glass, emptied it, squeezed the others proffered hand, then entering the inn he placed himself at the end of the table, the bashful youth being in the middle apparently astonished that so many pleasant acquaintances should be picked up on the road to Paris.

Their repast was soon finished, and they pursued their journey. They were all traveling the same road and they walked on together. At last they arrived at the barriers of Paris—they stopped by mutual consent. Till then the conversation had been light and cheerful, but they now became grave and thoughtful—it was time to part. It was once more the first traveler who broke silence. "My name," he said, "is Portal; I am going to Paris with the intention of becoming a Member of the Academy of Science, and first physician to the king." "And I," said he of the brown hair, "am going to Paris to become Advocate-general." They waited for the modest stranger to speak. "And I," he answered with his soft voice and air of timidity—"I visit Paris to become a member of the French Academy, and Cardinal."

"Then," said the others gravely pulling off their hats, "It is you my lord, who must pass first." At that moment the clocks of a neighboring church struck, and they entered Paris. Let us follow the fate of these three young men. The last mentioned became the Abbey Manry, an eloquent orator, member of the French Academy, and Cardinal; he died honored and esteemed. The other was Count Treillard, minister of state, and friend of the Emperor; he is still living, and has not forgotten his first entry into Paris. And the tall, vivacious Portal, he became the glory of his profession, member of the academy, Professor, (he was all except physician to the king. Louis XVI. perished on the scaffold while Portal was yet a student. The republic had no physician; the Emperor had one who was his friend; besides Portal would be attendant on a king, and he was.) He became principal physician to Louis XVIII. Portal died lately, and the preceding narrative was related in the funeral oration pronounced in the Academy of Science.—[Lady's Dollar Newspaper.

Be silent, for the most part; but if obliged to speak, let it be without reserve. When it comes to thy turn, indeed, converse if thou wilt, taking care to avoid low, degrading topics. But especially beware when speaking of other men, that thou dost not make them subjects of praise or blame. Turn the discourse, if thou canst, into something edifying; but if surrounded by strangers it were better to hold thy peace.

## THE PRESENT SYSTEM OF SOCIETY. IS ABSURDLY AND UNJUSTLY CONSTRUCTED.

SOCIETY should be constituted like the world's surface, affording equal blessings to all; instead of which it is a kind of fortune's wheel, on which every man strives to elevate himself by lowering his neighbor, and the lowest are crushed in supporting the dignity of the rest.

In the present state of society, wealth and honors are hereditary, and depend upon a man's birth, and but little on his merit; thus mischievously destroying all incentives to virtue and industry. This, indeed, is the true levelling system, for this puts vice and virtue, ignorance and knowledge, on a perfect equality.

In the present state of society, there is in Great Britain sufficient land to support 200 millions of people, and yet a considerable part of the population is at a loss for food.

In the present state of society, there is in Great Britain vast hoards of treasure, and of the comforts and necessities of life, waiting for a sale, or lying totally useless, and yet but few of the population have proper comforts and necessities around them.

In the present state of society, there is an immensity of misery, loss of life, and waste of wealth, from causes which might be easily avoided by rational and scientific arrangements; namely, by fires on land, by wrecks at sea, and international warfare.

In the present state of society, it is but half the population who produce the necessities and elegancies of life, the rest being uselessly employed, mischievously employed, or totally idle; yet the income of the useless half is three times as great as that of the industrious half.

In the present state of society, the mass of the people live in a very narrow world, for it is not much larger to them than their workshops. The rest of the world is little or nothing to them, except what they can buy with their money out of it.

In the present state of society, every man who places himself in the market as a laborer to be hired, comes in competition with every other man in the same situation, and this competition has a tendency to lower wages, and, of course, to encroach upon the comforts and necessities of his existence.

In the present state of society, plenty and affluence give their possessors the means of luxury and oppression; the more they have, the more they have it in their power to obtain, and the more they have it in their power to prevent those who possess less wealth to gain equal profits.

In the present state of society, the greater part of the population is crowded in masses in unhealthy towns, leaving a fair country dull and solitary. We are heaped and huddled together with nothing but a little carpentry or masonry between, crammed in like salt fish in a barrel, or weltering like an Egyptian pitcher of tamed vipers, each striving to get its head above the rest.

In the present state of society, the most delightful of blessings a family of children, is turned into a source of sorrow and anxiety to the parents. The larger it is, the poorer they must be, and the more miserably must they live.

Under the present system, each individual is left to himself—a straggler in society, a being whose movements are known to himself alone, and whose conduct is only watched and questioned by the ministers of justice, when it seems likely to be productive of mischief to others. As long as he does no harm he is his own master and responsible to no one. In fine, one of the most striking features of this present system of society is non-responsibility, or freedom of action.

We are never taught, either by education or by the laws and practices of the country, to consider ourselves as servants of the public. Our whole business in life is to accumulate individual property, and to promote individual interest. No account is taken of our proceedings; no general register is taken of our names, our dwellings, and modes of occupation; no public use

is made of our talents; no concerted plan of action is pursued by which the whole mass of public mind may be concentrated upon the main point to which society should ever direct its attention—universal good.

In one sense this is liberty, inasmuch as no one controls our movements, provided we do not injure their persons or property; but in another sense it is slavery, inasmuch as we become the slaves of one another. Every man we meet is a tyrant, for he has always something collected around him, either land or moveable property, which it is illegal for us to touch or appropriate, and thus we live in a land of tyrants, where every man is both master and slave to his neighbor.

In the present state of society, no man in England is working for himself—the great mass of the nation is laboring not only for the accommodation, but literally for the pecuniary benefit of the aristocracy and idle gentry: the farmer is selling on commission for the landowners; the laborer toiling to buy dear bread with low wages, that the farmer, by paying him as little as possible, and getting as much as possible for his grain, may be enabled to pay as high a rent as possible to the landowners. While the manufacturer is striving hard that he may pay double for first necessities—still for the benefit of the landowner—and one and all are rowing against the stream to pay exorbitant taxes for the purpose of making provisions for the younger sons and brothers of the same landowners, and discharging the interest of a national debt which was incurred by their corrupt practices.

In the present system, the greatest necessary of life—bread—is unjustly monopolized by the aristocracy and clergy, the landowners and titheowners. Let us suppose an elderly couple possessed of a small garden, and having a family of children able to earn wages at various trades, yet completely under the control of their parents; suppose these parents forbid their children the use of any other food than the produce of the said small garden, and to make them pay out of their wages for that produce twice or three times the price such food could be procured for in the common market, and that in consequence of this cruel restriction, the children are obliged to work nearly night and day, and that still all the wages they could earn, would not buy half enough of such dear food, and that therefore they were doubly worked and but half fed; while their parents, by obliging them to buy the vegetables of the said garden, at the said exorbitant prices, got possession of all their wages—without doing any work themselves, they were enabled to purchase the most wanton superfluities in luxuries of food and fineries of clothing, and ostentation of equipage for their own special use, which they never shared with their children, except they perchance gave to one who fell sick from hardships and want of food, some remnant of a meal; calling the action charity, and laying claim to the character of benevolence for its performance. Or perhaps permitted another to spend the precious hour due to rest and recreation in the creation of some superfluous toy, and then bought it of them with a part of the money they had wronged them of in the price of their food, declaring they did not want the toy, and only bought it for charity! What should we think of such parents? Yet are not those who have possession of the authority and of the land, and who keep up corn laws and other restrictions on the importation of food, that they may be able to exact higher rents than could else be paid, and live in a more splendid style than they could else afford, just such parents to the industrious classes as have been here described.

Our government is like a bad schoolmaster, who cares more to flog than to teach his scholars. What should we think of a physician to whom some prince had committed the care of the health of his subjects, who, instead of recommending cleanliness, temperance, and exercise, and using every means in his power to prevent the existence of disease, instead of watching the approach of distemper and administering in good time the necessary remedy, should encourage the objects of his care in every species

of excess, and pay no attention whatever to the causes or progress of indisposition, but when the patients become absolutely incurable, should order their heads to be taken off by an attendant? Such is the conduct of modern legislators; they never attempt to form the mind, to implant the seeds of honor, patriotism, friendship, heroism, to awaken in the breast a love of glory and stir up the sparks of noble philanthropy. No—they permit every species of vice to flourish until it has taken such deep root in society that it cannot be extirpated. What then? the legislators assemble and make a law against this productive vice, and in obedience to this law, the sword of justice is sent forth to destroy those members of the community who are most deeply infected with the prevailing distemper—a distemper, which if the government had done its duty, would never have existed.

How much among us may be likened to a whited sepulcher, outwardly all pomp and strength, but inwardly full of horror and despair and dead men's bones! Iron highways, with their wains fire-winged, are uniting all ends of the land. Quays besides, with their innumerable stately fleets, tame the ocean into a pliant bearer of burdens. Labor's thousand arms of sinew and of metal, all conquering everywhere, from the tops of the mountain to the depths of the mine and the caverns of the sea, ply unceasingly for the service of man. Yet man remains unserved. He has subdued this planet, his habitation and inheritance, yet reaps no profit from the victory. Sad to look upon in the highest stage of civilization, nine tenths of mankind struggle in the battle of savage man—the battle against famine!

Machinery should reasonably abridge bodily toil, and leave leisure for intellectual and moral improvement with its concomitant enjoyment; but machinery has been used only to over-labor workmen and to overstock markets; prices fall ruinously low; the laborers lately overworked are thrown idle, and left to starve or be supported on charity. What are called better times return, the glut is removed, work is abundant, avarice again outdoes, and again the market is glutted, and the laborers again thrown into idleness, starvation and misery. The Creator intended man to labor a reasonable portion of his time; but when man infringes this law by abuse, he defeats his own end; he is thrown idle longer than all the time put together which in each day would have given him salutary leisure.

It is in vain to imagine that the working classes, as they become educated, will contentedly endure the privation and misery which grow out of the present system of things. If their rulers take no effective steps to improve it, they will work out the cure in ways of their own; they will do it progressively, but with an energy that laws cannot cope with. There is no constituted authority of the few that can put down the combination of the million linked together by a unity of thought and action, and bent upon rescuing themselves from oppression and debasement. As to machinery considered in the abstract, its use and importance cannot be too strongly insisted upon. But the productive power of machinery, in the present state of things, may and will go on increasing, till at last man becomes an unproductive power. The nearer we approach to this state, the more strongly will the working classes be drawn to seek a better method of subsistence. They will regard the present system of social order as quite unsuitable to the change which time has wrought in the condition of society. They will not consent to live under a system in which the provident regulations of Nature are repealed, which tells them that their labor is not wanted; that the earth's produce is already appropriated to the few who possess wealth; that no more laborers are required than to procure for those few the comforts and elegancies of life, and that to starve is the punishment justly due to all others for their intrusion. They know that to make the law of creation chargeable with all the sufferings of an ill-fed peasantry and operatives is an insult to its great Creator. The laws of Nature, considered in their relation to the human species, have in view only one common end, their preservation and their happiness.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, AUGUST 18, 1849.

## THE FIRST OF AUGUST.

THIS sacred anniversary—whose every return proves more conclusively that Principle and Policy are one and inseparable—is the fitting occasion for flinging to the breeze the

## ANTI-SLAVERY FLAG.

It would be a pleasure to speak of the triumphant progress of Emancipation in the English West India Islands, and to bear a tribute of honor to the successful efforts of our colored countrymen to assume their rightful position, industrially, socially, religiously, in the Free States of the Union. But the urgency of the times presents other topics. The end of this article is simply to take ground on the question of *Slavery Extension*, now forced upon the People of this Nation, and to open one plain path of political duty.

## FACTS AND PROBABILITIES.

The pouring in of a flood of freemen upon California—the professed desire of the Administration to devolve upon citizens already there the responsibility of forming institutions for the new state—the growing expectation that this state will apply to Congress, next winter, for admission to the Union—the action of Mr. Clay, Mr. Benton, and other leading statesmen of both the great parties in favor of the Jefferson or Wilmot Proviso—the progressive development of right principle in Kentucky—the augmenting numbers, spirit, resolution of the Free Soil Party—the seeming trepidation of the Slave-Power—the manifestation of popular feeling and purpose throughout the Free States—and the tone of the Public Press,—are certainly encouraging omens. And were it not for the incredible artifices and successful trickery of the past ten years, whose bitter experience is fresh in memory, a sanguine person might be ready to exclaim: "Thank God, the beginning of the end has come; Slavery is shut up, and so will surely, speedily die."

But, on the other hand, when he calls to mind Texas Annexation and the Mexican War, whose monstrous inhumanity this People was tempted to swallow by the coating of gain wherewith the poison was candied,—listens to the insidious whisper of "Cuba,"—considers how easy it is to breed a litter of pretexts for further spoliations of Mexico by the famous, or infamous, Protocol and otherwise,—observes the desperation of the Slave-Power, put at bay and fighting for very life,—reflects on the innumerable lures, bribes, intrigues, which by correspondence and conversation are brought to bear upon all expectants of political preferment—remembers the Unity of Wrong and Interest that holds together the Slaveholding Oligarchy, and the Variety of Rights and Interests which distract Freemen of the South, North and West, while one party is strong in the prestige of ruling by the established precedent of "divide and conquer," and the other party is weak from habits of concession and connivance—finally, when he looks the fact fairly in the face that President Taylor was the Slaveholders Candidate, and that Mr. Compromise Clayton is prime minister—he can not but feel that the hour is fraught with perils, which call for vigilance, courage, determination, such as Freemen of the United States have never yet exercised.

Probable triumph, one dares to hope, is on the side of Justice and Humanity; and before a year is passed it may be the privilege of this People to congratulate one another on the assurance, that some atonement has been made for the Nation's crime of Conquest and Usurpation, and some pledge of practical penitence offered to mankind by hypocritical professors of Republicanism, whose Free Institutions are based upon Oppression.

But let us not be sluggish, or self-confident; for then the tragedies of eighteen forty-nine will be consummated in a catastrophe more dark and dreadful even than the triumphs of Absolutism in Europe—by spreading over the once free regions of Mexico the black and bloody shroud of Slavery.

## PROSPECTIVE POLICY.

If one could believe that the Administration are really impartial; if there was not ground for fearing that the dubious phrase of General Riley's Proclamation,—several times repeated,—"*Laws not inconsistent with the Constitution and Laws of the United States*" is meant to cover the slaveholding "Compromises," if there was reason for supposing that the People of California would be left really free to organize their own institutions, and to apply, in their own way, for admission to the Union; or if, in the event that such application shall be found premature next winter, the naked question of Slavery Extension or Slavery Limitation could be presented to Congress;—the way would be plain. Then, it might be briefly settled, that Slavery shall bring its long tolerated aggressions to an end. But it would be childish credulity to expect that any such simple problem will be offered for solution. No! The Slave-Power knows its own weakness too well for straight-forwardness,—reckless, haughty, presumptuous though it is. Its policy will be to complicate the question, wrap it about in a web of constitutional sophistries, mix it up with party issues, overlay it with all manner of delusive projects, and hide the single aim of Slavery Extension amidst specious professions of regard for National interests. What pathos, indignation, logic, paternal love of California, protestations of patriotism, conservative appeals in behalf of the violated constitution, &c., will the walls of both chambers of the capitol echo, next winter; and beneath what tons of printed twaddle will stages, steamboats, railroads, groan on every mail route.

True wisdom is to be prepared for any possible crisis. Are we prepared? Let us look at some of the combinations which may be offered to the deliberation and decision of the People and Statesmen before six months are over:

1. California offers itself with a *Slaveholding Constitution*; or what amounts to the same, a Constitution *not positively prohibiting Slavery*. What shall the Party of Freedom do? Reject it instantly, uncompromisingly. Are we ready for that course, with *all* the consequences? Before answering, let us consider what these consequences are.
2. Congress can not be brought to *reject* such a Constitution. What shall the Party of Freedom do? Retire, Senators and Representatives; announce to their respective States and Constituencies that the UNION IS BROKEN; and summon in legal modes private assemblies of the People to form a NEW UNION OF FREEMEN.
3. Congress will not pass the *Anti-Slavery Extension Proviso*. What shall the Party of Freedom do? Declare that the old States will be in no way participators in the crime of Slavery Extension over new States; call upon the Californians to preserve their free institutions; and if necessary, take measures, as in the previous case, for organizing a *New Union*, including California.
4. Congress accepts California with a Free Constitution, or else passes the *Anti-Slavery Extension Proviso*; and one, two, three, of the slaveholding States *nullify or secede*. What shall the Party of Freedom do? Take them at their word; proceed instantly to confirm and carry out a decisive policy of Slavery Limitation, and admit the self exiled States again, only on condition of their adopting Constitutions based upon Emancipation, Equality and Justice.

The simplest combinations have been purposely presented for the end of bringing clearly out this one thought—that *any successful attempt to extend Slavery over the Territories, newly sub-*

mitted to our guardianship, should be treated as a VIRTUAL DISSOLUTION OF THE UNION.

Unless the Party of Freedom is prepared to take this firm ground of Principle, it is to be feared—and it would be false to hide the fear—that once again the Freemen of this Nation will find themselves cajoled, brow-beaten, and entrapped into suicidal and criminal subservience to the Faction of a Slaveholding Oligarchy, which has tyrannized over the United States for a half century. Slavery must, on no consideration, be allowed a hair's-breadth of standing room in these new countries. It would be fatal folly to talk of abolishing it if once allowed to show its head there. Let not "REPEAL" of Slavery extending legislation be dreamed of or mentioned as a possibility. "The Provision" or a "Free Constitution" should be the calm, unflinching, inexorable demand.

This course is the only conservative one, and throws the blame of destructive policy where it rightly belongs, on the aggressive Slave-Power. It is the only righteous one according to the acknowledged Principles of our Government, the Religion professed by our Nation, the plain dictates of Humanity, and the Law of God.

Had Freemen been deliberately, firmly ready, at the time of the Annexation of Texas and the Mexican War, to say to the Slave-Power, "Put your plots in execution at your peril; their consummation will be held by us to be a virtual dissolution of the Old Union, and we shall straightway summon the People to form a New Union,"—this Nation never would have been plunged upon its infamous career of Robbery and Murder.

Now, at last, then let us be prepared. Let the People in their primary assemblies, let Legislatures and State Conventions, let Representatives and Senators in Congress announce their absolute resolve in the brief words:

SLAVERY LIMITATION OR THE NEW UNION OF FREEMEN.

W. H. C.

## TOPICS AND THEIR TREATMENT.

### NUMBER THREE.

Our starting point, as we have shown, is Christendom in its actual crude condition, and here we are Critics.

The Standard whereby we judge existing institutions, as we have also shown, is the Ideal of Divine Order, which pervading Christendom for centuries, in this age distinctly embodies itself in Central Principles.

And now guided by the tests at once positive and negative with which Social Science thus provides us, we are prepared to comprehend the means for transforming present antagonisms into future co-operation. To day then let us consider

### III. TRANSITION.

Metamorphosis is the universal mode of growth, throughout the vegetable and animal kingdoms; and for the Race of Man we are taught by all analogy to expect a series of mutations, complex, various, and proportioned in their scale to the grandeur and rich endowments of an existence so majestic. What absurdity is it to suppose that any institution has reached its final perfect form! How obvious by a glance over history, or a wide comparison of nations and communities now existing, that all institutions are passing through a process of progressive development! Does it need argument to prove, do we not know, that there is a latent life of Love, uniting while animating the confederacy of civilized states called Christendom, which is at this very instant seeking new organs, freer action, more symmetric proportions? The only question then, for a truly religious mind, is this, "What transformation does Providence now intend?"

We can but denote some of the impending changes which Humanity plainly commands and Heaven sanctions—thus present-

ing germs to be hereafter unfolded; and we invite the aid of practical persons in marking out the stages of this next era. of *Guarantee*, as it was denominated by Fourier, or *Mutualism*, as Proudhon calls it.

1. **LABOR.** Man's lowest state is passive submission to nature; his highest will be Attractive Industry, when Work of all kinds is purified into Art. Between these extremes are Slavery, Serfage, Hired Labor, Partnership, Simple Association. The majority seem to cherish the conceit that work for wages is the culmination of practical freedom. This absurdity may be best exposed by showing how instinctively and inevitably the civilized nations are even now passing on to the higher level of co-operation. We wish this paper to explain the successive steps, by which in each and every branch of production, workmen and workwomen may become their own masters and mistresses, by being each others assistants.

2. **PROPERTY.** Grubbing and plucking in the wilderness is man's first mode of appropriation; Graduated Distribution and Joint Ownership in domains, cultivated to the highest point of richness and beauty by combined energy and capital, is the manifest destiny of our race when wholly humanized. Between these extremes are Tribal and Patriarchal ownership; forcible seizure and the exclusive possession of Nobles and Monarchs, including fiefs of all kinds; then Legalized private property in its endlessly varied modes, at which stage of development modern civilized and christian states have very generally arrived—woman's rights being at length announced, though not established. Far however, from there being reason to consider isolated, individual appropriation, the highest possible form of holding wealth, observation satisfactorily shows that Society has so much outgrown this usage, that inconveniences in the present system of Land Tenures, Real Estate, Rents, &c., have become almost intolerable in advanced communities. And at once by necessity and attraction companies of efficient persons are every where substituting combined for separate ownership. This principle of corporate appropriation is evidently immensely prolific, and no one can yet conjecture its issues. Let the problems involved in this transformation be patiently solved.

3. **EXCHANGE.** Barter in kind between savages is the simplest mode of commerce; and any one, however dull in imagination, can foresee a period, when nations and communities, no longer jealously competitive but fraternally confederated around the globe, will consider it the highest duty of external administration swiftly and securely to interchange the varied productions of soils and climates, and so most equitably to blend earth's countless means of health, gratification and refinement. Between these extremes are government monopolies, trade restricted by tax-duties and tariffs, free-trade, &c. Experience has brought modern societies to the point of understanding that arbitrary and exclusive privileges on the one side, and wholly unregulated exchanges on the other, are alike calculated to enrich the few, embarrass the many, and entangle communities in a mesh of speculation, petty pilfering, adulterations, bankruptcies and alternate fevers and stagnations. The next step plainly is to use the highest collective information and judgment as to crops, manufactures and markets, for the largest collective benefit,—by establishing a system of inter-communal, international commercial unions.

4. **CURRENCY.** From the rudest portable article of worth, gems and precious metals, up through bills of credit, bank bills, promissory notes, checks, and all conceivable and as yet inconceivable modes of representing actual and possible values, must mankind pass to a period when for hard money will be substituted a wholly spiritual pledge, and the Word of a community of state or man will be considered the most safe, sovereign and convenient form of credit. But the next step in the ascending series manifestly is, to open to the mass of men, and especially to producers,—whether by People's Banks or otherwise—facili-

ties as great as are now enjoyed by the few capitalists for obtaining loans, advances and means of transfer. Confidence, reposing upon unquestionable evidence of accumulated possession, skill and energy, must be more and more, as society advances, the indispensable condition of secure and abundant currency. Openness of accounts and transactions, and approved honesty and honor, must precede such confidence. Pledges of collective responsibility for associated persons confiding in each other; and communal pledges for all who prove that they are entitled to the confidence of the community, are elements of the System of Mutual Currency which is forming itself. Who has the sagacity to work this system out?

5. **MUTUAL INSURANCE.** From the protection of the tribe and family up through barbarous modes of allegiance and patronage, civilized independence, legal charities, benevolent associations, and voluntary unions, must mankind ascend to that Organic intercommunion, when all human beings, male and female, old and young, will feel themselves upheld, guarded, guided by an allied Race. But the special characteristic of our era is a tendency, all but universally manifested, to form relations for mutual aid more intimate and tender than can be provided by legislative enactments and political contracts. Societies for Insurance on Life and Health, following Fire, Marine and Mercantile Insurance Companies, are evidently but filaments of a complex system of Guarantees, which will soon become coextensive with all the risks, responsibilities and relations of life. He who presents a new mode of mutual insurance, secure, practicable, profitable, is doing the very work which the Race most demands of its children in this generation.

6. **EDUCATION.** Public attention throughout the leading nations seems now to be thoroughly awakening to the obvious truth, that earthly life has as its main end spiritual culture. The first stage of society, where the man of power and science claimed superhuman right to rule over the credulous and imbruted multitude has passed; close corporations and exclusive aristocracies of learning are transmuted by the spirit of diffusion; and instrumentalities for elevating the popular mind to a grand table land of intelligence multiply each year; though we are yet far away from that refulgent era, when every form of genius and talent, alike in women and men, will be revered as God's holiest gift, and when the finest wisdom of society will be concentrated upon the divine art of making man wholly manly. What is next to be done is obviously to introduce the most symmetric and well proportioned training possible in modes of life so partial and imperfect as those of this age are; and by agricultural, mechanical, scientific schools to plant in the natural world a vigorous root for all higher philosophical, moral and spiritual development.

7. **SOCIAL POSITION.** Wild men honor each other for physical prowess, insensibility to pain, fierce passions and animal courage, making the weaker sex their toys and tools, and taking him for their chief who combines intellectual power with propensity to rule. We can all foresee a period, when disinterested unconsciousness of personal claims will allay the feverish thirst for distinction that now eats up the finest energies, when desire for useful ministry will absorb haughty demands for the service of fellow-men, when loyalty and liberty will be felt to be inseparable, when justice and interest will combine to assign to every one due rank and function, and endowments of all kinds will be religiously revered. But before that happy age great transformations must remove privilege, caste, and other excitements of morbid ambition. The next step of progress is to form social alliances proportioned to growing refinement, to raise woman to her just co-sovereignty, and in every way to develop dignity and courtesy. Public Lectures, Music Halls, Galleries of Art, Libraries, Reading Rooms, Assembly Rooms, Gardens and Pleasure Grounds, Children's Excursions, &c., are ready means for binding all classes and both sexes in kindly inter-

course, clearing brows of the old scowl of jealousy, and softening faces grown rigid in pride. Then will follow generous distribution of municipal and political trusts to the worthiest of every vocation. And so we shall emerge from the dark, cold valleys of established inequality upon sunny lowlands of good-fellowship, where character is recognized as the only crown.

8. **RELIGION.** Rites of superstition enforced by fear are the first degrading form of worship. Far in the future we catch glimpses of a sacred era when beautified earth will be man's altar, forever wreathed with freshest flowers and ripest fruits, whereon the grateful race will testify their thankful trust by mutual kindnesses. Slowly, yet surely symbols are interpreted into the living realities to which they correspond; and gradually the most refined nations are learning, that the spirituality which truly sanctifies is love, that holiness and humanity are inseparably one. The next transition will be a unitary interpretation of all creeds,—a positive affirmation of Man's communion with Superhuman Realities by Mediation,—and a practical embodiment of the Spirit of Divine Humanity in communal institutions and private relations. How to make churches really Brotherhoods of God's Children, is the urgent question which stirs the heart of Christendom to-day.

Thus then—

Our Center is the DIVINE IDEAL OF SOCIETY.

Our Descending Wing is CRITICISM.

Our Ascending Wing is TRANSITION.

We have marked out the field which The Spirit of the Age will seek to plough and reap. Come on, fellow laborers, it is spring-time and the sun is up.

W. M. C.

*Erratum.* In the article on Central Principles, No. 5, a mistake in the use of Italics and Capitals under the first head, makes the writer appear to be what he is *not* a Pantheist. The clause referred to should be printed thus "THE ONE; the ONE in Many; the Many in ONE." The Divine Being must always be conceived of by us, as self centered, self ordered, self comprehended UNITY.

## TALKS ON THE TIMES.

### II.—SOCIALIST AND CATHOLIC.

**SOCIALIST.** "Shall I congratulate, or condole with you, that bomb-shells and bayonets have opened the way to St. Peter's for the viceroy of the Prince of Peace? What benediction in bullets! How grateful must the Romans be for the Pope's paternal fidelity to the scriptural lesson: 'Ask and it shall be given unto you; for what father is there who when his children ask for bread will give them a' cannon-ball! How weeping widows and orphans must welcome back the benefactor who has redeemed them from tyrannical husbands and fathers, by battering out their brains! My friend! pardon these bitter words, for they are but oozing drops from a most bitter well of disappointment. *I have lost faith in Pio Nono.* That fatal letter expressing his 'sentiments of paternal affection' for the butcher Oudinot proves that he is perverted."

**CATHOLIC.** "Judge not rashly, speak not lightly, of the Holy Father. You view this matter through the obscuring fumes of your prejudices. Consider the facts truly. Rome is the consecrated city of Christendom, entrusted,—with all its hallowed associations, its treasures of religious art, its temples and relics, colleges and libraries,—to the charge of the Church, from generation to generation. What right had Pope Pius to abandon it into the hands of infidels? Is he not pledged by loyalty to all past ages to hand it down safe, ay! enriched, to posterity? Again Rome and the Roman States are the patrimony of the Church, not the property of any pope. From Charlemagne downwards they have been set apart from the world for the central spiritual service of all mankind. Was Pope Pius at liberty, even if he personally preferred spoliation to war, to allow

light and darkness, good and evil, Heaven and Hell can not be mingled. The Church and Socialism are antagonist. One is Supernatural, the other Natural; one spiritual, the other carnal; one of the Eternal world, the other of this world of sin and death. In principles, methods, ends, they are radically opposed. The Socialists never would submit to priestly guidance, accept the creeds, receive the sacraments. Their word is license not obedience, indulgence not purifying restraint, self-will not self-sacrifice. All that is

TO THE FORMULA OF THIS EQUATION?

Already we have been enabled to perceive, that it must be a Law of *Exchange*, a theory of *MUTUALISM*, a system of Guarantees, which dissolves the old forms of society civil and commercial, and satisfies all the conditions of efficiency, progress and justice, which criticism has pointed out; a *SOCIETY* no longer merely conventional, but *real*, which substitutes for the present piecemeal divisions of property a scientific distribution; which abolishes the servitude machinery, and prevents the crises engendered by new inventions; which converts competition into a





this transmitted wealth to be devoted to secular uses? Again the Supreme Pontiff, must feel that he is independent of the patronage or constraint of all earthly monarchs and people;—and all nations must recognize his independence as the guarantee of his impartiality. Could the Chief Potentate consent to become the pensioner of tyrants or of mobs? Plainly there was no alternative. It was the manifest duty of Pope Pius to reclaim Rome. This was his sole wish and purpose. He never authorised bloodshed. His hope was, that when the madmen who had seized upon the estates of the Church should see themselves surrounded by a combined force of the chief Catholic Powers they would yield without a blow. The rash vanity and selfish policy of the French inflamed the desperate fury of the rebels; and on these misguided hot-heads, not on the Holy Father, should rest the blame for horrors which he mourns, as all must. And one word more, why bestow all your sympathy on the violent and unjust? Do you forget the exiled, imprisoned, outraged ministers and servants of religion, the peaceable, pious multitude subjected at once to a lawless soldiery within and bombardment from without?"

S. "I am unconscious of prejudice against Pope Pius; on the contrary my heart went out to him two years since with a fullness of gratitude and hope, such as I have felt towards no public man in this generation. Nothing can ever persuade me that he was not perfectly sincere in his purpose of reform. And I believe you when you say, that his kind soul is keenly pained to enter Rome over the mangled corpses of those whom he honestly considers the enemies not of himself but of the Church. But I take his own word for it, 'He continually offers up prayers for the French Army!' Enough, enough! He stands before the Infinite Judge. Let us remember that once he was large, magnanimous, humane, hopeful. God grant that he become so again. But that the crafty tools of Absolutism, who have clustered round him, have blocked up every avenue to his heart, with their devices, no calm observer can doubt. Read his 'Allocution.' How absolutely ludicrous is its bombastic extravagance in perverting the truth. Is Pio Nono chargeable with this? No! The deceivers around him have overclouded his gentle, devout affections, with their hideous lies about the Communists, Socialists, and what not, until his native good sense is eclipsed. But perhaps I use too strong words of condemnation even towards his counsellors. Let it be granted, if you will, that hoodwinked, cramped, fettered, as they are by superstition, degrading fears and formalities, they can not comprehend or even catch a glimpse of the real purpose of the Socialists. Still, I say to you with unflinching confidence, never was a greater blunder in mere policy committed, than when the Catholic Church opposed itself to Socialism. Had the Pope, Cardinals, Bishops, Priesthood of that Church alone taken up the problems presented by Socialism,—adopted whatever of its plans for elevating Labor and relieving Pauperism seemed practicable—announced to Monarchs and Nobles, to Bankers and Merchants, that the time had come for a great transformation in industry and property—approved themselves thus the Fathers and Friends of the People—the world would have seen a more glorious resurrection than the boldest dares to dream of, and mankind would have blessed the name of Pio Nono for ages! Alas! how causelessly has been thrown away a divine opportunity for bringing back again the UNITY OF CHRISTENDOM."

C. "You demand impossibilities. Light and darkness, good and evil, Heaven and Hell can not be mingled. The Church and Socialism are antagonist. One is Supernatural, the other Natural; one spiritual, the other carnal; one of the Eternal world, the other of this world of sin and death. In principles, methods, ends, they are radically opposed. The Socialists never would submit to priestly guidance, accept the creeds, receive the sacraments. Their word is license not obedience, indulgence not purifying restraint, self-will not self-sacrifice. All that is

good in Socialism has been and is practised by Catholics now,—witness the Religious Brotherhoods and Sisterhoods in all ages. Who ever taught such lessons of charity to the rich, of humility to the haughty, of unlimited fraternity and equality, as Catholics? What but the Spirit, which is fed from founts of living water by mediation, and whose issues mingle with the ransomed race beyond the grave, can raise persons enough above the allurements of sense and pride, to make them in deed and in truth, what Socialists profess to be,—Lovers of Collective Humanity, Lovers of the lowliest creature that wears the human form? Look for yourself; read the books of Socialists, observe their actions; are they not to a man, in France, Germany, Italy, professed infidels or mere pantheists? How could the Church do any thing with them, but summon them to instant repentance?"

S. "'Oh ye of little faith,' and 'ye know not what spirit ye are of,' are two of the Master's sayings which should be sounded freshly in the ears of all Christians to-day. The very cause of unbelief is the faithlessness of the Church. God knows it is not in my heart to cavil and criticise. I grant what you say of the almost superhuman humanity manifested by saintly souls in every generation. But where are the thunders of the Church against the oppressions of tyrants, the frauds of commerce, the spoliation of financiers, the wrongs done to labor, the neglect of the poor, the spirit of caste, ostentation, extravagance? Oh for a clergy, who from the high ground of Absolute Rectitude would speak to the Mighty and Great, in such a tone of deep, soul subduing humanity, and commanding trust in Universal Providence, as would strip them of their vain disguises and show their bare enormities to their astonished gaze. Oh for the will of a Gregory in the heart of a Fenelon. The path was broad before you in this generation. What if leading Socialists will not accept the Church? Let the Church then take the work,—which the narrow, bitter, opinionative, self-willed conceit of these men vitiates and distorts—into her own keeping, sanctify it, sweeten, purify it. That is just what the world longs for, what the people crave, what God commands, a *Politics pervaded by Religion, a State spiritualized by a Church*. By neglecting this grand opportunity Catholicism has sealed its fate. The bloody tracks of Pio Nono, as he reascends the chair of Peter are printed into the very heart of Humanity, and will never be washed out. Ichabod is written on the walls of Rome. The world can henceforth look only to the New Church of Universal Unity."

W. H. C.

## THE COMING ERA OF MUTUALISM.

From the "System of Contradictions in Political Economy,  
BY P. J. PROUDHON.

If I am not deceived, my readers must be convinced at least of one thing, that Social Truth is not to be looked for either in Utopia or in the Old Routine; that Political Economy is not the Science of Society, and yet that it contains the elements of such a science, even as chaos before creation contained the elements of the universe; and finally, that in order to arrive at the definitive organization which would appear to be the destiny of our race upon this globe, it is only necessary to make a general equation of all our contradictions.

But what shall be the formula of this equation?

Already we have been enabled to perceive, that it must be a Law of *Exchange*, a theory of MUTUALISM, a system of Guarantees, which dissolves the old forms of society civil and commercial, and satisfies all the conditions of efficiency, progress and justice, which criticism has pointed out; a Society no longer merely conventional, but *real*, which substitutes for the present piecemeal divisions of property a scientific distribution; which abolishes the servitude machinery, and prevents the crisis engendered by new inventions; which converts competition into a

benefit and makes of monopoly a pledge of universal security; which by the power of its principle, instead of demanding credit for capital and protection for the state, subjects both capital and the state to the uses of labor; which by the truthful honesty of its exchanges produces a real solidarity among nations; which without interdicting individual enterprise and without prohibiting domestic expenditure, incessantly restores to society the wealth that private appropriation diverts from it; which by the rapid turning over, the outflux and influx of capital, insures the political and industrial equality of citizens, and by a grand system of public education produces,—while constantly elevating the general level,—an equality of functions and an equivalence of skill; which regenerating human conscience by justice, well being and virtue, ensures harmony and the equilibrium of generations; a society, in a word, which being at once organized and transitional, avoids what is merely provisional, guarantees all, yet leaves the way open for improvement.

This theory of **MUTUALISM**, that is to say of exchange in kind, of which the simplest form is the loan of articles of consumption is, when the collective being of society is regarded, a synthesis of the two ideas of appropriation and of communism; a synthesis as ancient as the elements of which it is composed, inasmuch as it is only a return of society to its primitive practices, across a labyrinth of inventions and systems, the result of six thousand years of meditation upon this fundamental proposition, **A equals A**.

All is prepared to day for this solemn restoration; every thing announces that the reign of delusions is ended, and that society is about to return to its natural sincerity. Monopoly has swelled to a world-wide size; and monopoly embracing the world can not remain exclusive; it must either popularize itself or explode and disappear. Hypocrisy, venality, prostitution, robbery, form the very foundations of the public conscience, and unless humanity learns to live upon that which is its base, we must believe that the era of justice and expiation draws nigh.

Already Socialism, feeling the unsatisfactoriness of Utopian dreams, applies itself to realities and facts; laughs at its own follies in Paris; plunges into discussions in Berlin, Cologne, Leipzig, Breslau; rages in England; thunders from across the Atlantic; stands ready for martyrdom in Poland; makes governmental experiments at Berne and Lausanne. Socialism, penetrating the masses, has become transformed; the people care little for the honor of particular schools; they demand work, knowledge, well-being, equality. Little reck they of systems, if only the end they seek is gained. When the people have set their will upon a certain good, and the only question is how to obtain it, we have not long to wait before it comes; prepare to see the grand masquerade break up and vanish.—Translated for The Spirit of the Age.

**HEBREW LEGEND.**—"You teach," said the Emperor Trajan to a famous Rabbi, "that your God is everywhere, and boast that he resides among your nation. I should like to see him."

"God's presence is indeed everywhere," the Rabbi replied, "but he cannot be seen, for no mortal eye can look upon his splendor."

The Emperor had the obstinacy of power and persisted in his demand.

"Well," answered the Rabbi, "suppose we begin by endeavoring to gaze at one of his ambassadors."

Trajan assented, and the Rabbi leading him into the open air, for it was the noon of the day, bade him raise his eyes to the sun then shining down upon the world in its meridian glory. The Emperor made the attempt, but relinquished it.

"I cannot," he said, "the light dazzles me."

"If then," rejoined the triumphant Rabbi, "thou art unable to endure the light of one of his creatures, how canst thou expect to behold the unclouded glory of the Creator?"

## EUROPEAN AFFAIRS

### TO THE WEEK ENDING AUG. 11,

Latest Date, July 28.

THE most prominent event of the week in ENGLAND is the large meeting held in the London Tavern on the 23d of July, for the purpose of giving a public expression of sympathy to the struggling patriots of Hungary. A more numerous or enthusiastic assembly has seldom come together on any occasion in England. Among the distinguished persons present were Mr. Cobden, Lord Nugent, Lord Stuart, William Howitt, and a large number of Poles, Hungarians, Germans, and other representatives of free principles from foreign countries. The doors were thronged at an early hour, and multitudes were obliged to withdraw, unable to gain admission.

A peculiar interest was given to this meeting by the fact that it was held on peace principles, although in behalf of a nation whose only resource seemed to be in the weapon of war. The first resolution was proposed by a gentleman belonging to the Society of Friends, who said that he came to the meeting as an advocate of universal peace, and probably on that account had been placed in the position in which he stood. Still, he felt himself called on, to express his feelings of sorrow and indignation, in regard to the unjust and cruel war, which Austria and Russia were now waging on Hungary. The resolution which he proposed was to the effect that without compromising individual opinions on the subject of war, the meeting regards the noble resistance of Hungary to the tyrannical encroachments of Austrian despotism, with sincere admiration and sympathy. The great speech of the occasion was made by Mr. Cobden, the celebrated leader of the Corn-law reform. It was a thrilling piece of argument and eloquence. The effect on the enthusiastic audience was in the highest degree electrical. Mr. Cobden maintained that the Russian power could be more effectually put down by moral force than by grape shot. The effect of a true public opinion would be to stop the supplies. Russia has an immense physical force at her disposal, but pecuniarily she is a beggar. She cannot carry on two campaigns in Hungary without coming to Western Europe for a loan, unless indeed, she should undertake to rob the bank at St. Petersburg. The peace party are bound to prevent Russia from borrowing money in England. It should denounce the blood-stained project. It should doom the house or the individual who would employ his money for that purpose to the crushing weight of universal scorn. Russia is the poorest country of Europe. The idea of her strong political power is the most gigantic imposture. If Russia should expose herself to the hostility of England, or any other great maritime power, like the United States, they would fall upon her like a thunderbolt. In six months, they would crumple up that empire in their hands, like a piece of worthless paper. The power of Russia consists in an army on paper without a commissariat, a navy without sailors, and a military chest without a farthing. The resolutions, which breathed the strongest spirit of sympathy with Hungary and of indignation at her invaders were adopted by acclamation.

IN FRANCE, the Legislative Assembly has been employed in the discussion of the bill on the Liberty of the Press. Reports are in circulation of an attempt in high quarters to change the form of government. It is said that the Parisians will soon see the walls of Paris covered with placards announcing that it has been deemed absolutely necessary to establish a solid and permanent form of government, both for the internal good of France, as also to qualify her to be received among the European nations where royalty is still respected; and that for some weeks past skilful artisans have been secretly employed in the fabrication of a vast number of bronze eagles, which on a given morning will be distributed to the troops, who are thereupon to worship with enthusiasm the emblem of the imperial victories,

and proclaim the nephew of their old chief their Emperor. This great day is stated to be the 15th of August, the anniversary of the birth of the Emperor Napoleon; and it is for this reason that Ministers support earnestly the proposition for the prorogation, and wish it to commence on the 1st of August. In the meantime the President of the Republic is to make a tour in the departments, ostensibly to assist at the opening of various sections of railroads, but with the real object of acquiring popularity, and distributing his eagles. Those who affect to believe in all these important events think, however, that another party will share the glory and the peril of a *coup d'état*. This other party is the Legitimist, who, according to the same authority, are also working for the restoration of their chief, while the Imperialists are laboring to crown theirs. Such are the important events predicted by some of the Parisian journals for the month of August.

At Rome, on the 10th of July the high dignitaries of the clergy repaired to the Palace Rospigliosi, to thank Gen. Oudinot for the important services the French army had rendered the population of Rome. The General-in-Chief replied to the address of the deputation:

"GENTLEMEN: I had the intention of anticipating your visit; but you know the occupations of a General-in-Chief, charged at the same time with new administrative functions, are engrossing. They have taken up all my time, and I was accordingly obliged to sacrifice pleasure to duty. I thank you in the name of France and the army for your good wishes. For my part I am proud of having defended the military honor of France and re-established order. I am equally delighted to have had it in my power to serve the Church and you, gentlemen, who must have suffered so severely during the evil days which you have passed through. Let us cast the veil of oblivion over those times of disorder, and labor to re-edify what has been destroyed. Your long experience, your valuable knowledge of the wants of the country, are necessary to me. I rely on your co-operation and talent. *The army, gentlemen, and the clergy are the two great bodies called to save society. United by the same tie that constitutes our power, united by discipline, it is only from the religious sentiment and the respect for authority that shaken society can derive its strength and salvation.*"

On July 16, last, Rome was again brought under the Papal sway. The yellow and white banner, emblazoned with the keys of St. Peter, was the day before hoisted before the castle of St. Angelo, and saluted by 100 guns, while the respect of the people was imperiously enforced by the ostentatious display of the whole French garrison. The notifications of the ceremony were characteristic of the sources from which they came. That of Gen. Oudinot announces that "a solemn *Te Deum* will be celebrated at St. Peter's on Sunday, the 15th July, to return thanks for the success of the French arms in Italy, and for the re-establishment of the Pontifical authority." The great piazza of St. Peter's was filled with troops, and the church itself could not have had less than 5,000 or 6,000 soldiers in its ample nave and aisles. Oudinot, with a numerous and brilliant staff, arrived about five o'clock, and was received on the church steps by a complimentary deputation of ecclesiastical dignitaries, who conducted him up to the high altar, and installed him in an eminent position previous to the commencement of the *Te Deum*. The fluty notes of the Papal choir, alternated with the clangor of martial bands, in wafting praises to Heaven for the restoration of priestly dominion, and the French troops went through the manœuver of kneeling to receive the benediction, as skillfully as if they had been born Romans. A Cardinal, either Tosti or Castracane, read an address, to which the latter replied in terms of high commendation toward his own troops, and concluded by crying, "*Viva l'Italia! Viva la religione! Viva la Francia!*" Shouts of applause followed this interlocution. While these rejoicings were going on under the auspices

of the French generals and cardinals, a numerous band of young Romans repaired to the gate of San Pancrazio, and visited the fatal scene of so many murderous engagements, the graves of so many of their friends and companions in arms. They visited the principal repositories of the dead, as well as the church of St. Pancrazio, where they chanted a *misereere* in honor of the departed. Many other persons, averse to the re-established order of things left Rome for the day, and two hundred carriages full went to Frascati alone. In fact, the attempt to render the *Te Deum* a popular thing entirely failed; the priests have evidently lost all sympathy, and will be obliged to adopt despotic measures on their return to power.

The following was addressed by the Pope to Oudinot, on being presented with the keys of Rome:

"Monsieur le General:—The well-known valor of the French arms, supported by the justice of the cause which they defend, has reaped the fruit due to such arms—victory. Accept, Monsieur le General, my congratulations for the principal part which is due to you in this event; congratulations, not for the blood which has been shed—for that my heart abhors—but for the triumph of order over anarchy, for liberty restored to honest and Christian persons, for whom it will not henceforth be a crime to enjoy the property which God has divided among them, and to worship with religious pomp, without incurring the danger of loss of life or liberty. With regard to the grave difficulties which may hereafter occur, I rely on the Divine protection. I think it will not be without use to the French army to be made acquainted with the history of the events which occurred during my Pontificate; they are traced out in my allocution, with which you are doubtless acquainted, but of which I nevertheless send you a certain number of copies, in order that they may be read by those who you may think useful should be acquainted with them. This document will sufficiently prove that the triumph of the French army has been gained over the enemies of human society, and will of itself awaken sentiments in the minds of every right-thinking man in Europe and the whole world. Colonel Niel, who with your honored dispatch presented me the keys of one of the gates of Rome, will hand you this letter. It is with much satisfaction I avail myself of this opportunity to express to you my sentiments of paternal affection, and the assurance that I continually offer up prayers to the Almighty for you, for the French army, for the Government, and for all France. Receive the apostolic benediction, which I give you from my heart."

The accounts from the seat of war in HUNGARY are more favorable than were anticipated from the character of the late advices. The heroic Magyars still maintain the desperate struggle with energy and indomitable valor. An incident is related by the London Correspondent of The Tribune illustrative of the fearlessness and self-devotion of the Hungarian soldiery. "It was during the retreat of Windischgratz some four months ago, when the Hungarians, under Gorgey, were pursuing him, that the two hosts came near together; the Austrian artillery being posted upon a well-worked hill, in which also their sharpshooters were concealed in great numbers. General Gorgey was aware of this disposition of the enemy, and riding up to a body of his huzzars which was stationed in advance, he inquired aloud, who was the commanding officer.—A grey-headed old man answered to the summons, and when interrogated about the other officers, said that they had all been killed. Gorgey, addressing him, pointing to the hill, 'You must take that position,' said he, 'it will cost you half your men, but you must take it at all events.' The old man heard his orders, and in his turn spoke to his huzzars. 'The General says we must take that hill; it will cost us one-half of our numbers, but it must be done at all events.' Then raising his hands to Heaven, and addressing God under the old Hungarian style, he continued his words in saying; 'I will not ask thee to help us, and I know

then will not help the Austrians, but if thou wilt go and sit upon that hill, thou shalt be satisfied with thy children.' Then they all leaned their heads down over the saddle-bows and made the onslaught, taking the hill, but losing two-thirds of their force. Kossuth was on the field and saw it all, and fell upon Gorgey's neck and wept. It may be that the Peace movement is a good thing, but surely war furnishes us as yet with the most splendid ideal of devotion and heroism, and it will be a long time before Mercantile Pacificators can provide our want for the heroic with such glorious traits as these."

### News of the Week.

#### WEST INDIA EMANCIPATION; CELEBRATION AT WORCESTER.

The anniversary of the abolition of Slavery in the British West Indies, was celebrated in this city, on Friday of last week, by appropriate exercises, under the auspices of the American Anti-Slavery Society, at the Hospital Grove. The meeting was held through the day with only one hour's intermission at noon, and the attendance was very large. A special train from Boston consisting of fourteen long cars brought about 1000 delegates from the eastern part of the State, and multitudes came in from the adjoining towns. Mr. Garrison presided, and upon taking the chair briefly addressed the multitude upon the subject of the interesting event they had met to commemorate, after which Rev. Samuel May, one of the Secretaries of the Society, read letters from John G. Palfrey and Charles Sumner, Esq., in reply to the invitations which had been extended to them to be present upon the occasion. Mr. Charles C. Burleigh then addressed the meeting in a strain of eloquent remarks for nearly an hour, and was followed by Rev. Theodore Parker, of Boston, who enchaind the attention of the audience for some time by the power of his eloquence, the originality of his ideas, the vigor of his thoughts, and the beauty of the language in which they were clothed. Anti-Slavery songs were then sung and the meeting then adjourned for an hour. In the afternoon the exercises were commenced by a speech from Rev. Adin Ballou, of Hopedale, which we were not so fortunate as to hear; he was followed by Wendell Phillips, Esq., of Boston, Ralph Waldo Emerson, of Concord, James M. Buffum, of Lynn, and Wm. Lloyd Garrison, of Boston. Mr. Phillips was suffering from ill health, but he did full justice, notwithstanding, to his high reputation as an orator. Mr. Emerson was too unwell to speak, but upon being called on, he said he felt it his duty to make some sort of a response to the call. Unaccustomed as he is to addressing mass meetings of the people *extempore*, he seemed to find much difficulty in getting his great ideas into a proper clothing of words. Several times he looked up into the sky and far off into the woods and fields as if for help in his difficult and unaccustomed task; but the ideas only seemed to put on more fantastic airs in the scholar's brain, and saving a remark or two, the audience only caught a glimpse of what he was striving to express. However, all knew that the root of the matter was in him, and that you had only to let him sit down by himself in his study and put his hand to paper, and his thoughts would run as clear as a fountain, and his great loving heart would expand with the kindest sympathies for humanity after quite another fashion, and so all were satisfied.—[Christian Citizen.

The following additional notices of the above celebration, are given by the Boston Correspondent of the Anti-Slavery Standard.

The speeches were extremely good, but the grove was not favorably made for hearing them. In the first place, there was a scarcity of an article usually thought important to a grove, to wit, trees, and, consequently, rather a short allowance of shade.

In the second place, the pitch of the hill, on the side of which looking up, the platform was placed, was so steep that a small part of the numbers in attendance could see the speakers. On that occasion, as least the old proverb was verified, for Truth was certainly at the bottom of a *Well*. In the third place, the seats provided were not strong enough to endure the pressure of he many "weighty friends" who sought their relief, and every now and then the flow of eloquence was interrupted by the crash of a row of temporary benches, and the scenery varied by the sudden prostration of a long line of admiring listeners. Recovering strength, however, from the embrace of their mother earth (to use an entirely new classical allusion,) they arose like so many Autouses and took up the thread of the discourse with refreshed attention. This running accompaniment was continued at intervals until all the seats had been reduced to their original elements. But with all these drawbacks, it was an extremely successful occasion. From the numbers we left on the ground when the endless Special Train departed, there must have been a very large attendance from Worcester and the country round about. We, at least, had the satisfaction of knowing that we had kept, not the Fast which Zachary Taylor had appointed, but that which the Lord hath chosen.

The most piquant portion of the proceedings was Mr. Garrison's account of his interview with Father Mathew as a Committee to invite him to attend this meeting. He, Mr. Phillips and Dr. Bowditch were a Committee to wait upon him for this purpose. When he was introduced to him, Father Mathew said:

"Your name is very familiar to me, Mr. Garrison, though I have never seen you before!"

"Yes," replied Mr. G. "My name is sufficiently notorious, but not yet popular."

After some civilities touching common friends at Cork, Mr. Garrison broached his business, which evidently produced no agreeable impression on the Apostle's mind.

"He could not meddle in matters of this sort; he came merely for the specific object of advancing temperance; he was besides a Catholic Priest and could not engage in proselytism."

"It was true," Mr. G. replied, "that he could not with propriety engage in proselytism; but this was not a matter of theological opinion, but of common humanity like his own Temperance Movement, and so not incompatible with it."

Father Mathew still persisted in his refusal of the proposition, and intimated that he was not sure that there was any prohibition of Slavery in the Scriptures."

"But there is a very plain one here!" replied Mr. Garrison, pointing to his own breast.

He then reminded Father M. that he had signed an Address once, together with Daniel O'Connell, urging his countrymen in America to identify themselves with the Abolitionists and to be true to the slave.

"Yes," replied he "I remember it, and I recollect, too, it brought upon me a good deal of odium!"

The interview ended by the Committee placing their letter in Father Mathew's hands, asking his consideration of it, and such reply as he thought fit to give it. As he has never given any reply, Mr. Garrison felt himself called upon to relate the particulars of this interview as the only answer that could be expected.

**SCHOOL FOR COLORED CHILDREN.**—An elaborate Report has been made on this subject by a Committee of the Board of Education. Under the existing ordinances, colored children are prohibited from entering the several public schools of this city, and a separate school has been maintained for their accommodation. The Report shows strong pecuniary reasons for abandoning the separate school, and argues with much force that many advantages would result from permitting colored children to be received in all the schools on the same footing as those who are white.—[Rochester American, 10th.

# THE SPIRIT OF THE AGE

Prof. Walker says—

Messrs. Burritt and ~~Edwards~~ had gone on closing preparations for the Convention on the 20th of August. They will then, accompanied by Mr. George Sumner, "take a short run through Germany and perhaps Holland to beat up for an influential delegation." The plan of proceedings for the English and American delegations is as follows:—

"The delegates are all to assemble in London on Monday the 20th August, and we shall have a sort of social meeting that evening, for the purpose of mutual introductions, and to settle the regulations for the journey, and to announce the programme for the proceedings of the Congress. The party will start by special train, early on the morning of the 21st, and will reach Paris that evening via Folkestone and Boulogne. There will be most likely something in the shape of a jubilee reception at Boulogne, to welcome us to France. The business of the Congress will probably occupy the remaining four days of the week, and on Monday, the 27th, the friends of Peace will give a grand soiree in the largest hall that can be obtained in Paris. The bulk of the party will return to London on Tuesday the 28th; but arrangements will be made for those who may wish to remain a few days longer in Paris, to return to London by any train within three weeks, without extra charge."

**SELF-DEVOTION.**—A telegraphic despatch in noticing the dreadful ravages of the cholera at Sandusky city, Ohio, stated that almost all the physicians had fled the city, and that their places were supplied from Cincinnati. The Cincinnati Gazette of the 3d says, of those who thus nobly volunteered their services: The party consisted of Drs. Strader and Caraland, Mr. Bailey, Mr. Hughes, and two or three nurses.—Dr. Strader telegraphed back a request for more help, which was responded to by Drs. Hughes, Banks, Foote and Stephens, who all left immediately for Sandusky on their errand of mercy. This noble self-devotion is not confined to this city. Drs. Ackley, Delamater and Spence, with several students of medicine, influenced by like considerations went up to Sandusky from Cleveland. What a lesson is thus taught to the panic-stricken who fled from their homes and friends, on the first appearance of the disease!

Drs. Quinn, Lindsay, Ocheltree, and J. L. Hinsdale, went up in the cars last evening, to aid the sick and afflicted at Sandusky. God speed their efforts.

**TIME WORKS WONDERS.**—About 12 or 15 years ago, two persons, who have since become very distinguished, pursued in the city of Cincinnati, occupations one would have thought not very likely to form generals, statesmen or soldiers, but who have each occupied no small portion of the attention of the world. The first of these, a working tinman and brass-founder, became the distinguished Gen. Arista of the Mexican army; and the second is the famous Garibaldi, then keeper of a cafe. At the same time Maroncelli, the companion of Silvio Pellico, taught music in New-York, Louis Napoleon was writing his treatise on artillery at Geneva, in Switzerland, and Achille Murat was practicing law and planting sugar in Florida. There are certainly ebbs and floods, in every man's fortune.—Washington Republic.

**THE EMPEROR OF RUSSIA INSANE.**—The correspondent of the Daily News says, "The Russian emperor has shown latterly unequivocal symptoms of insanity. His head seems to have been turned by the unexpected successes of Russian arms in Hungary. After receiving the despatches which announced the occupation of Debreczin by Coudajeff, the czar was found dancing in his shirt. It is said that he continued for three whole hours to exhibit in this extravagant way the joy with which the news of so quick a triumph had inspired him."

Western Star made a ~~very~~ year locusts might be looked for this year, in parts of Ohio and Western Pennsylvania and Virginia, where they appeared in 1832, seventeen years before, and seventeen years before that time in 1815. The Star gave this as the opinion of persons who had studied the history of this insect. Already the suggestion is being verified. The Pittsburgh Gazette, of the 5th instant, states that the insect has appeared in that vicinity in vast numbers. The ground, it says, in woods, orchards, and gardens, is perforated with countless bodies, from which they have emerged to the light of day, and the trees, fences, &c. are covered with the skins they have shed. By examining the trees they are found in immense numbers, about half-grown and very active. The usual destruction of vegetation, sometimes immense on the appearance of these insects, is of course looked for now.—Buffalo Advertiser.

**NECESSITY OF KNOWING SPANISH.**—The adventurers bound to California should acquire some little knowledge of Spanish, or they will be puzzled when they get into the Spanish country where the mules understand no other language. One of a company who started from Vera Cruz could not get his mule to budge, though he kicked, beat, and cursed him in the choicest English. The mule only pricked up his ears at the strange sounds. At length a Mexican gave him the word, "*mulas zamos, eet, eet,*" and away the animal went at the top of his speed. The rider now had great difficulty to stop him, for he knew no Spanish word, and was obliged to hire an interpreter between himself and his mule.

**LADY BLESSINGTON AND THE BASKET-MAKER.**—On more occasions than one, Lady Blessington showed herself the friend of obscure but deserving genius. Of this her notice of Thomas Miller, the basket-maker, author of *Royston Gower*, affords a remarkable instance. As soon as he became known by his writings Lady Blessington sent for him, recommended his book, and did him substantial service. "Often," Miller himself says, "have I been sitting in Lady Blessington's splendid drawing-room in the morning, talking and laughing as familiar as in the old house at home; and, in the same evening, I might have been seen standing on Westminster Bridge, between an apple-vender and a baked potato-merchant vending my baskets."

[Tait's Magazine.]

**A FAVORED TENANT.**—The lady of a Yorkshire baronet solicited her lord for a dairy farm with which to employ and amuse her leisure hours. Her prayer was granted; and, being an intelligent and industrious farmer, her ladyship thrived mightily, realising handsome profits by her eggs, her butter, and her poultry. "I am sure, Sir—," said she one day to her indulgent spouse, "I don't know why tenants grumble as they do: I find farming very profitable." "Yes my dear," he replied, taking her playfully by the ear, "but you pay me no rent." "Ah!" rejoined the lady—, after a pause, "I'd forgot the rent.—Gateshead Observer.

**NATIONAL ECONOMY.**—An eminent member of Congress from the West, writing to a friend in Massachusetts, says. "A vigorous effort will be made at the next session of Congress to disband our army, and lay up most of our ships, and discharge most of our seamen. I am advising our people to petition for these objects. If it should meet the views of our New-England friends, would it not be well to send our petitions to Congress?"

✂ Whatever thou doest, let it evoke thy utmost skill.

**GREENOUGH, THE SCULPTOR.**—A letter of an American gentleman now traveling in Italy says: "Greenough's great group illustrative of the early settlement of our country, is a fine conception, and its execution is admirable. It represents a backwoodsman, one of the original stock of the pioneers of the West, in the act of rescuing his wife and child from the impending peril of the tomahawk of an Indian. The ferocity of the savage, the shrinking amazement of the child, the resignation of the wife, and the noble bearing of the husband, are truly expressed. The group is highly spoken of by Italian artists as well as connoisseurs in Florence, and I think it will be so admired in the United States, as that it will be considered a great acquisition to the Capitol."

**SLAVE POPULATION IN THE WORLD.**—The slave population in various parts of the world, allowing for the manumission which has taken place in the South American republics, may be estimated at about seven millions and a half, or equal to the population of Ireland. It may be appropriated thus:—United States, 3,095,000; Brazil, 3,250,000; Spanish colonies, 900,000; Dutch colonies, 85,200; South American republics, 140,000; African settlements, 30,000. In all, seven millions and a half.

**"AND I SAID IF THERE'S PEACE TO BE FOUND IN THIS WORLD."**—The city is just now enjoying a degree of prosperity of which it is, perhaps, unconscious. No burglars—no mad dogs—little sickness—glorious weather—streets sprinkled every day—buildings on the burnt districts nearly completed—political appointments settled.—Albany Messenger.

**NATIONAL CHARACTERISTICS.**—If a Russian has been given to drinking up to his 25th year, he remains a drunkard for the rest of his life. Not so a German. It frequently happens that a German gets drunk every day of his life up to the end of his 24th year; but on the first day of the 25th, when he has slept away the effect of his over-night debauch, he becomes a sober man, and drinks nothing but water for the rest of his days.

**GREETING.**—Dr Chalmers was asked by Wilkie whether Principal Baird would preach before the King. Principal Baird had a sad habit of crying in the pulpit. "Why (says Chalmers) if he does, it will be George Baird to George Rex, greeting!"

**REMARKABLE.**—It is stated that three clergymen in succession who were appointed chaplains to the Liverpool Cemetery have become mentally deranged. The circumstance is attributed to their constant repetition (sometimes as often as six times a day) of the funeral service, and the impressiveness of the sad spectacle of which they were habitually the spectators.

**GOOD NEWS.**—In the houses erected by the Metropolitan Building Society the mortality for the year is not more than half of that for London generally. Amongst 500 children living in these houses, it has only been one-ninth, and no case of typhus fever or cholera has occurred therein.

**A** tobaccoist in the Strand has written in his window "The man who smokes thinks like a philosopher, and acts like a Samaritan!" We have known a great many smokers in our time, whose philosophy and Samaritanism seemed to be summed up in the philosophy of merely "PLEASING THEMSELVES."

**A**n old bachelor who edits a paper somewhere in the western country puts "Melancholy Accidents" as a head for marriages in his paper.

**REMARKABLE ADVERTISEMENT.**—A New-Orleans paper advertises for sale one "undivided half of a negro."

## NOTICES.

**OUR PROSPECTUS.**—Many friends have desired us to send them a prospectus, with which to obtain new subscribers.

In the present number of our paper, we enclose one, and would request all who feel an interest in the success of our enterprise, to aid us in extending the circulation of "THE SPIRIT OF THE AGE."

UNIVERSAL subscribers, will please remit the amount due to the publishers of the Spirit of the Age.

BACK NUMBERS, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

ALL who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

POST OFFICE STAMPS may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SIX MONTHS.—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

SUBSCRIBERS will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

## CONTENTS OF THIS NUMBER.

European Revolution, . . .	97	Topics and their Treatment, . . .	106
Objections Proposed, . . .	99	Talks on the Times, . . .	106
Psychometric Examination, . . .	100	The Coming Era of Mutualism, . . .	107
Southern Despotism, . . .	101	European Affairs, . . .	108
The Cardinal, the Minister, . . .	101	News of the Week, . . .	110
The Present System of Society, . . .	102	Town and Country Items, . . .	111
The First of August, . . .	104	Portray—The Men of Old, . . .	97

## THE SPIRIT OF THE AGE.

PUBLISHED EVERY SATURDAY

BY FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET,

TERMS,

(Invariably in advance.)

One copy for one year, . . . . .	\$ 2 00
Ten copies " " . . . . .	15 00
Twenty " " . . . . .	25 00

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

Boston, Bela Marsh, 25 Cornhill.  
 PHILADELPHIA, J. P. Fraser, 415 Market St.  
 BALTIMORE, Wm. Taylor & Co., North St.  
 WASHINGTON, John Hitz.  
 CINCINNATI, J. W. Ryland.  
 BUFFALO, T. S. Hawks.  
 ROCHESTER, D. M. Dewey.  
 ALBANY, Peter Cook, Broad Way.  
 PROVIDENCE, P. W. Ferris.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, AUGUST 25, 1849.

NO. 8.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Original Poetry.

For The Spirit of the Age.

### THE GRAVE OF THE LANDLESS.

On a lovely "green isle," where the billows of ocean  
Roll on in their might, where the loud tempests rave,  
The victim lies still, for no toil or devotion  
Could in life rear a home or in death buy a grave.  
The flowers may bloom, and the harvests mature,  
He heeds them no more as they taunt the oppressed;  
He has suffered the last which the wronged may endure;  
He sleeps, and no landlord disturbs his last rest.

Oh England, say where are the sons of the nation,  
Thou falsely didst promise to rule and befriend!  
Alas, how they perish! they die of starvation,  
And thou to this treason, thy great power dost lend.  
The flowers may bloom, and the harvests mature,  
No bounty of heaven can reach the oppressed;  
They are suffering the last which the wronged may endure,  
Ere they sleep, where no tyrant can break their last rest.

Yet know that the souls, thou hast wantonly given  
To be trampled in dust, shall still plead from the sky,  
Rouse the Race to assert its proud birthright from heaven,  
While oppression and want, with thy memory, shall die.  
Then the flowers shall bloom, and the harvests mature  
For others than tyrants, who bind the oppressed:  
They have suffered the last, which the wronged may endure;  
They ask, now, that Man in his toil shall be blest.

Oh Spirit of Freedom, by justice be guided;  
Let Brotherhood be, on thy banner, portrayed;  
Wake the millions to battle for the Right undivided,  
And Humanity's Father thy triumph shall aid.  
Then for all shall be harvests, the fruits and the flowers,  
And man pine no longer by hunger oppressed,  
But the Earth, with her smiles and her sunshine and showers,  
Be a Home for the toiling, where All shall find rest.  
SOURINGTON, Ct.

J. K. L.

### THE NIGHT IS MOTHER OF THE DAY.

THE Night is mother of the Day,  
The Winter of the Spring;  
And ever upon old decay  
The greenest mosses cling.  
Behind the cloud the starlight lurks,  
Through showers the sunbeams fall;  
For God who loveth all his works,  
Has left his hope with all.

For The Spirit the Age.

### WILLIAM BLAKE'S POEMS.

MR. EDITOR:—

Every one who has read Allan Cunningham's *Lives of the Painters*, is familiar with the interesting sketch of William Blake. Cunningham was of too worldly a bent to do full justice to Blake's poems. Some of these for simple and natural pathos will never be surpassed. He who reads, however, must allow the author any amount of license with respect to syntax and prosody. I enclose you one of his poems, not by any means as a fair specimen of his muse, for it is not, but for its striking humanitarian strain.

#### THE LITTLE VAGABOND.

Dear mother! dear mother! the church is cold,  
But the ale-house is healthy, and pleasant, and warm;  
Besides I can tell when I am used well;  
Such usage in heaven will never do well.

But if at the church they would give us some ale,  
And a pleasant fire our souls to regale,  
We'd sing and we'd pray all the live-long day,  
Nor ever once wish from the church to stray.

Then the parson might preach, and drink, and sing,  
And we'd be as happy as birds in the spring,  
And modest dame Lurch, who is always at church,  
Would not have bandy children, nor fasting, nor birch:

And God, like a father, rejoicing to see  
His children as pleasant and happy as He,  
Would have no more quarrel with the devil or the barrel,  
But kiss him and give him both drink and apparel.

It seems to me that this curious *morceau* involves much useful truth. "The Little Vagabond" evidently conceives that worship will not be spontaneous, while the stomach is empty, and the back uncovered. He does not mean to say that worship will be impossible in that state of things, but only enforced or voluntary, not spontaneous. "When the lark soars and sings in the morning"—thus the ragged little philosopher reasons—"it is from the inspiration of a full crop. His song is a spontaneous gush of gratitude for the good breakfast God has given him. Like my crop, and feather my back every day like the lark's, and I will give you both a matin's and vesper's, to which the lark's shall be no parallel."

I agree with this clear-eyed little vagabond. True worship is always spontaneous, the offspring of delight not duty; and it cannot be spontaneous so long as the native passions or susceptibilities of the worshipper are unsatisfied. Why not? Because the worship of God consists above all things in the recognition of His quality, or what is the same thing, in the hearty acknowledgment of His goodness; and this acknowledgment to be hearty must be based upon a previous experience of that good-



ness. While therefore my natural passions are only stintedly gratified—while I am daily full of unsatisfied desires—I cannot worship God for what He is in Himself, or for his infinite goodness, because my inexperience of this goodness perpetually disqualifies me. I indeed worship God intellectually at such times, but not with the heart, not from the exuberant sentiment of His perfect goodness, but chiefly from the inspiration of hope, the hope of His possible future goodness to me. I worship Him not for His great name's sake, but for my own little sake. All this sort of worship consequently is more or less depraved. It is stimulated by my want, not by God's fulness. It is full of servility and adoration. It is destitute of enthusiasm or spontaneity. It proceeds upon an incomplete revelation of God, a revelation to the reason but not to the senses; hence it is itself incomplete, proving often a burdensome insincerity to the flesh. Who does not know the tedium of "church," when this worship is enacting? Who does not know the slumberous mist that gradually steals over heart and mind as the old routine fulfils itself; and the demure but solid joy with which the congregation springs up to the benediction?" For the benediction announces to the poor imprisoned and torpid senses a "resurrection unto life," and the cheerful alacrity with which the hat is smoothed, and the rumpled skirts shaken out, well attests to the gratefulness of the announcement.

But I had no intention of writing a commentary on poor Blake's muse. I only wish to draw your attention to the verses, with a view to suggesting the important truth with which they are fraught, namely, that we shall have no worship acceptable to God until we have that which flows from us spontaneously, or whether we will or not, having its spring in the perfect bliss of our daily sensible experience.

Y. S.

Written for The Spirit of the Age.

### MAN AND PROPERTY; THEIR RIGHTS AND RELATIONS. BY J. K. INGALLS.

The present hour is one of transition. Old systems of government, philosophy and religion are breaking up and disappearing. The time has come when the earth and heavens of the past, must crumble over internal convulsions and revolutions, and give place to such new systems of things, as are able to acquire the ascendancy. In the work of these days mighty issues rest. These are Lord's days, one of which is as a thousand years, giving character and destiny to centuries. They are the "seed time," in the great revolution of the social and moral seasons, when on a well prepared surface the germs of immortal Truth may be planted, to spring up and become the hope and harvest of future years. With a sense of this responsibility, attached to whatever he may do, the Reformer of to-day goes forth, amid a host of antagonistic influences, but he does, or should scatter only "good seed." It is important too, that he *work*, for what is not sowed by his hand will be supplied by another's; if not better then worse. A night must also succeed the day, an end to the season, and then no one can work. This end may represent the period of re-organization, after which little hope can be entertained for the purification of the elements, until another cycle shall have been made, and another upheaval have taken place.

Organization is the general order, and its nature can only be affected by the character of the constituent elements. Its duration and service will be commensurate with the perfectibility of its materials, and the harmony of the combining forces. While mediation is therefore of great importance, it is not of the highest; for with, or without mediation, the combination *will* be formed. It is not so certain, however, that the exact proportions will be observed, or that all foreign and deleterious substances will be excluded. Any premature movement then, to

realize association, before the proportions and mutual affinities of all the elements are ascertained, cannot fail to result in disaster. To this investigation there must be the utmost scope and freedom, or sight may be lost of some important principle of the science.

Impressed with this truth, the writer has thought to contribute his mite, towards the promotion of scientific, philosophic, and Christian views of the rights and relations signified above. The learned world has had enough of systems of political economy, moral philosophy, &c., could they have taught it natural right and social duty. It must be remembered, however, that these men, learned and good as most of them were, explain the economy, morality, and apprehensions of the past, not of the present. It is possible, that a difference exists between generalizing the practical morality and social institutions of the ages, and an appeal to natural laws and impartial right. At any rate, the latter, not the former, is the course which the reader of these numbers is requested to pursue. It is useless to think of patching up old worn out garments with new cloth, or of storing away new wine in old skins; we must begin *de novo*; sit down like children divested of all prejudices of sect or party, or caste, or separate in these, and inquire of nature and of conscience. No approval shall be valued, no condemnation shall be feared, which flows from another condition of mind. In order to secure a full comprehension of the subject, and a just conception of the relation these questions sustain to each other, they are presented in this complex form.

We need not refer to books, to show that relatively, at least, there is no proper apprehension of the rights of man or of property. Our daily experience convinces us, that somewhere exists a gross misunderstanding of the essential qualities of justice, in reference to men's relations and dealings with each other. The universal conscience of the world bears witness that it will not do to be christian more than one day in seven, and even then only in a formal way; also that *business* is not to be confounded at all with friendly and social intercourse, as the maxims of each are essentially different. Everywhere, the right of property is good against the right of man. Throughout the country it is acknowledged that the slave has the right of a man to freedom, and yet our civil polity is such, that the right of property, vested in the master, retains him in bondage, or brings him back to it, whenever he presumes to use his natural powers to assert his natural rights. The master has property invested in him, and in the eye of practical law as expounded in this land, the right in that transcends all other rights.

When so glaring an instance as this meets us at the very threshold, the reader will not be surprised to find similar indications at every step as we proceed in the investigation. Though we may not find slavery in the precise form here presented; yet the same unjust subjection of the man to the wealth, which forms the basis of all slavery in civilized nations, will be seen to pervade the civil and business affairs of all christendom. Nor are the results essentially different. Whether the inverted relation of these rights enables the man of property to own my person, or the products of my labor, the injustice is potentially as great; because it is for the products of my labor alone, that possession of my person is sought. It may also be remarked in this connection, that the most arbitrary master is not able to compel, under the chattel system, more menial and debasing service, than the capitalist is able to secure, under the higher system of wages. The contrast, ultimately, between a smarting back and a famishing stomach, may not appear so very great. The same power of property and disregard of man, which enables the master to realize some hundred or two of dollars from the labor of the slave, above his own support, enables the man of equal nominal wealth to realize an equal or greater income. Now as all income is the result of labor, his property has worked for him the same or a better result, than the property of the slave-

holder, and robbed the laborer of an equal proportion of the results of his toil.

But it was not intended to canvass the claims, or order of the reforms, indicated by these evils. It should be remembered, however, that all radical evils rest upon a common foundation, a disregard of the great principles of human brotherhood and reciprocal justice. To bring man up to an enlightened conception and love of these, is to secure the object sought by the projection of all fragmentary reforms. It must here be assumed that the intellect of the race is now capable of something more than partial views and purblind experiments. Empiricism needs longer trial in the social system, no more than in our systems of medical science. It is more competent to form a new order on scientific principles, than to remoddl the old, by everlasting patchwork and attempts at approximation. Our object should be, to inquire into the essential right and truth of things, for a natural system of civil and social organization; not to speculate as to what may be, to-day, or to-morrow, in accordance with the ever changing standard of the world's indurated conscience. Without any attempt to decide what is right, or what is wrong, under the reign of Mammon, without intending to censure or to praise individuals or classes, who find themselves surrounded by circumstances, which compel submission to some extent, where all serve, it may be inquired, what is wrong, and what *would be* right beneath the rule of God and fraternity. This latter be our aim; and elevated to a position of judgment, forget the lower questions of self-interest, or the success of an isolated sect, party or class. In this light alone should the "question of property" be discussed, as it regards the natural right of man, and just association of interests and distribution of the products of labor. This question covers the whole ground, where material difficulties are likely to arise; and once defined and fully comprehended and recognized, the process of organization would flow spontaneously from the new relations and conditions; because order, and not anarchy, is the divine method always. Anarchy itself may be regarded, indeed as an order, though of transition. This question practically underlies all the disputed points in politics, socialism, and industrial reforms. The organization of labor has no essential obstacle, but what exists in an ignorance or disregard of the generally received maxims of right, in their application to modes of distribution. Partnership can do nothing effectual for the laborer, or even the man of skill, while capital is allowed to share in that distribution; since the labor and talent, requisite to carry on a business, is very generally possessed, while the capital is so confined to a few hands. Antagonism must exist, as long as a false principle is involved, whether it be in the world or in the phalanx. Indeed the world itself would be a combination of infinite harmonies, were it not for the falses of its organizations, which are working out their results in giant wrong, in wars, monopolies, systems of slavery and of wages.

Not to anticipate what is to be the second topic of discussion, it may be remarked here, that the claim of capital to divide with labor, rests ultimately on the same foundation, with every species of oppression, which the world has heretofore shaken off, and which we feel so fortunate in having escaped. It is also very natural, for capital as well as labor to seek modifications of the system; since its continuance, in the present form, must bring ultimate universal bankruptcy to the business community, as well as want, deprivation and death to the producer. It is not the first time that wrong has sought compromise with its victim. The ancient robber, who lived by plunder of the defenceless peasantry, soon discovered that his cruelty was fatal to himself as well as to his victims. He therefore sought a mediation, sparing their lives to enslave their bodies. This was chattel slavery. Still further enlightened, he compromises again, and agreed, not only to spare the tolling from death and servitude, but to protect them from more barbarous foes than himself,

simply in consideration of rent and military service. This was Feudalism, the second form of slavery, giving birth to the system of wages, under which we live. This last was also a mediation, where he becomes not only a protector and patron, but apparent benefactor, giving employment and *rewarding* industry! But uncertainly attaches now to all investments. The inhuman lie, working its way through cheats, and deception, begetting disappointment and poverty, where it promised plenty, has come up from the lowest even to the highest, and is now staring its authors in the face. In this emergency, what more available than another compromise, by which the old barbarous plunderer, divested of its outward name and form, but of none of its essential properties or aims, may be sent away on another world-tour, and thus the day of judgment be again postponed, till the accomplishment of another cycle! Upon the promulgation of proper sentiments on this subject now depends the social and political character of the coming ages; and even their morals and religions; for a healthy morality, or exalted religion cannot abide a habitual disregard of social and civil justice.

To invite attention to the subject canvassed in the succeeding numbers, the following general propositions are here offered.

1. To reward capital, is a direct inversion of natural right, as the right of man must be acknowledged paramount to that of property, and property cannot appropriate a portion of the products of labor, without asserting a better or superior right to it.
2. Any system, securing a premium to capital, however small, must result in the want, degradation and servitude of one class, and in bestowing unearned wealth and power upon another, the ultimatum of which shall be general bankruptcy and ruin. This is capable of being proved, not only by the general principles of reasoning, but by mathematical demonstration. A thorough acquaintance with the subject of capital and labor as now existing, cannot lead to another conclusion. A few of the features it presents to the writer's thought, will be here submitted. They may suggest a train of reflection, which will be serviceable in giving force to the conclusions, we shall arrive at, by a process of argumentation. The mere possession of a few thousand dollars, is rewarded now, the same as a life of industry. If a man have three or four thousands, to his idleness there is distributed the same amount as to the hard, life-long toil of a laboring man. Some ten or twenty thousands are equal to the best talent in the country; and the owners are rewarded for the merit of possessing it, as much as society gives its best teachers, engineers, builders, &c. If this were a matter merely of favor toward them, it would not appear so objectionable; but in order to be able to pay them so much for idleness, society has grasped the productions of labor; and, having no other resource, perpetuates the wrong, by whatever deceptive force he is able to wield.

Suppose a man of ordinary business talents to realize seven hundred dollars a year, and pay seven per cent on ten thousand dollars, to do business with. Then the reward of the capital is equal to that of the skill and labor of the man. Nor in partnership, where dividend were made to capital, could the result be different. Suppose, that in place of that ten thousand dollars, the capitalists owned that man, how could he obtain from his exertions any greater advantage, than now accrues from the working of this principle? We shall see, ere we have done, that to reward capital at all, is to confound all distinctions between men and things, and reduce the human being, not only to a chattel, but a machine. Suppose the yearly income of a banker, from his money, to be a hundred thousand dollars. As this is all the result of labor or skill not his own, and is equal to the earning of about five hundred laborers, in what sense is his virtual relation to labor different from that of the owner of five hundred slaves?

Again; suppose a man's property to consist of horses or oxen. In ordinary exchange of labor or of products, their labor

is cancelled by the labor of men. In the joint stock association, the laboring ox and the laboring man would be dealt with on the same principle, nor would the actual result be essentially different, if the capitalist owned the men instead of the brutes, except the increased responsibility it would throw upon him.

An ordinary house in the City of New York will rent for as much as the wages of a man, and consequently will command that labor in the market. If the laws which create the necessity of the tenants, and enforce the collection of rents, gave the landlord power to buy a man with his money, in the place of the house, his relation to labor would, in no respect, be different from what it now is. If the premises are employed for legitimate purposes, to the amount of the rent, deducting repairs, &c., the labor of the tenants suffer what the French call *exploitation*. If used to purposes most destructive to public health and morals, the relation of the landlord is the same, and would not be different in result, if he was allowed by law to own men and women, and for personal gain sell them to the infamy. In the name of brotherhood, it is asked, what meaning can there be in "cooperation," "mutual guarantee," and other cheering watchwords of socialism, when the mere chance of birth, or precarious fortune, in a most antagonistic state, determines the position of numbers, as entitled to live in luxury, without toil, or to labor on a plane with cattle and machines! If the reader will patiently follow the discussion, in the numbers which are to follow he will be able to decide for himself on the correctness and importance of the general propositions.

From The Bhagvat Gesta.

## THE PIETY OF ALL AGES.

[CONTINUED.]

OF WORKS.

Kreeshna.

The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature. \* \* \*

Perform the settled functions: action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction. This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of Koontee, all selfish motives, and perform thy duty for him alone. \* \* \*

Wherefore, perform thou that which thou hast to do, at all times, unmindful of the event; for the man who doeth that which he hath to do, without affection, obtaineth the supreme

\* \* \* \* \*

The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution. But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble. \* \* \*

Throw every deed upon me, and with a heart over which the soul presideth; be free from hope, be unassuming, be free from trouble and resolve to fight.

\* \* \* \* \*

The understanding of the wise man is obscured by this inveterate foe, in the shape of desire, who rageth like fire, and is hard to be appeased. \* \* \*

Thou shouldst, therefore, first subdue thy passions, and get the better of this awful destroyer of wisdom and knowledge.

The organs are esteemed great, but the mind is greater than they. The resolution is greater than the mind, and who is superior to the resolution is *he*. When thou hast resolved what is superior to the resolution, and fixed thyself by thyself, determine to abandon the enemy in the shape of desire, whose objects are hard to be accomplished.

## OF THE FORSAKING OF WORKS.

Kreeshna.

The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. It may be defined—action, improper action, and inaction. The path of action is free of darkness.

He who may behold, as it were, *inaction* in action, and *action* in inaction, is true amongst mankind. He is a true performer of all duty.

Wise men call him a Pandeet, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom. He abandoneth the desire of a reward of his actions; he is always contented and independent; and although he may be engaged in a work, he, as it were, doeth nothing. He is unsolicitous, of a subdued mind and spirit, and exempt from every perception; and, as he doeth only the offices of the body, he committeeth no offence. He is pleased with whatever he may by chance obtain; he hath gotten the better of duplicity, and he is free from envy. He is the same in prosperity and adversity; and although he acteth, he is not confined in the action. The work of him who hath lost all anxiety for the event, who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing. God is the gift of charity; God is the offering; God is in the fire of the altar; by God is the sacrifice performed; and God is to be obtained by him who maketh God alone the objects of his works. \* \* \*

There is not anything in this world to be compared with wisdom for purity. He who is perfected by practice, in due time findeth it in his own soul. He who hath faith findeth wisdom; and, above all, he who hath gotten the better of his passions; and having obtained this spiritual wisdom, he shortly enjoyeth superior happiness; whilst the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of a doubting mind. The human actions have no power to confine the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt. Wherefore, O son of Bharat, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

## SINGULAR PROPHECY.

MR. EDITOR:—Lorenzo Dow, of eccentric memory, was in possession of a German work on the Prophecies, which he valued highly, and frequently made quotations from. Among other remarkable sayings of the author, were these:

"I would not be a king, in 1848."

"I would not be a grave-digger in 1849."

"I would not be a soldier, in 1850."

"I would be either, in 1851."

The work alluded to was written about 200 years ago. It certainly possesses an interest for the curious. How frail the tenure by which kings held their crowns in 1848! Who would like the office of grave-digger in 1849, unless he were solely mercenary? How more than presumable it is that the military men of the earth will contribute multitudes, in 1850, to fill a wide and quiet grave! And we may *hope*, at least, in 1851, for the fair harbingers which promise "peace on earth, and good will to men."—[Journal of Commerce.

Stand fast; is not reason sufficient for itself, sufficient for happiness?

## WEALTH OF THE ENGLISH ARISTOCRACY.

We find in a digest of Mr. Coleman's recent book on Europe, prepared for the Boston Transcript, some interesting particulars of the wealth of several noblemen of Great Britain:

Althorpe, the residence of Earl Spencer, consists of 10,000 acres, "all lying together in wood, meadow, pasture, gardens, parks, and everything in a style of superior beauty and order." His house contains sleeping rooms for seventy guests; the entries and rooms are filled with pictures and statues. A gallery of pictures, one hundred feet long, contains many of the works of the first masters. His library comprises more than 50,000 volumes, and is said to be the finest library in the world.

The Duke of Richmond's home farm, (Goodwood,) consists of 23,000 acres. His whole domain at Goodwood is 40,000 acres. He has a summer retreat in Scotland of between 200,000 and 300,000 acres. "Of the beauty and magnificence of this establishment," says Mr. Coleman, "I cannot give you any adequate idea" extensive parks, through which you ride for miles and miles—herds of deer, sheep, and cattle—twenty-five race horses in the stable, and a groom for each—an aviary, filled with a variety of splendid birds—fish-ponds, grottos, &c.

The annual income of the Duke of Devonshire, the proprietor of Chatsworth, is said to be £200,000, or one million of dollars. This is said to be the most splendid nobleman's seat in the kingdom. His *arboretum*, covering many acres, contains one or more specimens of every tree that can be acclimated—the kitchen garden covers twelve acres—a conservatory, 387 feet long, 117 feet wide, 67 feet high, with a carriage way. This conservatory is covered with 7,600 square feet of glass, and warmed with hot water, passing through an extent of seven miles. The fountain at Chatsworth throws water to the height of 276 feet. Here the Duke owns 3,500 acres, and 96,000 in Derbyshire. For a minute description of these sumptuous residences, and a full account of their interior arrangements, style of living, &c., the reader is referred to the letters of Mr. Coleman.

On page 108, vol. 1, Mr. Coleman gives an account of several noblemen whose annual income varied from £100,000 to £150,000, that is, from \$500,000, to \$750,000. Speaking of Lord Yarborough he says that his lordship "has an infinite number of hunters," &c. &c., and adds "It was the custom at this place for his lordship, and his guests were always invited to accompany him, at nine o'clock precisely, in the evening to visit his stables, where the hunting and riding horses were kept, which were reached by a covered passage way from the house. The stables presented all the neatness of a house parlor, and the grooms were more than a dozen in number, all drawn up in a line to receive the company." Lord Yarborough has more than 80,000 acres in plantation—he has 600 tenants, and you can ride thirty miles in a direct line upon his estate. "Many of the tenants of Lord Yarborough pay 1000 and 1400 guineas a year rent, and several of them live like noblemen, keeping their dogs, horses, carriages, and servants in livery."

Of the Duke of Richmond's style of living, &c., Mr. Coleman says, "The service at dinner was always silver or gold throughout, plates and dishes, except for the jellies and puddings, and those the most beautiful china." In truth, Mr. Coleman's book resembles the grotto of Antiparos, the glitter of whose illuminated stalactites does not surpass the splendor of the gold, and silver, and diamonds, and pearls, which are displayed before him. In a certain sense, apart from the valuable and curious information which it conveys, this work may, fitly enough be called—the ladies' own book. The Duke has more than forty race horses, and sixty grooms and hostlers. His salmon fishery at the Gordon Castle used to be let for £10,000 and now lets for £7,900 per annum, or \$25,000.

If the reader is desirous of knowing something of the style of surpassing splendor in which a British Baronet may live, with his 500 tenants around him, he will be abundantly grati-

fied, by turning to Mr. Coleman's account of Sir Charles Morgan's establishment at Tredegar, vol. 1, page 298. Then let him turn to the account of Woburn Abbey, p. 310, the residence of the Duke of Bedford, which says Mr. C. "in magnificence distances any thing I have yet seen, and next to the royal palaces may be considered the acme of elegance and grandeur.

After alluding to a court ball, at which one lady wore £60,000 or \$300,000 worth of diamonds, Mr. C. remarks—"The Duchess of Boxburgh, whom I do not know, appeared most splendidly and well she might, as the annual income of the Duke is estimated to be £300,000."

Upon this point these statements may suffice. There are very few of our wealthiest men, whose entire estate is equal to the income of this nobleman for a single year.

In the eyes of this nobleman, our "merchant princes," but appear to be a set of beggarly fellows. The comparative estimate of wealth is well exhibited in the remark of John Jacob Astor, of N. Y., who is reported to have said that riches were not essential to happiness, and that he who had only \$500,000 was as well off as if he was a rich man.

Mr. Coleman's account of the poverty and misery of Ireland are not surprising. Too many years we have heard this story from every traveler who has visited that unhappy country. His statements of the squalid poverty and intolerable filth of Edinburgh and Dundee—*bonnie Dundee* are rather startling.

In connection with the poverty of Ireland, Mr. Coleman presents an "extract from the probate of fortunes, left by Irish Bishops, laid before the House of Commons in 1832"—meaning bishops of the Protestant Episcopal Church, whose sees were in Ireland. The aggregate wealth of eleven deceased bishops amounted to one million eight hundred and seventy-five thousand pounds sterling—or nine millions three hundred and seventy-five thousand dollars. The wealthiest of these poor descendants of poor St. Peter was Agar bishop of Cashel, whose estate is set down at \$400,000, or two millions of dollars.

## FRENCH WOMEN.

As to the fairer portion of creation, who has not admired the French women? Unfortunately the sentiment rarely goes beyond admiration. The Normandy girls, with their black hair and beet-like cheeks—the girls of South France, with their flashing eyes, black hair, and pale faces, reminding one of Spanish heroines in novels—and the lively grisettes of Paris, have all been the theme of travelers' praises. Admit that they captivate at the first glance—their reign is soon over. Candor will force the traveler in France to acknowledge that, although charmed at Havre by the rosy freshness of the damsels, he begins to find them coarse before he arrives at Paris. On finishing his tour at Marseilles, he will find, on questioning his memory, that he has seen very few fine women, but an infinite number of wrinkled withered hags, and of girls, who at twenty have the worn and jaded air of thirty years spent in privation.

A French peasant girl is a burlesque on humanity. Imagine, if you can, a female brought up in a dirty hut, without nutritious food, without the slightest education, and compelled to work day after day in the fields and at the roughest labors of men! The writer has seen hundreds of these creatures, on fete days, dancing on the village greens of the South of France. Perhaps others more prone to look on the sunny side of things would have been delighted with the simplicity and hearty happiness of these poor people. Many English writers lament the gradual disappearance of the rustic sports and pastimes of old England. These were probably very much like those which now exist in the country districts of France. If so, the sooner they entirely disappear, the better. They can exist only where the people are in a state of degradation, and are willing to enjoy themselves in much the same manner as Carolina slaves at a dance after corn-husking. Indeed after having seen the fetes of the French peas-

antry and the frolics of Southern slaves, the writer is at a loss which to think proves the higher state of civilization. But to continue the comparison between the French and German women, so far as I have observed the latter, they are undoubtedly more handsome. Never have I seen so many smooth and beautiful complexions in so short a time since crossing the Rhine. The spiritual and dreamy expression which is so characteristic of the American women, and which is entirely unknown in France, is frequently found here. Some painter has said that if he wished to paint an angel, he would choose his model among the American women. He might find in Germany the same expression of sweetness and purity, blended with intelligence. But I must stop for fear of exposing myself to the charge of enthusiasm in favor of the Dutch damsels. I will end the comparison between the French and Germans by saying that, either because of the difference in race, or in climate, or in social or political institutions, or from all these causes together, the physical development of the latter is much more perfect.—[Cor. of Com. Advertiser.]

### KINDNESS THE BEST PUNISHMENT.

A Quaker of most exemplary character, was disturbed one night by footsteps around his dwelling; and he arose from his bed and cautiously opened a back door to reconnoitre. Close by was an out house, and under it a cellar, near a window of which was a man busily engaged in receiving the contents of his pork barrel from another within the cellar. The old man approached and the man outside fled. He stepped up to the cellar window, and relieved the pieces of pork from the thief within, who after a little while, asked his supposed accomplice in a whisper, "Shall we take it all?" The owner of the pork said softly, "Yes, take it all," and the thief industriously handed up the balance through the window, and then came up himself. Imagine his consternation, when, instead of greeting his companion in crime, he was confronted by the Quaker. Both were astonished, for the thief proved to be a near neighbor, of whom none would have suspected such conduct. He plead for mercy, begged him not to expose him, spoke of the necessities of poverty, and promised faithfully never to steal again.

"If thou hadst asked me for meat," said the old man, "it would have been given thee. I pity thy poverty and thy weakness, and esteem thy family. Thou art forgiven."

The thief was greatly rejoiced, and was about to depart, when the old man said, "Take the pork neighbor."

"No, no," said the thief, "I don't want the pork."

"Thy necessity was so great that it led thee to steal it. One-half the pork thou must take with thee."

The thief insisted he could never eat a morsel of it. The thoughts of the crime would make it choke him. He begged the privilege of letting it alone. But the old man was incorrigible, and furnishing the thief with a bag, had half the pork put therein, and laying it upon his back, sent him home with it. He met his neighbor daily for many years afterward, and their families visited together, but the matter was kept a secret; and though in after times the circumstance was mentioned, the name of the delinquent was never made known. The punishment was severe and effectual. It was probably his first—it was certainly his last attempt to steal.

Had the man been arraigned before a court of justice, and imprisoned for the petty theft, how different might have been the result. His family disgraced, their peace destroyed, the man's character ruined, and his spirit broken. Revenge, not penitence, would have swayed his heart, the scorn of the world would have blackened his future, and in all probability he would have entered upon a course of crime at which, when the first offence was committed, his soul would have shuddered. And what would the owner of the pork have gained? Absolutely nothing. Kindness was the best punishment, for it saved while it punished.—[Young People's Mirror.]

### THE NEW ENGLAND PRIMER.

The original primer was eminently a religious book. Every page was filled with pious thoughts; every sentence was intended to teach some religious truth. All the answers to the questions were from the sacred Scriptures. The two pages of 'Some proper names of men and women, to teach children to spell their own,' were not filled with the names of ancient heroes, or modern fancy names, but Bartholomew, Barnabas, Barzillai, Ebenezer, Eleazer, Obadiah, Zachariah, and Zebediah, and names of a similar kind, were the most prominent. Even the words of from one to five syllables, which stand in columns for spelling, have, many of them, a tendency to suggest religious thoughts. There we may find, saint, glo-ry, ho-li-ness, be-at-i-tude, ben-e-dic-tion, ed-i-fi-ca-tion.

For A there was this couplet.

"In Adam's fall  
We sinned all."

When the young child read as far as the catechism, he found the following statement of the consequences of "the fall." "All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to the miseries of this life, to death itself, and to the pains of hell forever." The first couplet remains unaltered in all the editions.

But the publishers of the later editions, began as early as the letter B, to modify the original, and to generalize the meaning.

ANCIENT.	B.	MODERN.
"Heaven to find The Bible mind."		"Thy life to mend This book attend."
* * *		* * *

"When we proceed to C, the corruption becomes more manifest, and instead of the sacred scenes and characters drawn from the Scriptures, we have "the cat," "the dog," "the Eagle," "the idle fool," "the lion," "the moon," "nightingales," &c., &c. A few instances will be given.

ANCIENT, PURITANICAL.	C.	MODERN S. S. SOCIETY.
"Christ crucified, For sinners died."		"The cat doth play, And after slay."
	D.	
"The deluge drowned, The earth around."		"A dog will bite, A thief at night."
	E.	
"Elijah hid, By ravens fed."		"The eagle's flight, Is out of sight."
	F.	
"The judgment made, Felix afraid."		"The idle Fool, Is whipped at school."

The first printer of the amendments could hardly have been a christian, or a serious man. In the edition which I have seen, he has revealed, plainly enough, his ludicrous idea, by representing a cat playing on a fiddle, and a mouse dancing! The Sabbath School Society have left out the fiddle and given an additional mouse. It is to be hoped, if they continue to circulate the primer, as a religious book, they will restore "Christ crucified," and leave out the cat, and also restore the picture of Felix, that when children tremble, and are afraid, it may be in view of the judgment, and not of the "rod."

\* \* \* \* \*

It is not a little singular, that the catechism written by our New England Congregational Cotton, should be rejected in the modern editions, while the one prepared by the foreign Presbyterian divines is retained. However, as the leading doctrines of both bodies of christians were and are in the main, the same. it may have been a wise decision in selecting the latter. The tenets of Calvinism are taught in both; and with more force and distinctness in the Assembly's than in Cotton's Catechism.

[Cambridge Chronicle.]

Translated from the German.

## THE FAMISHED WANDERER.

BY MRS. ST. SIMON.

"I should like very much to hear a story," said a fickle and thoughtless youth to his teacher, "I hate serious instruction."

"Listen then!" said the teacher. "A wanderer filled his traveling pouch with savory meats and fruits, as his way would lead him across a wide desert. During the first few days he journeyed through the smiling fertile fields. But, instead of plucking the fruits which nature here offered for the refreshment of the traveler, he found it more convenient to eat of the provisions which he carried with him. He soon reached the desert. After journeying onward for a few days his whole store of food was exhausted. He now began to wail and lament, for nowhere sprouted a blade of grass; every thing was covered with burning sand. After suffering for two long days the torments of hunger and of thirst, he expired."

"It was very foolish in him," said the youth "to forget that he had to cross the desert."

"Dost thou act more wisely?" asked the teacher in an earnest tone. "Thou art setting forth on the journey of life, a journey that leads to Eternity. Now is the time, when thou shouldst seek after knowledge, and collect the treasures of wisdom; but the labor affrights thee, and thou dost prefer to trifle away the spring time of thy years, amid useless and childish pleasures. Continue to act thus, and thou wilt yet, upon the journey of Life, when wisdom and virtue fail thee, fare like that hapless wanderer."

[New-York Organ.]

## CANINE REASONING.

MR. EDITOR:—While I had charge of an academy in Springfield, (Ga.) from 1829 to 1836, I devoted a few hours occasionally to angling. I went on horseback and took with me a large dog, which I had taught almost as a child, to guard my horse while engaged in the sport. I had accustomed myself to talk to him slowly but distinctly, and to show him how I had done this and that. I found that he understood me. If I said, "The weather is unfavorable, there will be no fishing to day," he would go off and lie down apparently in sorrow; but if I said, "It's a fine day, we shall have sport enough," he would jump around in the highest excitement.

One evening, at the old of the moon, the fish biting keenly, I had remained an hour after dark, and as I had left the horse untied to graze and did not see him, I asked the dog—"Tiger, where is the horse?" He conducted me to him, and, on my saying, "You are a fine, intelligent dog," he became overjoyed and began to bark at the horse. The horse became alarmed, and ran home. I then said to the dog—"Tiger, do you see that you have frightened Saladin, and that now, tired and fatigued, I have to go home on foot? Now mark me! If you ever do it again, I will as certainly shoot you as I did the squirrel on the tree, or the bird in the air! Do you hear? Mind! As soon as you see my eye on the horse, do you go behind a pine-tree or bush, and then you may do as you please."

On the third evening I went again, and had forgotten myself the instruction given Tiger. I was again delayed. On my whistle he came to me, watched my eye as he conducted me to the horse feeding in a small savannah, and as soon as I saw him went back and hid behind a large pine-tree. As soon as I had caught the horse and mounted, he came and with the strongest possible demonstration gave me evidence of his self-complacency and joy. He ever after followed that instruction once given. The same dog toiled three hours to bring back my horse who had escaped with his halter and had struck off to his former home, and finally seizing him by the halter actually led him two miles back to his stable. As soon as the horse was secured, the dog laid down exhausted by the long and persevering effort

Here was reason. He heard; he understood, obeyed in the exercise of memory, judgment, reflection, determination. In the last instance there was evidently deeper reflection and thought and longer and more persevering effort than many a child of ten years of age would have exercised or made.—[Investigator.]

## COUNSELS FOR THE YOUNG.

Never be cast down by trifles. If a spider break his thread twenty times, twenty times will he mend it again. Make up your minds to do a thing and you will do it. Fear not if a trouble comes upon you; keep up your spirits, though the day be a dark one.

If the sun is going down, look up to the stars; if the earth is dark, keep your eye on Heaven!—with God's presence, and God's promises, a man or a child may be cheerful.

Mind what you run after! Never be content with a bubble that will burst, or firewood that will end in smoke and darkness. Get that which you can keep, and which is worth keeping.

Fight hard against a hasty temper. Anger will come but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

If you have an enemy act kindly to him and make him your friend. You may not win him over at once, but try it again. Let one kindness be followed by another, till you have compassed your end. By little and little great things are completed; and so repeated kindness will soften the heart of stone.

Whatever you do, do it willingly. A boy that is whipped to school never learns his lesson well—A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me.

Evil thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your heads and hearts full of good thoughts, that bad thoughts may find no room to enter.

## GIVE ME YOUR BABY.

We saw a poor woman sitting on the steps in front of a hotel, on Fifth street, the other morning, holding a pale yet beautiful infant in her arms; in one hand she had a saucer containing a few pennies. She was about thirty, and neatly clad, although the dress was of the cheapest material. One could see that her position in life had been better, and perhaps a happy one for years.

Our attention was arrested by a crowd of well dressed ladies, who were standing around and endeavoring to beg the baby.

"What a sweet child!" said one.

"Poor little dear!" said another, "how I could love it, if it was my own."

The mother drew the child closer to her bosom, but said not a word. Another lady, in whose face one could see at a glance a fountain of charity and love, seemed more intent in the child than any other. "Give me your baby," said she, "and I will take good care of it."

The poor woman looked up for the first time, with a face as melancholy, and the tears trembled in her eyes. "No, madam, I thank you for your kind feelings, but I cannot part with the only thing I have left to love on earth!"

This was enough. The lady dropped a half eagle upon the saucer, and turned away in tears. The others opened their purses, and placed their offerings in charitable sociability with the gold piece. We added our mite, and walked away a happier and better man.—[Cincinnati Com.]



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, AUGUST 25, 1849.

## THE EDITOR TO HIS FRIENDS.

"How shall I know your articles," asks a correspondent.

Now, though at the sacrifice of self-love,—which whispers "a single stroke bespoke Apelles and Giotto, shall not a friend recognize your style, however humble?"—I answer—"In future please to hold the nominal Editor responsible for those pieces only, which are subscribed with his initials." The articles from my pen, which have thus far appeared, are: The Prospectus,—Name,—Christian Socialists,—Welcome and Warning,—Four numbers of Revolution, Reaction, Re-organization,—Peter-Pence,—Massini and The Roman Republic,—Glimpses of Universal Unity,—Three numbers of Topics and their Treatment,—Two Talks on the Times,—Short and Popular,—The Right to Labor,—The Nation's Fast,—Victor Considerant,—Bonaparte the Little,—and a few Translations from Jeanne Deroin, Coignet, Proudhon.

A well known friend and brother has the kindness to prepare the Foreign News—News of the Week—Items and Miscellaneous Selections;—as it has been and will be impossible for me to reside in New-York except during a short period each year.

My wish is, that all correspondents should sign their articles, in full or with initials. This insures independence.

The style of spelling is adopted from Webster,—not certainly by my choice, but from the printers' convenience,—this standard being generally received in New-York.

In closing, let the apology be offered for various short-comings, that the Editor, like his fellow-mortals, has for some six weeks been more or less prostrated by the prevalent epidemic. He hopes to mend; indeed, "The Spirit of the Age," in all senses, proposes amendment.

Notice is once again given that BUSINESS letters of all kinds should be directed to Messrs. Fowlers & Wells.

Communications should be directed to the Editor.

Private letters should be marked private.

W. H. C.

## THE WAR OF PRINCIPLES

AND

## The Principle of Peace.

CAN the War of Principles,—which however and wherever stifled for the moment, threatens to involve Europe, perhaps all Christendom in fratricide, be stayed?

Yes and No.

Yes! if the two great parties of Liberty and Order, can be taught to reverence God's designs in present events, to understand each other's aims, to do justice to each other's motives, to co-operate in fulfilling a common purpose.

No! if self-confident, bigoted, one-sided, fierce from remembered wrongs, goaded on by traditional hate, blinded by prejudices, each demands the exact accomplishment of its favorite schemes, the extreme application of its cherished creeds.

Is there a chance for reconciliation?

In order to answer this question let us look at

## I.—THE WAR OF PRINCIPLES.

1. On the extreme right Absolutism appears, whose head and pivot is the Czar of Russia. He probably inherits insanity, and if not he is crazed with a conceit that he is center of the moral universe of mankind. Doubtless he is an energetic and capable man; but it would be fortunate for his empire and the world if in guiding the ship of state, there could be behind him an experienced captain, by signs

countermanding his destructive orders, as report tells us there always is, when he tries to steer his frigate. Such as Nicholas is, however, there he unquestionably stands—"God's Scourge" for Infidel Europe—as he has been impiously called, the evil one's tormentor, as he will appear, more and more to the faithful, Generalisms of Reaction. The cunning unscrupulous, headstrong King of Prussia is half-traitor chief of one flank of his army, the flattered, foolish, and befooled Emperor of Austria is lay-figure chief of the other. Princes and petty potentates, nobles of all grades, large bankers, capitalists and merchants, ambitious priests, soldiers of fortune, &c., make up his staff; and the rank and file of the host whom he marches beneath the banner of Order are the abject from reverence, the hopeless, the frightened, the habitually crushed, the mercenary, in all lands.

2. On the extreme left is Radicalism, personified in the Red Republicans of France, Germany, Switzerland, Italy, &c., an unorganized militia armed with all manner of weapons, marching with or without leaders, uttering every kind of war cry, waving flags of many fashions, united in one aim only, the overturn of caste and elbow room for the masses. Beneath the bloody Liberty-cap, which flames in their van, grins a death's-head, and guillotines bring up their rear. The reckless rowdies of dense cities, "killers, stingers, rangers," &c., the hangers-on of drinking shops and brothels, the refuse of poor-houses, the half wild felons who have been trained to prey upon the prosperous, are the pioneers and advance-guard; next walk grim and stern in disappointment, the abused, defrauded, exasperated workers, resolute to prostrate oppression yet magnanimous to pardon the fallen; then follow the young enthusiasts, sanguine dreamers, scholars, artists, poets, veteran soldiers of democracy; and interspersed are heartless, unprincipled upstarts, whose sole passion is lust to rule, whose weapons of offense and defense are the oil and fire of flattery and vengeance, spouted from engines of popular oratory.

3. Now, it is clear enough, that without some Mediator intervene, these two parties of Absolutism and Radicalism must utterly exterminate each other by alternate shocks of coercive repression and destructive rebellion. In the present stage of European illumination, it is preposterous to expect peace between foes so well matched in numbers, munitions, mutual hate, and the madness of despair. Absolutism conquers to-day, and how infernal are its retributions! Radicalism will conquer to-morrow, and how awful will be the sweep of that revolution! What student of History, what reverer of Providence, what lover of Mankind can at heart wish the final triumph of either party. What woes, drawbacks, losses, all but barbarism, would inevitably ensue. How the granaries of past experience would be burned and trampled in the mire. How the gardens and corn fields of present promise would be nipped in bud and blade.

Now a Mediator there is, abundantly strong to regulate these opposed armies of the Privileged and the People, if it can but be roused to a consciousness of its power, policy, and duty. Louis Bonaparte and his abettors have usurped and abuse the name which is truly appropriate to the Mediatorial party. But this name should be reclaimed. Their place is among the Absolutists. England—the substantial, intelligent though slow, philanthropic though over-prudent, Middle-class of England,—is the natural head of this MODERATE party in the north of Europe, and Pio Nono was providentially meant to be its head in the South;—Heaven grant that he regain his sanity and get rid of his wily tempters before his chance is hopelessly lost, as it almost is! Throughout Germany, France, Switzerland, Italy and Great Britain, this party immensely outweighs in all respects either of the other parties or both combined. It is possessed at once of principle and prosperity. It unites in its ranks nobles and populace. To it are naturally drawn the religiously grateful for past successes, the patiently hopeful for future pro



gress. At present this party is unorganized, and hovers in a false and feeble position on the skirts of the contending armies. Its true course, in every nation of Europe, is to occupy the battle ground with its center, and with its two outspreading wings to sweep out of sight by mere moral power, both Absolutists and Radicals. The People of the United States, by an overwhelming majority, are the vast Reserve of the MODERATES. But before this party shakes off its untimely supineness, and assumes the commanding post to which human destiny summons it, two wants must be supplied,—Statesmen fit to be Leaders, and a Practical Policy.

4. The plain question put home to the very heart of this generation is the one, which the Moderates must settle:

*"How reconcile the Parties of Liberty and Order?"*

Mere sentimentality, moralising on the blessings of forgiveness, quotations from scripture and poetry in praise of mercy, eloquent vindications of brotherly kindness, soft speech, in any measure, manifestly will be powerless. Armed partizans on either hand would be apt to riddle with bullets a truce-maker,—who came waving so thread-bare and dusty a flag—if they were in angry mood, or to toss him in a blanket if they felt good natured! Earnest times need earnest deeds. The bloused workman who said so brusquely to Lamartine, "No more gammon" was but an embodiment of the temper of the age. "Have done with words, and tell us what to work at," is the universal instinct.

To end the War of Principles there must be a practical application of

## II.—THE PRINCIPLE OF PEACE.

1. Let us consider what the Principle of Peace is *not*, and what it is, in general. It is nowise negative,—a mere protest against force; but intensely positive—efficient rectitude. It is nowise passive,—a submission to wrong as inevitable; but intensely active,—the overcoming of evil with good. Its center is not a gassy nebula of concession, but a radiant orb of charity; its order is not a whirl of atoms crossing at all angles each others orbits, but globes proportionably distributed in even plane. It abjures the discord of compromises, and aspires to the concord of mutual complements. The essence of Peace is Love; its form is Justice; its movement Co-operation.

2. More specifically, the Principle of Peace demands that we do manfully what Providence is doing divinely.

*Recognise cordially the Principles of Liberty and Order;*

*Present a Social Organization, which will in truth and in deed harmonize them;*

*Exhibit Intermediate Measures for transmuting antagonism into fraternity.*

3. There is but one Body of Men, who by their whole system of thought, their view of God, Man, Destiny, are competent to comprehend and carry out this Principle of Peace,—competent to give the *formula* for the mediation now needed, to mark out distinctly the *policy* of peaceful progress for this era. They are the Socialists. But in every religious denomination, in every political party, and scattered abroad in independent positions, are tens of thousands who are filled with the *Spirit* of Peace. Can not this method and motive blend, this wisdom and will be wedded?

4. Not by any merit, but by privilege, are the Socialists thus placed,—unless they utterly discard their duties and belie the promise given through them to mankind,—as MODERATORS of the *Moderate* party, as CENTER of the center; and this not passively and negatively, but positively and actively.

What is their true course,—the course of prudence, honor, heroism, piety?

It is to stand amidst the Middling Classes, the Bourgeoisie—the People who are truly enlightened,—the Nobility who are truly humane,—the Christians, laity and clergy who are anima-

ted by the life of Divine and Human love,—and with downright, straight-forward honesty, to lay before them their duties and temptations, the *ways* and *means* of prompt, efficient, progressive rectitude.

Is it to be credited for an instant, that a MAJORITY in France, Germany, Italy, Great Britain and the United States, desire the downfall of the Liberal Movement; that they look with complaisance on the Cossack flood, which the ruthless Czar has poured down upon Hungary through the gorges of the Carpathians; that they congratulate Pope Pius on his ascension to St. Peter's by the stepping stone of his murdered subjects; that they would patiently see little Louis strut about in the crown and imperial robe of Napoleon, &c? Such unjust suspicion of the great body of the well-to-do classes would shew childish ignorance of the actual state of Christendom, and very petulant prejudice. No! The Middle Classes of all nations are mercenary, mean, timid by *habit*, but at *heart* they are nowise inhuman. On the contrary, the pulsation of progress vibrates through them, warm, fresh, and full. They long for Liberty, but dread License. And in this they are right.

The true position for the Socialist is to become the firm friend, the wise counsellor of this Middle Class, which holds the balance of power in modern society; and instead of widening the abyss between Capital and Labor, to bridge it over and pile it up. To the wealthy let him go, and exhibit the utter ruin which must follow in the train of triumphant Absolutism. To the workers let him go, and expose the fact, that destructive Revolution must react in deeper depression of the producers. To all let him explain that Peace—Permanent, Universal Peace—can be established throughout Christendom, by one means *only*,—a practical embodiment of Humanity in RELIGION AND POLITICS MADE ONE.

Popularity, party-power, splendid success, notoriety, &c., may not be gained by the conduct here marked out for Socialists; but the Reorganization of Society will be ensured. That is the only important end. Be all else forgotten.

Men's eyes and ears are not sealed. The truly wise in all classes will gladly accept at such a crisis every measure which promises substantial good.

Indoctrinate the public thoroughly by *Criticism* of existing society so calmly just as to penetrate the most prejudiced and besotted mind, as sunlight peers through prison grates and day-break glares upon the noisome chambers of debauch;—

Hold up the glorious Oriflamme of God,—the white and gold emblazoned banner, with its mighty motto, which symbolises the Universal Unity of future society:

ATTRACTION—SERIES—HARMONY;—

Teach the all reconciling doctrine of *Transitions*;

Thus! oh Socialists! shall ye be redeemers of this weary wicked, tried, tantalized generation; thus shall you be a means under God of subduing the War of Principles by the Principle of Peace.

W. H. C.

## THE UNION.

LAST WEEK, the Party of Freedom was urged to meet the *faction* of the Slave Power, in the controversy that now agitates the United States, with this explicit declaration of purpose:

SLAVERY LIMITATION OR THE NEW UNION OF FREEMEN.

Duty, honor, wisdom, authorize nothing less than the fulfilment of this resolve, if there is serious danger that the Free States will be made accessory to the crime of extending slavery over the free soil of New Mexico and California. Disunion would be a thousand-fold preferable to such diabolical policy.

But supposing the Party of Freedom prepared to take this ground, firmly, uncompromisingly,—would the expression of

their determination, and corresponding conduct in Conventions, in Congress, and the respective States, lead to

#### DISUNION ?

Never ! The course proposed would be the shortest way to silence the real disunionist once and forever, and to put utterly from this Nation the sole foe to its Unity.

The only persons who even faintly wish to break up these United States are a few disappointed and ambitious demagogues, centered in South Carolina. Even they are but half in earnest. They are not frightened at the ghost, which they have draped in a winding-sheet, set on a pole and paraded ; and among themselves sneer at the weak nerves of their cautious countrymen.

The "Abolitionists" at the North are perfectly sincere in wishing to break all "Union with Slaveholders," Northern as well as Southern, political and religious ; but they know well enough that Slaveholders are but a handful though their abettors are a legion, and they are ready and earnest to form the closest union possible with FREEMEN of the South, black and white.

The unexaggerated truth is, that a petty FACTION of Slave-Breeders, Slave-Dealers, and Slave Workers have been allowed for a half century to involve this Republic in outrageous inconsistencies, to plunge it into disgraceful and ruinous policy, to check its growth, disturb its peace, vitiate it to the core by a spirit of compromise and habits of connivance, and as its deepest degradation to pour out its blood and treasure in a war of slavery extending aggression. This last, grossest wrong is not as yet wholly consummated. We have murdered the sons and stolen the soil of Mexico ; but we have not yet polluted her late free table lands and plains with our "patriarchalism." Shall we be driven to do this by any amount of bluster and bribery ? Shall this OLIGARCHY of some three hundred thousand slaveholders whip Millions of so called Freemen into the traces of their triumphal car ?

Surely it is high time that this farce should end—Let us shake off these Thirty, or Thirty times Ten Thousand Tyrants, and become truly and indeed the NATION OF UNITED FREEMEN, which Heaven designed and Humanity longs for.

The extremest consequence, that can follow the uncompromising policy, which is alone adequate to the emergency, will be that South Carolina, and possibly, though not probably, one or two other States may fly off in a tangent from the concentric system of the Confederacy, and become comets for a while. This would be a decided blessing to them and the Union : for they would shortly return to their places with their fiery "chivalry" cooled down, their gassy boastfulness solidified to sober sense. A South Carolinian, by residence and association though not by birth, once condensed a volume of political wisdom into this short sentence : "The Palmetto-State is a spoiled pet who thinks she can set the house by the ears, whenever her humor is balked. The best course to bring her to terms is for Uncle Sam once to let her have her fit of sulks thoroughly out unnoticed, instead of coaxing her and giving her candy."

The People of the United States have not the remotest thought of giving up this Union. Their fixed resolve was manifested at the time of Texas Annexation. Mercenariness and magnanimity, self-interest and loyalty, flesh and spirit, are strangely blended in their constitution. But instinctively they are conscious of a National Life organizing the States into one body, and no number of Calhouns can induce them to commit suicide. In this very assurance of Real Unity is found the motive for boldness, *boldness*, boldness in policy. Let us file off and toss into the salt sea of oblivion the clanking chain that now casts to the bone of the strong man's limbs ; then shall his head be raised in serene dignity, and all nations be quickened by the commanding voice of the Leader of Liberty.

Only when the Nation is rid of slavery, shall we learn the full

VALUE OF THE UNION.

1. The FORM of this Nation is the nearest approach to the Divine Ideal of Government ever yet *actually* exhibited on this earth,—though the *plan* of Moses of a Fraternity of Tribes with a Central Divine Authority included elements which we unfortunately lack. Who can contemplate this exquisitely adjusted, efficiently organized system of a Confederacy of Confederacies, rising hierarchically from wards, towns, counties, districts, states, to the Union ; see how it is renewed periodically by the arterial and venous action of popular election and representative responsibility ; and feel how it is pervaded and thrilled by one consciousness of well-being or woe, growth or decline,—without an awe of admiration overcoming him, and his heart flowing out in prayer, and benediction, and loyal love ?

What limits can one set in imagination to the possibilities of such a Nation ? Why should it not spread till it embraces North America from the Atlantic to the Pacific, from Greenland to Darien, with Departmental Congresses rising to a head in a Central Continental Congress ?\* And how sublime beyond the power of words to portray would be such an embodiment of our Prophetic Motto—Unity in Variety, E Pluribus Unum. What hinderance is there in the way of fulfilling this Destiny of MANY MADE ONE ?

#### Slavery.

Rid of that,—and without accursed conquest would the United States come into fraternal communion with Canada, Mexico, &c., by irresistible attraction.

2. The SPIRIT of this Nation is the most Human, thus far manifested among mankind, for it is in essence Christian ; liberal while law-loving, obedient while free, patient while progressive, aspiring forever towards the Common well-being of Co-operative Commonwealths. Marvellous is the blending of Aristocracy and Democracy in the temper of this Republican People. By transmitted tendencies, tradition, usage, we are as averse to agrarian communism as to exclusive privilege. And unworthy as we are of the inspiration and providential guidance, which fill us with a larger life of charity than the most earnest are conscious of, yet let us but be faithful to the Life of Love, that prompts at once to reverence and fraternity, and we shall realize man's highest vision of Church and State made harmoniously one like Spirit and Body.

What institution has most corrupted our civil and ecclesiastical organizations,—touched with contaminating plague the very heart and conscience of the people,—bred among us a race of professional politicians,—perverted the purpose of the two ever daring, ever needed parties of Conservatism and Reform,—vitiated our Foreign Relations,—poured through the administrative channels of a professedly Free People the poison of Oligarchy—made our holiest creeds a mocking lie—trained us to sophistical hypocritesies—tamed down our native elastic vigor with cowardly caution—habituated us to haughty presumption,—and set us in pillory before the world as a braggart and traitor to our trust ?

#### Slavery.

Rid of that,—and honestly could we teach all Christendom, herald the way to reform, cordially send our congratulations, sympathies, aid to nations struggling for freedom and be believed, command oppressors and be respected for our moral power.

3. The physical elements, the BODY of this Nation correspond in richness, variety, virgin freshness, to the symmetry of its Form, the Humanity of its Spirit. How our position between Europe and Asia, the whole shape of our continent, our sea-coasts indented with gulfs, bays, inlets and convenient harbors, our inland lakes and majestic rivers, our mineral mountain-belts, forests, prairies, savannahs, the exhaustless fertility of our soil, and its endless variety of productions, present the pledge of Nature and Providence that this Nation shall become

\*We are most happy to coincide in this view with the *National Era*.

a Mediator among the nations! How wonderfully has the varied civilization of Caucasian Christendom been poured glowing with hope and prophecy into this mold, and intermingled with the African and American Races, as if God in the fullness of time would fashion here his image in a perfect Collective Man! By what resistless instinct is this selected and assorted People pressing onward by migration, clearings, culture, navigation, canals, railroads, to fulfil its material destiny of uniting the earth by the living tie of free, safe and swift communication.

What alone prevents the peopling of this vast continent with a mighty host of Industrialists, homogeneous from interest however diverse in occupation, blood, language, calling out by combined labor all its latent resources, interlinked by a vast and various system of foreign and domestic exchange from ocean to ocean, from the pole to the tropics, overflowing with comfort, refined by art, omnipotent in peaceful enterprise?

#### Slavery.

Rid of that, and we might for centuries welcome the exiles of the Old World, amalgamate into a majestic composite whole the highest tendencies of all people, repay to the Oriental and European nations a thousand fold our debt of gratitude, and be the clasp of God's golden chain of Unity around the globe. W. H. C.

### WORKING, RESIDENT, OWNERS.

The last plan for "regulating" Ireland gives an instructive lesson on the tendencies of the times towards INDUSTRIAL FEUDALISM, and the miseries and meannesses incident to such a system.

Some months since Mr. Cobden, with his characteristic judgment and humanity, started a movement, the end of which was "the enabling *occupiers* of Irish soil to become to a greater extent *proprietors* of the land of their birth." Benevolent capitalists of the League-party aided him, actuated by the desire to form a class of independent farmers, and the hope of effectually relieving the wretchedness of a people seemingly doomed to destruction. It was a Christian project, and sound policy.

But "the children of this world" showed themselves "wiser in their generation than the children of light." It was not enough that two millions of a noble nation had died of hunger, while as many more had been driven into exile; not enough that Landlords in the upper house of Parliament should coolly advocate the turning off thousands of tenantry in the midst of famine and pestilence; not enough to trample out with iron heel the sparks of the wild fire of revolution which might have cleared the land of rubbish and left it free for a fresh growth; not enough to pull down upon the heads of dying wretches, emaciated to skeletons, too weak to rise from straw heaps on damp floors, the walls of hovels, and to burn before the eyes of houseless colliers tenements where they and their fathers were born and bred; not enough that poor-houses should be packed to overflow, grave-yards crammed with corpses, and the air made feculent with miasm; not enough, in a word, that a people most generous, child-like, brave, bright, cheerful, in original elements, should by oppressions of centuries be physically dwarfed, morally chilled into despair, and left by the wealthiest nation of Christendom, professedly its guardian, to die like a pauper in a ditch;—all this was not enough!

But now, just when a practicable, business-like, peaceable plan was offered for curing Ireland's woes by converting her tenantry into owners, comes a counter-project for perpetuating that system of *Absenteeism*, which has been her wasting blight. It is proposed to establish ONE GRAND LANDLORD CORPORATION, which shall absorb all bankrupt estates! This corporation is to be located in London! Government, it is said, favors its organization! Large capitalists are ready to invest funds!

Are many words needed to predict the future fate of Ireland, if this plan is consummated? It is the *coup de grace* to a wretch

fainting on the rack! The last chance for redeeming a peasantry ground down by agents, sub-agents, tax-gatherers, government contractors, police, spies, and garrisons, will be swept away, and a new species of Serfs, goaded by want, will wear voluntarily the yoke of a soulless body of Associate, Absentee Barons.

Can any merely human agency avert this deepest degradation? There seems to be but one efficient safeguard,—a hearty union of priests and people, catholic and protestant, in a *confederacy for co-partnership and co-operation*. Who dares to hope for such concerted action? What almost superhuman magnanimity, patience, wisdom, would the fulfilment of such a policy require! Alas! one can but weep, and look to the Omnipotent. The dying out of civilization is a tragedy too terrible for words!

The reason, which justifies the exposure of this irreparable misery of a sister-state, whose death-bed woes should be otherwise held sacred, is that we may take warning.

Fellow-Freemen, let us carve the maxim on our door-posts and lintels, let us teach it to our children:—

"WORKING RESIDENT OWNERS are the organic elements of a REPUBLIC."

OWNERS, not tenants, however kindly patronized by landlords; but proprietors, with the dignity, self-reliance, and desire for permanent, progressive improvement, inseparable from conscious independence;—

RESIDENT, not absentee holders of idle acres or collectors of rents from a toiling tenantry,—anxious more for the lessor's income than the lessee's welfare; but dwellers on the domain which their hands have fenced and fertilized, beneath the roof where their parents breathed their parting blessing and the cradles of their children were rocked:—

WORKING, not overseers of hired workmen, plucking fruit from orchards never planted, grafted, trimmed by their hands, and eating corn and wheat which no sweat of theirs has fattened; but strong in healthful frames, matured by lives of labor, and proud with paternal interest in the products of their toil and skill.

Let these simple, common-sense, convictions take possession of the peoples conscience and judgment; let State and National legislation be molded upon them; let the foreign system of Absenteeism die out and be eradicated; let Land-Speculation be ranked on the scale of oppression next after Slaveholding; let Public Lands be distributed as rapidly and economically as possible to Actual Settlers; let Limits be set to Land Ownership; let Taxes on the soil be proportioned by a sliding scale to Labor; let Homesteads be inviolate; &c., thus, and thus *only* will this Nation of Confederate Commonwealths be ensured against the curse of Industrial Feudalism. W. H. C.

If thou find aught in life preferable to truth, justice, temperance, fortitude, in a word, submission to the dictates of reason and providence, turn to it with all thy heart, and make the most of it. But if nothing prove superior to a soul in which the passions and appetites are subdued, and the value of appearances sifted, in which as Socrates would urge, there is entire submission to providence and perfect devotion to humanity, if all things appear vile and despicable in comparison, yield place to nothing else; for if thou dost once give way, thou wilt never be able to regain what is thy due again. What in truth, is fit to usurp the place of thy rational welfare: wealth, power, popular applause, or animal enjoyment, if suffered, will quickly gain the mastery and hurry thee away. Freely and unhesitatingly then, select what is best, and cling resolutely to it, for what is best is most profitable. If it seem so to thy reason, hold it fast; but if only to thy appetite, cast it away. Keep thy judgment cool, therefore, that thou mayest draw just conclusions unbiased by appearances.

Translated for The Spirit of the Age.  
**MAN AND HIS MOTIVES.**

BY JULIEN LE ROUSSEAU.

I.

*Of Man.*

Is man merely the most perfect of all animals? No; his social nature, his reason, his intelligence and his various passions prove irrefutably, that his destiny is quite different from that which nature has appointed for the brutes.

Man, in his essence, is an harmonic system of intellectual, affective and instinctual forces. This collection of forces applies itself to a certain fraction of matter, molds it, disposes of it in such a manner as to form for itself a corresponding material organism. The phenomenon of generation seems to us to be only the occasion for the union of the soul with the body. The different phases through which the child passes, from his conception until the age when he becomes a reasonable being, show sufficiently the successive efforts of the powers which constitute his essence, and which develop the form at their pleasure.

We define them in the human being as a Unity of harmonic forces, manifested by a corresponding Organism.

II.

*General Analysis of Man.*

The activity of man concentrates itself in different degrees, in three spheres,—that of the instinct or sensual appetites,—that of the affections or moral sentiments,—and that of the intellect or apprehension and knowledge. The diverse forces constituting these three spheres are the passions and faculties, as we will demonstrate.

The human faculties require man to labor in scientific, artistic or industrial order, and make him thus a social being, that is to say, they demand the increase of all his enjoyments, by sharing with his fellow-beings the knowledge which he has acquired, and the talents which he may possess.

The imperious need for man to enjoy the exercise of all his faculties, and to perfect more and more the objects of his enjoyments, indicate the general destiny of humanity, which can only be accomplished by establishing on the globe order, beauty, abundance and happiness.

III.

*Destiny of Man.*

If the destiny of the human species is what we have asserted, the particular destiny of the individual called to concur in the establishment of general order, is necessarily to play, in the great concert, the part which is best adapted to his nature, and to the peculiar aptitudes with which he has specially been endowed. From the philosophical point of view then, we see that the rights of each of us are inscribed in an indestructible manner on our being. We come into the world charged with a task to fulfil, and provided with the proper faculties for the accomplishment of our particular mission. As nothing in the universe is left to chance, the parts are of course distributed in such a manner, that each function may be discharged, and God has certainly desired that each of us should be satisfied with his employment. All the incapacity which strikes us, the disgust which manifests itself at every moment, the indifference, the idleness, etc., are only evident proofs of the improvidence and subversion of our societies. It is a rare exception, nowadays, when a man finds himself in his vocation; and certainly none are limited to one alone. Behold then the sufferings of nearly the whole human race.

The particular destiny of the individual is indissolubly united with that of the species, as no one of us can arrive at complete happiness, until there is Association and Solidarity among all. Such a state of society by putting each one into his place, ensures to him the greatest possible honor, the most perfect rec-

ompense, and entire well-being, since there cannot be association and solidarity among a mass of individuals, without a division proportional to their work and the reign of justice.

The whole destiny of man on the earth is to bring him into more and more intimate communion with Nature, with Humanity and with God. To cultivate and embellish the earth by his labor—to establish ties of friendship and honor with his fellows—to raise himself by study and obedience to his instincts in a well ordered society, to an understanding of the will of God throughout creation—this is the triple act towards which man incessantly gravitates, even in those epochs when he has least consciousness of it.

If these principles be true, man ought not to mutilate himself, as he has been taught heretofore and is still taught to do in order to conform himself in some sort to the prescriptions of a morality more or less narrow, which reasons and acts in view of a simplistic and deformed type; but he should listen religiously to the interior voices which nature has placed within him; he should far from stifling, develop and equilibrate all his primitive attractions, breaking none of the chords which make his soul so rich and harmonious an instrument.

Let us however declare, before going farther, in order that our thought may not be misunderstood by the partisans of a transient morality—that all our faculties and passions point forward to and predict a society more wisely organized and more perfect than ours, and that it is indispensable, until that state shall arrive, that we absorb and control those of our attractions which cannot now have their legitimate action without bringing injury to ourselves or others.

But because the various moral systems, which regulate as well as may be, the movement of the human soul in our discordant societies, have actually a high utility, and are if you will even indispensable, it does not follow that they are to be everlasting, and that it will be necessary for man always to exercise over himself a severe and often an impracticable restraint. To say that God has created without wisdom the king of the earth, or what is equivalent to it, that He has willed that his social organization should never be in harmony with his nature, is an assertion at once blasphemous and absurd.

Those Christians, behind the age, who believe that the Sacred Traditions have been completely comprehended, and that human intelligence can make no farther progress in the field of interpretation, pretend it is true, that the perpetual discord between our passions and duty, between our nature and the necessary order in society has its cause and finds its explanation in man's fall. This opinion is at least a kind of justification of the works of God, which were made *originally* for harmony; but these falsely religious minds, do not perceive that whilst thus doing homage to the Wisdom of God they at the same time impeach his Love, by making him implacable in inflicting chastisement without limit.

Moreover, if it is rational to believe that our race is not truly accursed for ever on the earth, it can be shown also that the hope of a return to primitive harmony finds its justification in the Sacred writings. Moses and the Prophets did not cease to present to the Hebrews the felicity which awaited them in the promised land; Jesus Christ announced the kingdom of God upon earth, and explicitly asserted that men would be happy here below when they established the reign of justice. Nothing could be easier than to collect a multitude of texts to support our faith in the possibility of happy societies, of a social world as perfect as comports with our place in nature, the riches of creation and the views of Providence.

In considering the human soul as composed of powers essentially good and useful, the perversions and deviations excepted which must occur in abnormal societies, in looking upon these forces as absolutely good, we must conclude that the natural destiny of the being whom they constitute must be to fulfil its

functions with a view to their satisfaction; and as God has attached enjoyment to the free exercise of every faculty, it follows, that the destiny of man is to find happiness in the well regulated employment of his activity.

And now—since the forces which constitute us what we are, are distributed harmonically by God, as we shall show hereafter,—it follows that the rule of our activity is within ourselves, and that man can read, by looking within, not only his particular destiny, but still more, can discern the right principles for the true Organization of society, and consequently for the entire Unity of the human family.

## EUROPEAN AFFAIRS

TO THE WEEK ENDING AUG. 13,

Latest Date, Aug. 4.

IN ENGLAND, the only important event is the prorogation of Parliament, which took place on the 1st. instant. The usual Queen's speech was read from the Woolsack, and the Royal Lady started at once on her Irish tour.

The vote to adjourn the Legislative Assembly in FRANCE from the 13th of August to the 29th of September, passed by a majority of only 47. The bill restricting the liberty of the press has been carried by a vote of 387 to 146. Meantime, the President, Louis Napoleon, is making a tour in the provinces, more no doubt with a view to political action, than to recreation. His progress is marked with the most subtle Jesuitism on his part, but without any apparent enthusiasm on the side of the people.

The Pope still declines to return to Rome, on the conditions that have been proposed. Gen. Oudinot has visited him at Gaeta, for the purpose of gaining the consent of His Holiness, but without success. The Pope has issued a proclamation, declaring that a commission will be appointed to regulate the government of the state. This commission is expected to consist of Cardinals d'Angelis, Marini, and Vannicelli; Monsignors Martel, Andrea, and Roberti; and Princes Rospigliosi, Barberini, and Orsini. An amnesty is also talked of, from which, however, are expected to be excluded the members of the triumvirate, the deputies, commissioners, chief of sections, clergymen, and the amnestied of 1846. The Pontifical authority has been re-established at Albano, and a solemn *Te Deum* sung in the cathedral, at which the French garrison, and the civil, municipal, and religious authorities assisted.

The Address of the Pope to the inhabitants of the Roman territories is as follows:

*"Pius IX. to his Beloved Subjects:* God hath raised his arm, and hath commanded the tempestuous ocean of anarchy and impiety to stop. He hath guided the Catholic armies to support the rights of humanity, which had been trampled upon—of faith, which had been attacked, and of the Holy See and our Sovereignty. O Eternal Glory, which even in the midst of thy wrath does not forget thy mercy! Beloved subjects, if amid the whirlwind of these horrible events our heart has been saturated with bitterness, on reflecting upon so many evils which the church, religion, and you have suffered, it has lost none of that affection with which it has ever loved you, and loves you still. We hasten by our vows the day which will lead us again among you; and when the day shall have come, we shall return with the fervent desire of bearing consolation unto you, and with the determination to devote all our energy to your real advantage, by applying difficult remedies to great evils, and consoling those excellent subjects who, while they await institutions in accordance with their wants, wish, as we also wish, to see the freedom and independence of the Pontifical Sovereign, so necessary to the tranquillity of the Catholic world, guaranteed. Meanwhile, in order to reorganize public affairs, we

shall shortly name a Commission, which, invested with full powers, and seconded by a Ministry, will direct the Government of the State. We implore to-day, with increased fervor, the blessing of the Lord, which we have ever implored, even at a distance from you; we implore that it may be abundantly shed upon you; it is a great consolation for our soul to hope that all those who have made themselves unfit to gather its fruits by their errors, may render themselves worthy of it by a sincere and constant return to righteousness."

In a different strain is the admirable proclamation of Mazzini.

"In the name of God and the People, oh Romans! Brute force has subdued our city, but in no respect has changed or diminished our rights. The Roman Republic will live eternally in the hearts of the free men who have proclaimed it, in the spontaneous adhesion of all the elements of the State, in the faith of nations who have looked with admiration on our protracted defense, and in the blood of martyrs who have died for it beneath our walls. Permit the invaders to violate their solemn promises. God will not betray his own. Submit with firmness and constancy to the trial which He has sent upon you for a short time, and do not doubt the future. Violence has but a short duration, and triumph is certain to the nation which hopes, and combats, and suffers for the holy cause of justice and liberty. You have given brilliant proofs of your military courage; now show your civil courage. By all that you hold sacred, fellow-citizens, keep yourselves free from all cowardly fear, from all base selfishness. Let the whole world ever see the distance between you and your invaders. Rome may be their camp, but let it not be their city. Look upon every one as a traitor, who, in violation of his conscience, passes from your city to the camp of the enemy. The European powers can never consent to Rome becoming the conquest of the French, or any other nation.

"Maintain, then, this occupation in its character of conquest; isolate the enemy, and Europe will not hesitate to raise its powerful voice in your favor. No one can prevent the pacific expression of your wishes; organize then, publicly, their manifestation. Let your municipalities repeat with calmness and firmness, that they adhere from choice to the Republican form, and to the abolition of the temporal Government of the Pope, and that they regard all governments as illegal which have not been freely approved by the people. From every quarter, from every city, let lists, covered with countless names attest the same belief, and appeal to the same right. In the streets, in the theaters, in all public places, let this cry be unceasingly heard, 'No more Government of Priests.' 'Long live free suffrage.' All who have taken the oath to the Republic ought to leave their functions wherever the pontifical standards are raised.

"A whole people cannot be imprisoned. Men cannot be forced to their own degradation. You will degrade yourselves, Oh Romans, if after having announced to Europe that you wish to be free, after having fought for liberty, and lost thousands of your brothers, you yield yourselves to slavery, and compromise, so to say, with defeat.

"Romans, your fathers were great, not so much because they knew not how to conquer as because they never despaired in public calamities. In the name of God and the people, be great like your fathers. Now, as then, you have to guard a world—the Italian world.

"Your Assembly is not dissolved. Your Triumvirs, although their public action has been suspended by brutal force, wait only for the suitable moment to exercise it anew."

Avezana has arrived at New York. Charles Albert, the ex-King of Sardinia died on the 28th of July.

The intelligence from HUNGARY is of the most gratifying character. The Russians and Austrians have met with a signal defeat and there is now room for hope that they will be entirely expelled from the invaded territory.

The enthusiasm of the Magyars increases daily. The ecole-

eloquent cause to be carried before them a colossal red sword, a red cross, and a large flag, with this inscription, "Death to the Russians and Austrians!" on it, in black letters. These processions greatly excite the people. The Seat of the Magyar Government is at Szekesard and Beja, in a steamboat, which ascends or descends the river as circumstances may require, and which is provided with cannon for its defense. Kossuth has said that on his fete day, he will disembark at Pesth. He formerly made such a promise, and he kept his word.

The following eloquent address to the nations of Europe forms part of a proclamation recently issued by M. Kossuth.

"The armies of the Hurgarian nation have already fought out their quarrel with Austria. The liberated country need only to be made to flourish. But the House of Hapsburg Lorraine had once more petitioned the Russian despot for aid, and he broke into Hungary at the head of 120,000 Russian troops; through Cronstadt, Lemberg, and Vienna, he broke into our country—the country of the martyrs of liberty.

"We do not throw down our arms. We will fight the armies of the allied tyrants of Europe. God is just; his power is almighty; he hallows the battle-field for the weak, and the strength of the mighty and the wicked is broken.

"But we would speak a loud and solemn warning to the constitutional Governments and the nations of Europe.

"Ye Governments! ye are the official guardians of the liberty and the legitimate interests not only of your own countries, but of all Europe. A tremendous responsibility rests upon you. The punishment of every crime which you allow to be committed against liberty and the rights of man will come home to you and the lands ye govern.

"Wake up, oh ye people! at the approach of this enormous danger. The tyrants' armies are banded together to tread under foot and to silence every free word. They have begun in Germany, in Italy and in this, our land of Hungary!

"Thou haughty English nation! Hast thou forgotten that thou hast decreed the principle of non intervention, that thou now sufferest an intervention directed against constitutional liberty? Not only dost thou not defend the holy cause of constitutional liberty, but thou lendest aid to the banner of tyranny by suffering this coalition of tyrants. The proud pennons of the British mast is threatened with disgrace. God will withdraw the blessing he has lent it, if it prove untrue to the cause to which it owes its fame.

"Awake, oh people of Europe! On Hungarian ground the battle for the freedom of Europe is fighting. With this country the free world will lose a powerful member. In this nation a true and heroic champion will perish. For we shall fight until we spill the last drop of our blood, that our country may either become a chosen sanctuary of freedom, consecrated with our blood, or shall form a damning monument to all eternity in token of the manner in which tyrants can league to destroy free people and free nations, and of the shameful manner in which free countries abandon one another."

The progress of Kossuth awakens the most intense enthusiasm. Wherever he lands from the armed Steamer, the people throng him on every side. The red sword, and red cross at the head of the procession, the clergy come followed by the people, who surround Kossuth. Then there is profound silence, and in a rapid and striking improvisation the apostle of Independence preaches the holy war, exalts the memory of the dead, blesses, in the name of the fatherland, the mothers who have borne such sons, and promises victory because the Lord and his sword are with us.

Then the priests raise their voices in pious hymns, every head is bowed, they pray for the fatherland, and amid benedictions and good wishes, Kossuth returns to his floating habitation, which at once moves with full steam toward new shores, where he electrifies other masses.

The following is the close of one of these heroic, patriotic addresses.

"He whom we combat, the Emperor of Austria, is at once young and old.

"Young in age, old at heart. He is the worthy son of his mother, that envenomed scourge of the liberty of nations.

"By providential foresight Sophia caused him to be taught our language, our Magyar language.

"He understands it, he speaks it! O, my brothers, such was the will of God, in order that he might understand our songs of triumph and of war, our hurrahs when we rush to the combat, our maledictions and our prayers to God who hears them and fulfills them.

We take from the *European American* the following translation of the LITANIES OF THE HUNGARIAN AND POLISH WARRIORS.

"God and Father, who hast brought thy people from the slavery of Egypt, and hast led them into a christian land. Restore us to our country.

"Son and Savior, who having been crucified art risen, now reign in glory. Regenerate our country.

"Mother of God, whom our fathers proclaimed Queen of Hungary and Poland,—Save these our fatherlands.

"Stanislas, protector of Poland, St. Stephen, first King of Hungary,—Pray for us.

"Casimir, protector of Lithuania,—Pray for us.

"Protective saints of our infant and struggling nation,—Pray for us.

"From the slavery of Muscovy, Austria and Prussia,—Deliver us, Oh, Lord!

"By the martyrdom of thirty thousand slain at the battles of Bar and Pesth, who died for their faith and liberty,—Deliver us, oh Lord.

"By the Martyrdom of twenty thousand of the inhabitants of Praga, slain for their faith and their liberty,—Deliver us, oh Lord.

"By the martyrdom of the youthful sons of Lithuania, slain by the Knout in the mines, and in exile.—Deliver us, oh Lord.

"By the martyrdom of the people of Oszmiano, strangled in their homes, and in the churches of their oppressors,—Deliver us, oh Lord.

"By the martyrdom of soldiers, massacred at Fischan, by the Prussians,—Deliver us, oh Lord.

"By the martyrdom of soldiers, immolated by the Knout at Cronstadt, by the Muscovites,—Deliver us, oh Lord.

"By the blood of all patriots slain for their faith and their liberty,—Deliver us, oh Lord.

"By the wounds, the tears and sufferings of all the slain and exiles of Hungary,—Deliver us, oh Lord.

Give us a universal war for the liberty of thy people.—We beseech thee, oh Lord.

"Grant us our arms and the emblems of our nation,—We beseech thee, oh Lord.

"Grant us a happy death upon the field of battle,—We beseech thee, oh Lord.

"Grant us a peaceful tomb, for the repose of our remains,—We beseech thee, oh Lord.

"Grant us the independence, the integrity, and the liberty of our country,—We beseech thee, in the name of the Father, and the Son, and the Holy Ghost.

Amen.

A people with such brave, noble religious hearts will not be subdued. Their trust in the Lord will vanquish every arm of flesh. Tyranny may trample them in the dust for a season, but their freedom is pledged by all the attributes of the Almighty.

Since our faculties are the gift of God, and since he makes everything subordinate to his purposes, why should not we also, improve the hindrances to which we are subjected, and turn them to account?



## News of the Week.

## CALIFORNIA.

THE FORESTS OF CHAGRES.—There is nothing in the world comparable to these forests. No description that I have ever read conveys an idea of the splendid overplus of vegetable life within the tropics. The river, broad, and with a swift current of the sweetest water I ever drank, winds between walls of foliage that rise from its very surface. All the gorgeous growths of an eternal Summer, are so mingled in one impenetrable mass that the eye is bewildered. From the rank jungle of canes and gigantic lilies, and the thickets of strange shrubs that line the water, rise the trunks of the mango, the ceiba, the cocoa, the sycamore, and the superb palm. Plantains take root in the banks, hiding the soil with their leaves, shaken and split into immense plumes by the wind and rain. The zapote, with a fruit the size of a man's head, the gourd tree, and other vegetable wonders, attracts the eye on all sides. Blossoms of crimson, purple and yellow, of a form and magnitude unknown in the North, are mingled with the leaves, and flocks of paroquets and brilliant butterflies circle through the air like blossoms blown away. Sometimes a spike of scarlet flowers is thrust forth like the tongue of a serpent, from the heart of some convolution of unfolding leaves, and sometimes the creepers and parasites drop trails and streamers of fragrance from boughs that shoot half-way across the river. Every turn of the stream only disclosed another and more magnificent vista of leaf, bough and blossom. All outline of the landscape is lost under this deluge of vegetation. No trace of soil is to be seen; lowland and highland are the same; a mountain is but a higher swell of the mass of verdure. As on the ocean, you have a sense rather than a perception of beauty. The sharp, clear lines of our scenery at home are here wanting. Wha—shape the land would be if cleared, you cannot tell. You gaze upon the scene before you with a never-sated delight, till your brain aches with the sensation, and you close your eyes, overwhelmed with the thought that all these wonders have been from the beginning—that year after year takes away no leaf or blossom that is not replaced, but the sublime mystery of growth and decay is renewed forever.—[Boyard Taylor's Tribune Cor.]

SAN FRANCISCO is a God-forsaken place, nearly given over to gamblers, professional idlers and tiplers. They seem "a band of outcasts, met in brotherhood of woe." Daily arrivals of fancy and sporting men, pugilists, genteel loafers and abandoned women from the States, are rapidly swelling their ranks. The buildings in the town are mostly thrown together, but new frame buildings are rapidly rising, and as lumber arrives, the new edifices will soon Americanize the town.

THE STATE OF SOCIETY.—Contracts are nothing in this land of liberty and gold. Companies bound together by most solemn ties at home, have hitherto dissolved almost instantly on landing. Men of irreproachable character at home and elsewhere, have often here violated their faith, and given themselves up to the guidance of personal interest. Mining companies have thus far proved a failure. A man who gets his six ounces a day is loth to share with an unsuccessful partner who gets only his ounce or half-ounce. Things are as they are—not as they should be—in this and in almost every other important respect. We see, here, if any where in the world, the rank growth of "the root of evil," and the abundant and bitter fruit whose poison worketh death in so many souls.

HOUSE KEEPING.—Mrs. H. arrived here from the Islands on the 4th inst. \* \* \* As I anticipated, the native servant whom she brought with her, under a written contract to remain, has gone to the mines. At Honolulu I paid him \$10 per month, he finding himself. Here I paid him \$50 per month and found him everything. So we have no servant, and our experience is not peculiar in this particular. Our native man did our

cooking and washing, and found our wood on the neighboring hills. This was a great saving, but now I must pay \$100 per month for wood and washing alone. If we eat or drink or wear anything, we must live beyond our income, for rent, wood and washing are equal to my whole salary—say \$200 or more per month.

THE EUROPEAN AMERICAN.—The first number of this new Weekly, under the editorial charge of Sig. Secchi di Casali, has made its appearance, and in no respect falls short of the promise of its announcement. It consists almost entirely of original articles, evidently prepared with great care and no ordinary ability.—Among them we find "The Mysteries of Rome in the Nineteenth Century," "Documents on Hungary," by Count Samuel Wass; "A Word to Bishop Hughes," "The Italian Heroines," "Labor Song," by J. Savage; "Mazzini and Kossuth," "Life of General Avezana," &c. The journal will possess peculiar interest to the numerous foreign population residing in this City, who wish to get well posted up on the political affairs of the Old World, and will moreover be welcome to all who watch the struggles of liberty in European countries. The Editor of the "European American" has our best wishes for his success, and we doubt not his able and interesting paper will command it.—[Tribune.]

HON. DANIEL WEBSTER, accompanied by his family, is now on a visit to Edgartown, Martha's Vineyard, a guest of Dr. Daniel Fisher, enjoying himself fishing for bass, blue-fish, and shark. Of the latter, he had caught one weighing 400 pounds. He is expected to visit Nantucket before returning to Marshfield. A correspondent of the New-York Herald, writing from Edgartown, relates the following laughable scene, which occurred on Mr. Webster's arrival there:

"When the stage which contained Mr. W. and his ladies and servants, drove up to the hotel in this place, the driver immediately entered, and informed the landlord that Daniel Webster, accompanied by his ladies and servants, wished for entertainment. The landlord stepped to the door, and was utterly confounded at beholding the dark countenance of Mr. W., whose sunburnt visage was even darker than those of his servants. Mr. Webster, noticing his dilemma, said, 'Step round here, sir,' (to his side of the coach.) The landlord reluctantly complied, when Mr. Webster informed him that he was Daniel Webster, and modestly asked if he could be entertained. The landlord who actually took Mr. W. or 'Black Dan,' as he is sometimes called, for a distinguished colored gentleman, promptly told him that his house was nearly full, and that he could not entertain him, but that there were some houses in the suburbs of the town (ten feet shanties) where he, no doubt, could find accommodation for himself and party. At this interesting stage of the proceedings, the landlord retreated into his house, followed by the stage driver, who endeavored to explain, but was told that he was endeavoring to impose upon him, and that he well knew he never entertained colored people. He was finally however, after much explanation, convinced that the Hon. Daniel Webster was anxious to become his guest, and with all the apologies he could invent, proceeded to inform that worthy personage that he had room and to spare in his house, and should be most happy to entertain him to his best ability, colored servants and all."

A NEW-YORK letter in the Philadelphia Inquirer says among the deaths by cholera recently reported by the sanitary committee, is that of a man who positively drank seventy-two bottles of brandy in thirty days, and is known to have frequently taken twelve mint juleps before dinner. Extraordinary as this is, there can be no doubt of its truth. It is among such people that the cholera commits the greatest ravages.



## Town and Country Items.

**A GOOD EXAMPLE.**—One of the generals in our army, resident in this city, says the Washington correspondent of the Baltimore Sun, and in affluent circumstances, has been wise enough to learn his well educated son a trade, and to day the sprightly youth, with all the true dignity of one of nature's noblemen, is wielding the axe and jack-plane. This is a noble novelty, which merits commendation. "Give a boy a trade and you give him an estate." If the clerks who have been recently removed from office were in possession of a knowledge of the mechanical arts, much less regret at their change of position would be experienced by all parties.—N. Y. Mirror.

**PRINTERS IN PHILADELPHIA.**—It appears from a statement made to the Philadelphia Typographical Society, that in that city the whole number of printing offices is 99, employing 446 compositors, 113 pressmen, 69 apprentices, and 100 minors who set type, making a total of 728 persons. As the present, however, is a dull season, and the book offices have not the usual amount of work, the number of journeymen compositors is much less than the average. It is estimated that about 150 of this class are unemployed.

**PROGRESS OF CIVILIZATION.**—Stephen C. Massett, composer of "When the Moon on the Lake is Beaming," advertises in the Alta Californian his second concert at San Francisco. Admission \$2; front seats for ladies.

Morrison & Co., advertise their express and mail line for passengers and baggage from Stockton to Stanislaus Mines, through in 12 hours every other day.

A jeweller invites the attention of citizens and strangers to his stock in trade, and has also secured the services of a card, plate, and fancy engraver.

Benard Villefon, hair dresser from Paris, offers his services to ladies and gentlemen, and keeps wigs and Parisian finery of all sorts for the toilet.

**CIVIL LIBERTY.**—Milton, whose political reflections are as distinguished for their wisdom as his poetry is for its great imaginative power, speaking of true liberty, says: "This is not the liberty which we can hope, that no grievances should ever arise in the commonwealth, that let no man in this world expect; but when complaints are freely heard, deeply considered, and speedily reformed, then is the utmost bound of civil liberty attained that wise men look for."

**A HAPPY TEMPERAMENT.**—Hume, the historian, in his own auto-biography says: "I was ever more disposed to see the favorable than the unfavorable side of things, a turn of mind which is more happy to possess than to be born to an estate of ten thousand a year." The reader may see how easy it is to have a large fortune.

**PRIMA DONNA SENTENCED TO DEATH.**—Madame Schodel, the German prima donna, has been sentenced to death, for having endeavored to poison Kossuth, the Hungarian chief. Madame Schodel visited London in the year 1841, with the German Opera company. In July of that year she sang in Liverpool with that company, to which was attached the celebrated Staudigl.

Of two thousand one hundred and fifty grocers and provision dealers visited in Liverpool during the last year, four hundred and two were convicted for using illegal weights or scales; of six hundred and seventy-three butchers, seventy-eight were convicted; of four hundred and thirty-three bakers thirty-five were convicted; of one hundred and seventeen flour dealers seventeen were convicted; of ninety-five fishmongers and fish-dealers, thirty-two were convicted; and of thirty-nine brewers, ten were convicted.

## NOTICES.

**OUR PROSPECTUS.**—Many friends have desired us to send them a prospectus, with which to obtain new subscribers.

In the present number of our paper, we enclose one, and would request all who feel an interest in the success of our enterprise, to aid us in extending the circulation of "THE SPIRIT OF THE AGE."

UNIVERSITY subscribers, will please remit the amount due to the publishers of the Spirit of the Age.

BACK NUMBERS, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

ALL who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

POST OFFICE STAMPS may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SIX MONTHS.—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

SUBSCRIBERS will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

## CONTENTS OF THIS NUMBER.

Wm. Blake's Poems, . . .	112	Counsels for the Young, . . .	119
Man and Property, . . .	114	Give me your Baby, . . .	119
Piety of all Ages, . . .	116	Editor to his Friends, . . .	120
Singular Prophecies, . . .	116	War of Principles, . . .	120
Wealth of English Aristocracy, . . .	117	The Union, . . .	121
French Women, . . .	117	Working, Resident Owners, . . .	123
Kindness the best Punishment, . . .	118	Man and his Motives, . . .	124
New England Primer, . . .	118	European Affairs, . . .	125
The Famished Wanderer, . . .	119	News of the Week, . . .	127
Canine Reasoning, . . .	119	Town and Country Items, . . .	128
Portrait—The Grave of the Landless, . . .	119		113

## THE SPIRIT OF THE AGE.

PUBLISHED EVERY SATURDAY

BY FOWLERS & WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET,

TERMS,

(Invariably in advance.)

One copy for one year, . . .	\$ 2 00
Ten copies " " . . .	15 00
Twenty " " . . .	25 00

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.  
 PHILADELPHIA, J. P. Fraser, 415 Market St.  
 BALTIMORE, Wm. Taylor & Co., North St.  
 WASHINGTON, John Hitz.  
 CINCINNATI, J. W. Ryland.  
 BUFFALO, T. S. Hawks.  
 ROCHESTER, D. M. Dewey.  
 ALBANY, Peter Cook, Broad Way.  
 PROVIDENCE, P. W. Ferris.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 1, 1849.

NO. 9.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

### THE TOWN CHILD AND COUNTRY CHILD.

BY ALLAN CUNNINGHAM.

CHILD of the Country! free as air  
Art thou, and as the sunshine fair;  
Born, like the lily, where the dew  
Lies odorous when the day is new;  
Fed, 'mid the May flowers, like the bee,  
Nurs'd to sweet music on the knee,  
Lulled in the breast to that glad tune  
Which winds make 'mong the woods of June:  
I sing of thee—'tis sweet to sing  
Of such a fair and glad some thing.

Child of the Town! for thee I sigh;  
A gilded roof's thy golden sky—  
A carpet is thy daisied sod—  
A narrow street thy boundless road—  
Thy rushing deer's the clattering tramp  
Of watchmen—thy best light's a lamp—  
Through smoke, and not through trellised vines,  
And blooming trees, thy sunbeam shines.  
I sing of thee in sadness; where  
Else is wreck wrought in aught so fair?

Child of the Country! thy small feet  
Tread on strawberries red and sweet:  
With thee I wander forth to see  
The flowers which most delight the bee.  
The bush o'er which the throstle sung,  
In April, while she nursed her young,  
The den beneath the sloe thorn where  
She bred her twins the timorous hare:  
The knoll wrought o'er with wild blue bells  
Where brown bees build their balmy cells,  
The greenwood stream, the shady pool,  
Where trout leap when the day is cool;  
The shilfa's nest, that seems to be  
A portion of the sheltering tree;  
And other marvels which my verse  
Can find no language to rehearse.

Child of the Town! for thee, alas!  
Glad Nature spreads nor flowers nor grass;  
Birds build no nests, nor in the sun  
Glad streams come singing as they run;

A Maypole is thy blossom'd tree,  
A Beetle is thy murmuring bee;  
Thy bird is caged, thy dove is where  
The poulterer dwells, beside thy hare;  
Thy fruit is plucked, and by the pound  
Hawked clamorous all the city round,  
No roses, twinborn on the stalk,  
Perfume thee in thy evening walk;  
No voice of birds—but to thee comes  
The mingled din of cars and drums,  
And startling cries such as are rife  
When wine and wassail waken strife.

Child of the Country! on the lawn  
I see thee like the bounding fawn:  
Blithe as the bird which tries its wing  
The first time on the winds of Spring;  
Bright as the sun, when from the cloud  
He comes, as cocks are crowing loud;  
Now running, shouting, 'mid sunbeams,  
Now groping trout in lucid streams,  
Now spinning like a mill-wheel round,  
Now hunting Echo's empty sound,  
Now climbing up some old tall tree,  
For climbing's sake. 'Tis sweet to thee  
To sit where birds can sit alone,  
Or share with thee thy venturous throne.

Child of the Town and bustling street,  
What woes and snares await thy feet!  
Thy paths are paved for five long miles,  
Thy groves and hills are peaks and tiles;  
Thy fragrant air is yon thick smoke  
Which shrouds thee like a mourning cloak;  
And thou art cabined and confined  
At once from sun and dew and wind,  
Or set thy tottering feet but on  
Thy lengthened walks of slippery stone;  
The coachman there careering reels  
With goaded steeds and maddening wheels,  
While flushed with wine and stung at play,  
Men rush from darkness into day:  
The stream's too strong for thy small bark,  
There nought can sail save what is stark.

Fly from the Town, sweet child! for health  
Is happiness, and strength, and wealth.  
There is a lesson in each flower,  
A story in each stream and bower;  
On every herb on which you tread,  
Are written words which, rightly read,  
Will lead you from earth's fragrant sod,  
To hope, and holiness, and God.

# THE SPIRIT OF THE AGE.

## For The Spirit of the Age. MAN AND HIS RIGHTS.

BY J. K. INGALLS.

Man is the rightful lord of this lower world. He is not arbitrarily placed at the head of creation, but by a law of nature, which causes all bodies to gravitate to their true positions, and take rank and order, according to their essential elements. He embodies, in himself, the perfection of all forms and kingdoms; and whatever may be believed in reference to superior agency and influence, it is through his intellectual and moral power, chiefly, that all change of rule, all amelioration of condition, all improvement in the relations of men and things, is to be effected. It is not necessary at present to consider the comparative claims of the different races or castes of men to superiority. It may be that some are, and must be greater than the rest; but this does not prove that one has all the rights and the other none; that one may become property to another. It may be contended that some, we deem of human race, are not men at all. This will invalidate no position we assume, for we are talking of men, not brutes. Neither will it affect materially the practical result; because CAPACITIES, RIGHTS, AND DUTIES, ARE CO-EXTENSIVE. There is no necessity for pleading the right of the beast to be taught reading and writing, he has no capacity, and hence no right and no duty in this respect.

And since this broad ground is taken, it is unnecessary to go into farther detail with regard to what man is, or who are men. No person, in asserting his freedom, will claim the right to exercise powers that he does not possess; how should any right be guaranteed him by society, without exacting the discharge of correspondent duties. And let not this proposition be misconceived. Society is no compact, where rights and duties are compromised and cancelled. The true order is organized of God, is natural, and as a consequence, asks no yielding up of natural rights, as both monarchists and democrats oft contend. When considered collectively, and it is only in this way he can be considered truly, man must be seen to possess rights commensurate with his powers, bound, in duty, only to act in proportion as these are enjoyed. Hence they must never be defined so as to come in collision, or cause one man to suffer oppression from another. The natural rights of men are indicated by their capacities and their needs, they are morally confirmed by requirements. Existence itself presupposes time and space for its enjoyment. But no extension of this right can destroy itself; that is, no right of life in you, can destroy this right of life in me. No right of life in society can destroy the right of life in the individual. The only ground for justification, in the deprivation of human life, is the extreme necessity for self-preservation from some one violating this right. The moral duty, even in this case is not dismissed; but, on the lowest ground of natural justice, there is no conflict or compromise required of this primary right of man, from which all others flow. If this is kept in mind it will save from much confusion, when we come to consider more complicated rights, rendered obscure and contradictory by the present antagonistic system. For upon this common ground all will agree; and no scientific person, with judgment unbiased, would receive a system that involved a conflict of interest, rights, or duties.

From the right of life flows naturally the right of action, involving the right of possession to that which must be acted on. The distinction now made may be deemed unimportant; but let it be employed, if for nothing but convenience. These possessions shall be termed *natural*, in contradistinction from those which are *acquired*. It will be seen that they have a prior existence, since all possessions we have acquired, must have proceeded from the exercise of our natural rights and powers upon possessions previously accorded to our control. The right

under consideration indicates a right of possession in our person, in so much of the earth's surface, the air, the sunshine and the water, as are necessary to the sustenance and development of our beings. To make natural right to signify less than this, is to throw open all again to chance and conjecture. To talk of general rights, and yet in our manifesto, refuse to descend and particularize these, and indeed many more, is but to attempt a repetition of those tyrannies, which, in the name of order, have perpetrated every injustice, and, with great pretensions of regard for freedom, have sanctioned slavery, monopoly, and the worst species of gambling. This right of possession in the passive agent, without which the right of action is nugatory, is first in order, and cannot, of course, justly be made to yield to those more collateral. However circumstances may affect the expediency of asserting these rights, they are inherent in man, inalienable and indefeasible. As there is no conflict in the great right of life, when understood in a catholic sense, so there is none in this right of possession, when duly defined. There has been created a great abundance of soil, of wood, stone, metals, minerals, and all materials suited to man's needs and the employment of his energies; enough, thrice told, for all the race, were their highest wants satisfied, and their powers carried to the highest degree of activity. This right, like the other is self-limiting; it can bestow no power on one to possess, while it takes from another a corresponding power. It must then be set down as an inflexible law: that right of possession in the passive agent, which we term a natural possession, is second only to the right of life, and can neither sanction the deprivation, of a single human being, of place and means to live and labor, nor in any case be made secondary, to the right over acquired possessions. The principle in our civil systems, which subjects the natural to the acquired right, is an inversion of the order of nature and of God, and has wrought out such results as we see. Another scheme for upholding the inverted pyramid is scarcely worth the trying.

The action, in accordance with these principles, results in products. The right of the man to these can surely not be questioned. And yet many of the confused notions entertained on the subject of remuneration to capital, arise here. It is regarded as an open question among Associationists, whether the passive agent is entitled to compensation, and upon the decision of this, is supposed to rest the other question, whether capital shall be paid a premium. They are regarded, indeed one and the same thing. The one, however, has no more connexion with the other, than it has with how many wives a man may have, nor so much. For the appropriation of a part to the passive agent, would be giving back to the soil, and to the elements, what we have drawn from them in some form or other. This is evidently a law of nature which is seen everywhere to indicate itself, when the products of labor are exchanged for gold, to pay rent and interest; the passive agent being denied its due, fails to yield, as readily, its reproductive qualities responsive to the labor of man. To set up a man as representative of the passive agent, is to confound all classification. An absentee landlord of Ireland, is allowed by this ignorance or violation of the first elements of right, to represent the passive agent, upon which some hundreds and thousands of the active agents are employed. A few roots and herbs go to the active agent, and all the grain and more valuable productions go to the passive agent, i. e. the landlord! An irresponsible parasite of the active species here receives all that is claimed as belonging to the passive elements. What a ridiculous aspect does this assumption and action present, toward the principle of nature, on which it professes to be based! But the subject is too serious for ridicule. What horrible results have attended the working of this falsehood? Both the active and passive agents have been reduced to poverty, by its operation, to maintain an excrescence unnecessary to either. The fruitful properties of the soil, the

vital energies of the man, have been exhausted by this unnatural scheme; and barrenness of the one, and destitution of the other, must follow every attempt at such violation of the prime laws of nature. It needs not, that the right of society to regulate the award between the active and the passive agents, be denied. We must protest, however, once for all, against any right of society, to allow these agents to represent each other, so as to make property of man, or enable one man, in the name of property, to share the products of another man's labor. The first right established, and there would arise none of this confusion; for even if it was proposed to reward the owner of the passive agent, it would amount to nothing as it would be the producer himself; since the thing requisite to be acted on, is, by natural rights, the possession of the actor. Were the rights of man properly understood and guarded, nature would vindicate her own, and secure the proper award to the earth and its spontaneous productions.

Thus far then we have come, and arrived at Fourier's conception of the right of property, which is simply this, that to each one belongs of right, whatever is the fruit of his activity. This is styled *property*, by which is signified *acquired* possessions. And if the reader please, the terms *property* and *possessions*, will be employed hereafter, to distinguish between acquisitions, and what belongs to us by natural rights. This right of property then, is second to that of possessions, as that is to the right of life. It is more conditional; because, if necessity demand, it must be waived to secure the enjoyment of either of the others. As we do not believe in the conflict of rights, however, we will only designate its proper place in the natural order. In another number we shall farther define property, and determine the nature and order of its rights. It is only referred to now, for the purpose of clearly exhibiting what is appropriate to man. Although of a lower order, this is one of the rights of man, and depends not on having a place in our "bill of rights," or in Fourier's or Proudhon's system of socialism. The mark of the man is stamped on that which his activity has created; though the law says it belongs to another, though the communist says it belongs to society, this fact, neither can change. If he is compelled, or moved from choice, to yield it to the master, the miser, or the general fund, or bestow it on a suffering brother, it makes no difference, and the credit, honor, or gratitude accruing from it justly are his due. The very law of society which forces it from him, the very demand of the community, would be a tacit admission of this right, which they seek to destroy. Unquestionably the time will come, when a perfect regard of human rights and the holy dictates of brotherhood, will leave no cause for distinctive individual property, as now held; but this will result from the operation of just and equitable sentiments, pervading the whole body, which will enable every one to be estimated at his just importance, without attending to long columns of figures, or length of purse. General plenty of all needed things, and an industry, rendered attractive to all, will also banish in a measure, that selfish avarice and disposition to shrink from equitable toil, which is at once cause and effect of our social inequalities. But it will be, because the essential principles of justice are observed, and no one is disposed to appropriate that to himself which another has produced, that indifference of the individual will be induced to a constant personal care and control of his productions. Whenever society or individuals attempt to make that appropriation of them, which belongs to him alone, his assertion of the prerogative must follow.

Freedom of exchange for the products of his labor is another right of man, considered in reference to his fraternal relations and rests upon this ground. If he has not an equal, in the measure of natural justice, he can not claim the right of free trade. But between those equals, no power under heaven, may justly prevent fraternal exchanges. The whole system of rev-

enue, derived from exchange of products, for whatever pretence; all prohibition of trade between man and man; and all legal impediments to an equitable system of commerce, of whatever nature, are clear and undisguised infringements of human rights, plain violations of every dictate of fraternal sentiment. This is not the highest of man's rights, to be sure. It is secondary, even to the right of property; but still it is a right, and need be brought into conflict, with no other, in a well regulated society. With regard to the expediency of asserting this right under existing institutions, nothing requires to be said. We are not discussing political policy, which is the lowest form of subserviency of the man to the thing; but natural right in a society organized on scientific and christian principles; with the first we have nothing to do; with the last everything.

What is necessary to our subject, then, is the acknowledgment of this trinity of Rights—of possessions, of property, and of exchange. Any scheme of organization which shall bring them into antagonism is unworthy of man's attention. It is not necessary to mystify our meaning to the common mind, by the employment of empty technicalities. What is right can be easily comprehended, where the interested feelings, engendered by existing injustice, are brought into subjection to the voice of conscience. Were the disposition, to abide by the decision of inflexible justice, generally felt, there would be little difficulty in convincing men that nature's order is far better than all the experiments of the empiric.

We are called to contemplate an entire subversion of all the elements of human rights, in present civil and social institutions; made subservient as they all are to a thing which, to man bears the relation of creature to the creator, effect to the cause. This thing is property, capital, a monopoly of the products of labor, wrested from the producer by force or craft, a monopoly of the common bounties of nature, in other words, the passive agent, and even of the active agent, man himself. We need no scheme of half-way compromise, between these wrongs and indubitable right. Any system that does not boldly propose for its aim the entire abolition of the one, and the establishment of the other on indistructible foundations, is unworthy a moment's thought, from an intelligent workman, or a lover of his race. Because the time, the wisdom, the men, the means, are here to form an organization, which shall not only exclude these evils in its own form, but gradually and surely, effect their peaceful overturn in all human society. When the subject of property, its rights, and the relation it sustains naturally to man, have been discussed, there may be an outline given of a transitory association, the aim of which shall be to unite the efforts of all friends of the race, who look with hope to the future, all friends of industrial reform, all oppressed producers, who feel the injustice of their position, into a general system of co-operation, to be carried out in practical association as that as wisdom shall direct.

**HORSE-HAIR WORMS.**—In the stagnant pools near the river Nairn there are great numbers of that singular worm called by the country people the hair worm, from its exact resemblance to a horsehair. In these pools there are thousands of them twisting and turning about like living hairs. The most singular thing regarding them, is, that if they are put for weeks in a drawer or elsewhere, till they become as dry and brittle as it is possible for anything to be, and to all appearance perfectly dead and shrivelled up, yet, on being put into water, they gradually come to life again and are as pliable and active as ever. The country people are firmly of opinion that they are nothing but actual horsehairs turned into living things by being immersed for a long time in water of a certain quality. All water does not produce them alike. To the naked eye both extremities are quite the same in appearance.—[St. John's Tour in Sutherland.]

From Chambers's Edinburgh Journal.

## THE MYSTERIES OF FRANCE.

FRANCE is a mystery to everybody: no one can tell what to make of its odd ways, or what it will by and by come to. Its people are a puzzle to the world—a terror to their neighbors. All Europe waits to see what they will do next. I have been in France some half-dozen times, and have just returned from it after a more than usually lengthened residence, during which, with nothing else to do, I mingled with native society of different grades. On this, as on former occasions, I experienced not a little perplexity. You see a fine country, rich in natural resources; beautiful towns and cities; art realizing its highest aspirations; boundless ingenuity and taste; and, generally speaking, an active, obliging, and industrious people. It is quite a mistake to suppose that the French are given to idleness. Among the classes enjoying a competence there is an excess of leisurely recreation.—But take the mass of the people. The rural population are everlastingly toiling in their fields, and making the most of their small possessions; and the consequence is, that the lands are for the most part kept as clear of weeds and as tidy as a garden. And so also in the towns: you see much constant and humble application, particularly among the women. We talk of the privations of shopmen and shopwomen. Go to Paris! Opposite my lodgings in the Boulevards des Italiens were several shops, in which, from eight in the morning till ten at night, a number of men and girls ministered daily without intermission—no Sabbath for these poor creatures! Every Sunday morning off came the shutters as usual, and business went on as usual, as if such a thing as the Day of Rest had never been heard of. This is France: incessant toil; occasionally a fete, when souls in bondage are let loose; but no repose—no time for thought—probably no thought, if it were time for it.

An Englishman of ordinary ideas sees that the French have lost two things—religion and loyalty; the sense of God's presence in the world, and the sentiment of veneration for human authority. It may be, doubtless is, a passing phase of a great people, to be succeeded in time by a better. But yet the English must admit that the alleged vacuum in the national feelings does not wholly account for the mystery, for the French, while wanting what Britons think so essential, exhibit some social and moral features in which we do not approach them. Accustomed to the spectacle of refined usages and objects of taste, they possess a remarkable love for what is neat and tasteful. At no time do you observe sluttish dirtiness, rags, and brawling misery, such as the eye and ear encounter in the meaner quarters of our large Scotch towns, nowhere are seen disorderly females, unwashed and unkempt, such as may be noticed at all hours of the day in Glasgow. Annually, in sober and constitutional Edinburgh, some hundreds of beings are carried to the police-office drunk on a barrow—such sights attracting no special observation, as if a keen sense of decency were wanting among us. Can any one say the same thing of a French city? On the 4th of May, I walked the streets of Paris from morning till night. Along the chief thoroughfares, towards the scene of festivity, crowds of people from the eastern faubourgs streamed in a ceaseless flood; and finally, at a late hour, all returned peacefully homewards: it was a grand sight, that stream of well-dressed people; it was civilization of a high order. For all that day there was not heard a high or coarse word, nor was there seen any jostling or act of rudeness. "The French," said I, "know how to behave; they can be happy without being disorderly." I write this in Edinburgh on the Queen's Birthday: it is a day of general rejoicing—that is to say, the bells are ringing, and there is a good deal of hard drinking. Some lads for the last two hours have been amusing themselves next street kicking about an old tin kettle; and at this moment, vomited from a

public-house, two tipsy men are fighting under my window. Is this civilization, or what?

It is tolerably clear that the people who can endure favorably comparisons of this kind, if not in all respects estimable, are deserving of a greater share of admiration than is usually accorded to them. Vices and crimes abound in Paris, and are perhaps of the darkest shade; but the people are, in the main, orderly, decorous, and well-disposed. The very dregs of the community, when in open insurrection, do not steal—in arms for a political cause, they would scorn to be thieves. Let this fact be compared with the conduct of the band of insurgents who for an hour plundered the shops of Glasgow. Nor do we find, even among the better classes of French society, anything like that far-sighted cunning which has lately come out so strong in the English character. Their Mississippi Scheme—the invention of a Scotsman—may well balance our South Sea bubble; but the *entrepreneurs* of the Parisian gambling-houses have been outdone in swindling by English railway speculators. On these various accounts the French cannot, without prejudice, be spoken of contemptuously. With all their faults, they are a great people. It is because they are great, and can make themselves respected, that we feel so much interested in getting at the bottom of that mysterious unsettledness which affects their public career. In a people who can be so assiduously industrious, and do such marvellous things in art, science, and literature, we might naturally expect the ability for constructing a government on a solid basis; but from all experience, it is evident that this is precisely the one thing they cannot do.

A defect so remarkable in the character of a nation might very properly engage a degree of philosophical inquiry beyond the scope of these limited pages. In a glance merely at the subject, however, it could probably be shown that the recent and prospective misfortunes of the country are due to causes which lie on the very surface of history. It is fashionable to trace national idiosyncrasies to the effects of race. Essentially Celtic, the giddy impulsiveness of the French character is ascribed to something in the physical constitution. It might be improper to meet this species of allegation with a point-blank denial, though it is very evident that the pure descendants of French families in England are in no way distinguishable in regard to solidity of understanding from the oldest inhabitants of the country. Without venturing further into this delicate matter, I am inclined to impute the whole—or very nearly the whole—of the French incapacity for government to the plainly obvious reason, that they have never been taught. 'Tis education makes the man—not meaning by that merely school learning, but the rearing up of habits, through the daily influence of example, from generation to generation. When the Englishman sits down comfortably at his fireside, and congratulates himself on the steady working of the institutions which shelter his life, his liberties, and his property, he is, I fear, not sufficiently cognizant of the fact how all this was brought about. On comparing the course of events in English and French history, the source of our security and French insecurity is revealed. From the most remote times, self-government of some sort has been habitual to the Anglo-Saxon race. From the forests of Germany, they brought with them the practice of wardmotes and juries. This was but the A B C of their learning. Substantially, they owe their training in constitutional forms to their Kings—Municipal privileges—that is, powers of local self-government by delegation—were communicated by the sovereign to bodies of traders in towns, as a make-weight against the encroachments of the Barons; and it was this alliance of the people with their Kings that is the fine feature alike in English and Scottish history. In France, on the contrary, the Kings and the Barons united to oppress the people, and keep them in a state of tutelage; even the Church, usually favorable to popular claims, was in France, up till the period when repentance was too late,

an arrogant, overbearing corporation. It is trite to remind the leader, that when the Revolution of 1789 broke out in France, all power whatsoever was in the hands of the crown, the nobility, and the clergy. The privileged orders, as they were called, ruled everything, but contributed nothing. The people, viewed as objects of taxation, alone furnished means to carry on the operations of government. The slightest concession of the nobility and clergy to pay a trifle towards the disembarassing of the finances, would have averted the Revolution. We all know what the privileged orders would have afterwards given to recall their fatal opposition. Have they not been punished?

Everybody likewise knows how the French people, suddenly and unpreparedly admitted to self-management, have gone on blundering till the present moment. Had Bonaparte been in all things an enlightened despot, he possessed the means, as he had the opportunity, of conferring charters of self-government on communities sufficiently enlightened to have merited the privilege. So far, however, from doing so, he strengthened and perfected the principle of centralized government—put the whole nation under the supervision and control of the Executive in Paris. No doubt it was an important object with the early revolutionary authorities, to unite the hitherto disjointed provinces and towns in the new and uniform departmental system; and yet in this by no means discredibly executed arrangement, they only perpetuated the elements of social discord. The people still remained pretty much in their ancient state of tutelage; were not taught to depend exclusively on themselves for local government; did not so much as learn how to meet, consult, and petition for a redress of general grievances. The successors of Napoleon continued the same deadening policy. Guizot, with all his philosophy, did nothing to temper or elevate the spirit of a democracy against which he is now pleased to declaim. He found the French people children in the art of constitutional government, and he left them so.

REV. MR. MILTON OF NEWBURYPORT.—There seems to be no end to anecdotes of this old and eccentric divine, while settled in that nursery of odd characters—Newburyport.

Like many church-goers in those days, his congregation were impatient to rush out before he had finished the benediction. And in cold weather (for they had no fire in their churches in those days, the minister performing the service in great coat and mittens,) most of his flock having their pew doors open, and one foot out ready for a start, ere the good man had even begun the "grace."

One bitter cold Sunday, this old parson had scarcely got the "Amen" out; before every pew door was swung open, and its occupant ready for a rush, when our divine roared out in his peculiar yell,—“Ye needn't hurry; your puddin's won't get cold!”

The effect of this rebuke lasted but a short time. His people, soon got into their old habits; they must have another dose thought the parson—and they got it. One Sunday, as usual, before the minister had got to the grace, the pew doors flew open, and the whole congregation seemed

“Like grey hounds in the slips;  
Straining upon the start;”

when the eccentric preacher bellowed forth, at the top of his compass—“If you'll stop I'll ask a blessing; If ye don't I won't.”

To the above from the “Bee,” we add the following from another source:

Rev. Mr. Milton, of Newburyport, was an Englishman by birth, and was educated for the ministry by the famous Countess of Huntingdon, who testified her regard for her scholar by sending him in after years a golden cup, which is now in the possession of a daughter of Mr. Milton. At his death a few years since, it was found that Mr. Milton had two hundred sermons on hand which he had not preached.

## WOMEN IN ICARIA.

Attention has hardly as yet been settled upon Mr. Cabet and his society of communists at Nauvoo, but this will not long be the case. They are already busily at work rebuilding the Temple as a workshop, and planting the fields, soon again to teem with an abundant harvest. For some days back, we have had the circular of Mr. Cabet upon our table, and it has been noticed in the city papers—at present we have but room for an outline of the *condition of females* of the association. These people have been much slandered upon this point; it will be seen that the peculiarity which attaches to the ideas on the subject is in no wise opposed to the received view of christian civilization. In matter of *divorce* we think that our legislators at Jefferson, may take a good lesson from those at Nauvoo.

The first fifteen or sixteen years of a female's life are consecrated to her physical, intellectual, and moral education. She will be taught (as well as the young men) the elements of all the sciences and arts, every means being taken to render the study easy and agreeable. Above all, she will be taught to be a good daughter, sister, wife, mother, housekeeper, and citizen.

All the women (except those likely to become mothers, or having young children, or those past the age of labor, these being the objects of the special care of the community,) will be occupied in the workshops, exercising a profession of their own choice; all that can be possible, will be done by machines and otherwise, to render the work agreeable and easy.

Marriage, and the domestic attachments, will exist in all their purity and all their force—we hold them to be the chief source of happiness in social life; this we think so evident that it is not necessary to prove it; the contrary is the opinion of but few, and appears so erroneous, false, imprudent, to the universal feeling, that it must spring either from folly or a perfidious hostility to Communism.

It is not marriage which is an evil, but its bad organization; its being contracted for all sorts of interested motives, the bad education of the husband and the wife, the danger to want to which children are exposed, and its indissolubility. To remedy this it is not necessary to suppress marriage, but to organize it better, which will be done in community; there cannot be any fortune; the parties will be better educated, the children will be amply provided for; but, if it should be absolutely necessary, divorce (under very great and well-considered restrictions) will render both parties free to except legitimate offers. The French Communists do not intend that divorce shall be encouraged by its facility, but that it shall, in extreme cases, be a remedy attainable, in order to protect all, and especially women, from a long-life tyranny, admitting of no escape, except perhaps, by some lightly formed immoral connection leading to misery.

The young men will be disposed, by education, to become good husbands and fathers; the young women to fulfil all the duties of good wives and mothers. There will be no marriage settlements, therefore the choice then will depend on personal fitness; the young people will have every proper facility of enjoying each other's society; everybody may marry without fear of being “burthened by a family,” children being the peculiar charge of the State, &c.—[St. Louis Reveille.

A NEW THEORY OF COMETS.—These interesting facts lead Sir J. Herschel to some remarks on the physical constitution of comets, the boldness of which will surprise most readers, but which are very characteristic of the warmth of the author's enthusiasm when something unexplained comes across him, and the geniality of the imaginative faculty which is ever present in the originators of great theories, though they may not always choose to expose their crude conjectures to the criticisms of the unsympathizing and morose. Sir John is of opinion that the laws of gravitation, as at present recognised, are altogether insufficient to account for it. What then? Such a form as one equilibrium is inconceivable, without the admission of repulsive as well as attractive forces.—[Quarterly Review.

## LETTERS OF W. S. LANDOR.

WALTER SAVAGE LANDOR, has addressed a letter to the *London News* with this singular note:

To the Editor of the *Daily News*:

Sir, I expect but little favor from you; if, however, you think proper to insert the enclosed, you may disavow any sentiment it contains, and throw it totally on your humble servant,

W. S. LANDOR.

## TO THE GERMANS.

Contemplative wisdom, when it engages in politics, must inevitably succumb to diplomatic craft. Contracted as is the intellect of those who manage the affairs of Europe, ministers and kings, this very contraction gives efficacy to their machinations. A narrow rifle-barrel, charged with little powder, sends a bullet more directly and further than a fire-shovel covered with the largest quantity.

And now to the point at which the eyes of Germans are gazing. Deliberations are interrupted and forbidden: actions must succeed, and promptly. What actions? I will tell you plainly, honestly, unreservedly.

No crime whatever ought to go unpunished; above all crimes is that of perjured princes, whose foreswearing hath brought down on nations the heaviest calamities, the slaughter of thousands, the humiliation of millions. Law cannot reach it, for they have crippled law; but equity can, which human force never has crippled. It is the bounden duty of all to execute, when occasion offers, the high commission she opens before them. Whoever fails in the attempt will be glorified not only by the present, but by all future generations; whoever fails in it will be placed in security and prosperity where freedom is established.

There is a conspiracy of rulers, under all denominations, to subvert the liberties of every people on the continent of Europe. This, sufficiently manifest long ago, and denounced by me in April, is now openly avowed by Russia, Prussia, Austria, and France, and portended by the malignant nebulae round these larger orbits. If their artifices and armies shall prevail what is then remaining to be suffered or to be done? Chastisement is first to be inflicted on the primary and secondary movers against the world's equilibrium and progression; then is remaining an equally firm determination to execute on a grand scale what a glorious city of Greece, the city of Phœnix, did anciently. Germany has room enough to stretch her limbs in America; and in America there is vacant land enough for the industry of Germany; land enough and employment enough for Germany's whole population.

A people can do without a king, but what can a king do without a people? One simultaneous movement, one heaving of the mighty breast of Germany, and all is then consummated. No action since the creation of the world was ever so glorious as this would be; no defeat of despotism so irrevocable. Difficulties far greater are every year surmounted by the least able to surmount them: by needy agriculturalists and needier artisans, each pursuing his own track, without guidance and without advice. What then would be the result if the most intelligent, the most provident, the most active of the same nation were to unite their counsels, their zeal, their experience, their larger pecuniary means, in colonizing the vast and fertile regions of Central America, now thrown open to enterprise and science?

WALTER SAVAGE LANDOR.

Bath, May 26.

From the *London Examiner*.

TO GENERAL KOSSUTH: General—There are a few who have the privilege to address you, but I am of the number; for before you was born I was an advocate, however feeble, of that sacred cause which you are now the foremost in defending. Imminen

was the peril of fine and imprisonment, and certain the loss of friends and fortune; I disregarded and defied the worst. Do not trample on this paper for being written by an Englishman. We are not all of us jugglers and dupes, though we are most of us the legitimate children of those who crowded to see a conjuror leap into a quart bottle. If we have had our Wilkeses and Burdetts, our Wilsons and our Broughams, we have also had our Romilles and our Benthames. In one house we have still a Clarendon, in the other is Molesworth. Be amused, but never indignant, at the spectacle of our public men; at restlessness without activity, at strides without progress, pelted from below by petulance without wit. A wider and fairer scene is lying now before you, a scene of your own creation, under the guidance and influence of Almighty God. Merciful and just by nature, and enlightened, as the powerful intellect always is by the contiguous lamps delivered in succession from past and passing ages, you will find them shine clear by contraction of space, and adaptation to circumstances. You have swept away the rotten house of Hapsburg.

It would be an idle trick to pursue the vermin that nestled and prowled among its dark recesses, behind its moth-eaten tapestries, and throughout its noisome sewers. But there is no idleness in following the guidance of the most strenuous and most provident conquerors. Sylla and Julius and Augustus Cæsar, distributed the forfeited estates of their enemies among the defenders of their cause. The justice of their cause was questionable—the justice of yours is not. In our country, William of Normandy broke up the estates of the vanquished and rendered them powerless for revolt. Elizabeth and Cromwell, and William of Nassau, our three greatest sovereigns, pursued the same policy with the same success. In Hungary there are immense tracts of land imperfectly cultivated, and forfeited by the defection and treason of the rich and indolent proprietors. Surely no time should be lost in the distribution of this national property among the nation's defenders. Larger and smaller allotments should be holden forth as the incentives and rewards of valor.

This was promised in France by the revolutionists of that country; but what promise was ever kept by France, under any of her governments, to any nation? least of all perhaps to her own. The Hungarians are morally the antipodes of the French; the Hungarians are calmly brave, consistently free, strictly veracious, immutably just, unostentatiously honorable. The French, if they attempt any act of perfidy, which they often do, and fail in it, which they seldom do, feel deeply wronged; their honor (peculiar to them) requires them to slave the affront with blood. Perfidiously did they enter Civita Vecchia; fraudulently did they seize the citadel; insolently did they scorn the remonstrances of a free and of a friendly people. Bitten back, by unprepared and undisciplined volunteers, they loudly swear vengeance; and, confederated with all the despots of Europe, they certainly may inflict it.

Behold the promises of a nation which declared its readiness to aid unreservedly in the deliverance of the oppressed! Behold the first public act beyond the boundaries, of its President! What, then, is Europe to expect from France—what, but another link and rivet to the monarchical chain, another chin-band to the sacerdotal tiara? She looks to Hungary who never has deceived her, and away from France who always has.

Sir, in your hands are deposited the sword and the scales of justice; hold them firmly; and, if any prince calls to the stranger, bid your lictors bind him, and perform the rest of their duty forthwith. In the exercise of this righteous authority, may God preserve you for His glory, for the benefit of the present age, and for the example of every age to come.

WALTER SAVAGE LANDOR.

May 11, 1849.

If it be wrong, don't do it: if untrue, don't say it. Be this thy rule.



**GREAT AND LITTLE DINNERS.**—It has been said, dear Bob, that I have seen the mahoganies of many men, and it is with no small feeling of pride and gratitude that I am enabled to declare also, that I hardly remember in my life to have had a bad dinner. Would to heaven that all men could say likewise! Indeed, and in the presence of so much want and misery as pass under our ken daily, it is with a feeling of something like shame and humiliation that I make the avowal; but I have robbed no man of his meal that I know of, and I am here speaking of very humble as well as very grand banquets, the which I maintain, are, where there is a sufficiency, almost always good.

Yes, all dinners are good, from a shilling upwards. The plate of boiled beef which Mary, the neat-handed waitress brings or used to bring you in the Old Baily—I say used, for aye! I speak of years long past, when the cheeks of Mary were as blooming as the carrots which she brought up with the beef, and she may be a grandmother by this time, or a pallid ghost, far out of the regions of beef;—from the shilling dinner of beef and carrots to the grandest banquets of the season—everything is good. There are no degrees in eating. I mean that mutton is as good as venison—beef-steak, if you are hungry, as good as turtle—bottled ale, if you like it, to the full as good as champagne;—there is no delicacy in the world which Monsieur Francatelli or Monsieur Soyer can produce, which I believe to be better than roasted cheese. I have seen a dozen epicures forsake every French and Italian delicacy for boiled leg of pork and pease pudding. You can but be hungry, and eat and be happy.

What is the moral I would deduce from this truth, if truth it be? I would have a great deal more hospitality practised than is common among us—more hospitality and less show. Properly considered, the quality of dinner is twice blest: it blesses him that gives and him that takes. A dinner with friendliness is the best of all friendly meetings; a pompous entertainment, where no love is, the least satisfactory.—[Punch.]

**MRS. HEMANS'S HOUSE AT WAVERTREE.**—The house which Mrs. Hemans occupied was too small to deserve the name—the third of a cluster, or row, close to a dusty road; and yet too townish in appearance and situation to be called a cottage. It was set in a small court, and within was gloomy and comfortable, its parlors being little larger than closets; and yet she threw something of her own spirit round her, even in so unpromising an abode; and with her books, and her harp, and the flowers which sometimes filled her little rooms, they presently assumed a habitable, almost an elegant appearance. Sometimes indeed, the scene was varied, by odd presents, literary and others. I remember once paying her a visit, when a persevering writer, personally unknown to her, had sent her a hundred sonnets, printed on slips of paper, for inspection and approval; these had not yet been consigned to the “chaos drawer,” as she used to call it, from which many a piece of folly and flattery might have been disinterred for the amusement of the public; and as the day was windy, and the window chanced to be open, this century of choice things was flying hither and thither, much to our amusement—a miniature snow-storm, chased by her boys with as much glee as if they had been butterfly hunting. Scarcely had she settled herself at Wavertree than she was besieged by visitors, to a number positively bewildering; a more heterogeneous company cannot be imagined. Many came merely to stare at the strange poetess—others to pay proper neighborly morning calls—and these were surprised to find that she was not ready with an answer, when the talk was of housekeeping and like matters. Others, and these were the worst, brought in their hands small cargoes of cut-and-dry compliment, and, as she used to declare, had printed themselves for the visit, by getting up a certain number of her poems. Small satisfaction had they in their visits; they found a lady, neither short or tall—though far from middle age, no longer youthful or beautiful in her

appearance (her hair, however, of the true suburn tinge, was as silken, and as profuse, and curling as it ever had been;) with manners quiet and refined, a little reserved and uncommunicative, one too, who lent no ear to the news of the day—

“Who gave the ball, and paid the visit last.”

The ladies, however, when they went away had to tell; “that her room was in a sad litter with books and papers, that the strings of her harp were half of them broken, and that she wore a veil on her head like no one else.” Nor did the gentlemen make much way with their Della Cruscan admiration; in fact, the stock of compliments, once being exhausted, there remained nothing to be said on either side; though there were none more frankly delighted, or more keenly sensible of the *genuine* pleasure she gave by her writings than Mrs. Hemans. Her works were a part of herself, herself of them: and those who enjoyed and understood the one, enjoyed and understood the other, and made their way at once to her heart. I must not forget to allude to what Charles Lamb calls the “albumean persecution” which she was called upon to endure. People not only brought their own books, but those of “my sister, and sister’s child,” all anxious to have something written on purpose for themselves. One gentleman, a total stranger to her, beset her before (as the housewives say) “she was fairly settled,” with a huge virgin folio splendidly bound; which he had bought on purpose “that she might open it with one of her exquisite poems.” On the whole, she bore her honors meekly, and for a while, in the natural kindness of her heart, gave way to the current, wishing to oblige every eye. Sometimes, however, her sense of the whimsical would break out; sometimes it was provoked by the thorough-going and coarse perseverance of the intrusions against which it was difficult to guard. What could be done with persons who called thrice in one morning, and refused to take their final departure until they were told “when Mrs. Hemans would be at home?”—[Personal Recollections of Mrs. Hemans.]

**THE WORD “RESPECTABLE” NOT DEFINABLE.**—It is extremely difficult in London to make acquaintances, and strange to say not only is this difficulty experienced by most foreigners, but even by the English themselves. It is true that when an acquaintance is once made, it may, and often does, spring up into a warm and lasting friendship; but of previous to this, the shepherd does not mistrust the sly depredations of the fox more than the English mistrust one another. They explain this by saying that they know not if such and such persons are respectable. It would be difficult to give you the exact meaning of this word, as there is none, that I know of, in the French language that exactly comes up to it; but in the coffee-houses there are high planks placed between the tables, just in the same manner as stables are built, and all for fear that the person who is taking his coffee in the next stall should not be respectable. A party of pleasure is proposed, when the first question asked is, would it be respectable? When a lady wishes to take a house, but makes first numerous inquiries to know if the neighbors are respectable; whilst the neighbors hearing that the said house is likely to be let, set on foot similar inquiries respecting the said lady; in fact, this word is in everybody’s mouth, and may be heard at all hours of the day. I have therefore, for some time been endeavoring to discover who are respectable, and who are not so; but all my enquiries on this subject have led to no satisfactory conclusion, because the very same parties who are called highly respectable by some, are by others thought to be very disreputable people indeed. When I had made this discovery I gave up all further research.—[Mrs. Whitaker on the Manners of the English.]

Man, God, the universe, bear fruit in fitting season. Worthy the fruit of the vine; but reason, also, hath it not fruit both social and private, a fruit, too, which is akin to that which produces it?

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 1, 1849.

## CRITICISMS AND CONFESSIONS.

NUMBER ONE.

Gossip has one useful function: it opens gates, breaks down barriers, and makes persons at home with each other. Personalities serve sometimes a similar purpose. And as it is desirable, that an Editor and his Readers should come to a fair mutual understanding, I propose, even at the risk of seeming egotism, to give extracts occasionally from letters of friends with my rejoinder. One's meaning may be thus most explicitly laid bare, and misapprehensions corrected. To-day, however, I wish to meet the charge of "*Hasty Judgment*" brought against me in No. 7, p. 97.

I thank C. A. D. for his frank criticism, and assure all other friends, that the columns of *The Spirit of the Age* are open to them, whenever they think Truth, Justice, Humanity, are treated by me with disloyalty; the proviso being made, of course, that they write with good temper, good sense, to the point, and pay due regard to limit.

C. A. D. thinks that the *Revolutionary* movement of 1848 "has all the features of a providential one." The OVERSEER alone knows; and happily, his plans will not be swayed by our conjectures. Let events judge between us. When we stand together in the higher world of transparent light, we will talk that matter over. At present my *guess* is, that Heaven designed, about these days, a grand PEACEFUL transformation of Christendom, and that his beneficent designs have been for the moment perplexed and thwarted by human presumption and perversity. That great good must grow out of this movement; that so far as time is concerned, the process of transformation may be possibly hastened, I can not of course, as a believer in Providence and in Progress, for an instant doubt. But that meanwhile this violent birth will cause gratuitous agony to present society which is in travail, and that it will probably transmit weakness, perhaps deformity, to future society prematurely ushered into existence, I do much fear.

Yet the longer one lives, the more does he feel that *all fear is folly*,—so flooded are we by the ever fresh tides of God's good will, renewed each day and season, like the sunbeams! The beautiful story of the upturned marsh, which burst into bloom with rich flowers, whose germs were buried centuries before when the hands of nuns tended the convent garden, is typical of all Christian communities. Beneath popular prejudices, and mean mercenariness, are latent seeds from the Tree of Life, which will assuredly put forth leaf, blossom, fruit, when the bomb-shell of revolution or the plough-share of reform bring them up from darkness into day. Oh friend, be your hopes more than fulfilled, be my fears utterly falsified! then how shall we rejoice together. Then once again will I humbly own that only the prophet of good has his lips touched with fire from God's altar, while the prophet of ill is self-deluded.

In one respect C. A. D. has entirely misunderstood me, and I am glad of the opportunity to express my meaning more clearly. By "usurpation and abortive violence" he supposes I refer to the organization of the government at Rome after the flight of Pope Pius, and to the defense of Rome against the French. God forbid! The article on "Massini and the Roman Republic" should have shielded me from a suspicion so unworthy. No! In my inmost heart one of the holiest niches will be forever consecrated for the image of that glorious Triumvir. From his letter to Pope Pius to his act of resignation, Massini's career seems to me sublimely heroic, and I honor no less the hundreds of brave hearts who rallied round him.

My *guess* about the Roman Tragedy is this;—that Pio Nono was as sincere as his quite moderate measure of Will and Wisdom made possible, and that a large majority of his People were cordially confident in his honesty and humanity, ready, ay! eager to follow him to triumph or to death in the path of reform; but that there were two factions in Rome, who played both Pius and the People false,—the Absolutist Prelates, and the Red Republicans. The intemperate haste of the latter afforded just the vantage-ground needed by the former. I *guess*, that the angels consider it one of the most fatal blunders of this last weary, wasteful year, that Pio Nono was forced into the false position of abandoning the power transmitted by past ages, or of pusillanimous desertion of his duties. Doubtless, it would have been manly, politic and pious, to die a prisoner in his palace, rather than to play lacquey, in all senses, to the Austrian Minister. But none the less were the rash zealots blameworthy, who pushed him into the abyss. When the battle clouds of earth are left beneath us, I presume even Massini will own, that theoretic Republicanism and Anti-Catholic prejudice blinded his eyes to the more patient policy which Providence preferred. We will talk that matter over, too, in bright hours of heavenly society.

The really important, *practical* difference, between myself and C. A. D., who represents probably a majority of Socialists here and in Europe, is in regard to the proper position for those who have gained a glimpse of HARMONY and of TRANSITIONS.

I do not say, that Revolutionary Movements are not right for men who see nothing in the future *but* Republicanism, though I do make these two criticisms. 1. A half-way Revolution is worse a thousand-fold than passive submission; either draw not the sword at all or make a clean sweep of abuses. Tampering and vacillation are inexcusable madness; 2. Although it may be right for Republicans in Europe, and especially in some countries of Europe, to try to cement popular institutions with the bones and blood of Tyrants, yet for leading men in leading nations a far nobler work than Revolution stands waiting. This work is Social Reorganization. Let us make a *graduated scale of duty*.

Here is the real point at issue. What ground shall SOCIALISTS take in relation to the war waged between Absolutism and Radicalism, the Privileged and the People? The course which may be right for others less enlightened may be wrong for them.

The MEDIATORIAL Attitude is the *only* one befitting the heralds of Universal Unity, as it seems to me.

And I may here make the confession, that the *one* prevailing motive, which induced me to waive many scruples, and encounter some sacrifices, in assuming the editorship of this paper, was to strike the key-note of PEACE,—meaning thereby not passiveness, but the most positive, practical policy of reconciliation. I saw with sorrow, that in Europe and in this country the Socialists seemed yielding to the fatal Polarity, which throughout the moral, as in the natural world, tends to divide men into hostile parties. But I saw yet more with gratitude, that the honorable privilege which Providence offers to the Socialists in this generation, is to fulfil the central function of Equilibrium. Thus far, with iteration and reiteration, even at the risk of seeming monotony and doggedness, have I tried to illustrate this *Policy of Peace*, moved thereto I am assured, not by self-will,\* but by the SPIRIT OF THE AGE.

Brother Socialists! The temptation is great, in times so trying, to be partisans; and it tests courage and endurance to stand as unarmed truce-makers amidst the fierce death struggle of the Old and New. But beyond the sulphur smoke which canopies the bloody present, can we not see the bright banners, flowery wreaths, and green garlands of the coming age of Co-operation? Let us plant firmly the WHITE Banner, and bide our fate.

W. H. C.

What providence sends, as well as when it is sent, is best.

For The Spirit of the Age.

## TRINITY IN CORRESPONDENCE.

THE human race exhibits three distinct phases of physical development, in all its forms, and these phases are ever in correspondence with the universal trinity of matter and mind. The first great age or phase of the race was one in which language for centuries was unknown, but during the latter part of which it was developed, and by signs, pictures, and characteristic figures, was brought into use to form the distinguishing feature of the second age. This period was the youth of the race, and corresponded to the youth of the individual, to the sense of touch, to motion, and to the first principle in each of the grand trinities of the universe. The resources of the earth were not developed in this age, and it was not until near its close that men assembled in armies and engaged in combat. But the race grew to manhood, and learned the use of language,—to both deceive and abuse itself with it, and now became a house divided against itself. As the race acquired the use and abuse of language, it lost almost entirely the knowledge of correspondence, which the animals in their respective spheres mostly still retain, and by which they select their food, and seek in infancy their respective congenial elements. The second phase is the one in which we now are, and which is near its evening; language has been the ruling feature of this middle or second period. The increased capacity and misguided intellect of the age have made it one of extreme suffering to a great portion of the race—Language has been the great medium of deception, it has been the ostensible cause of wars and persecutions both civil and religious—it has been the instrument used to monopolise the soil and the wealth of the few—it has been the weapon of the lawyer to gain a bad and unjust cause as well as a good—it is the deceptive mantle of the clerical imposter—it is the golden calf held up by orators and statesmen—but it has also its bright side, it embodies the beauty of poetry, it arranges in figures of geometrical order the motions of the earth and a few starry spots around, and brings them to our grosser perceptions ere we have developed our minds to grasp their circle; it brings to our aid the arts and sciences, and develops the mechanical genius of the race,—in fact, it leads in every circle of life either to enlighten or deceive, (except the Quaker meeting.) This phase is not yet ripe, but it has evidently passed its noon, as its growth and progress will plainly show. There was a time when the servant had to go, whether far or near, and carry the words in his head, and carry also a seal or signet to testify that he was a direct messenger, (this was the origin of the use of seals.) Next a few learned to make marks or words, and these could be sent by a carrier direct. Then came a rude form of printing. Then public thoroughfares to convey language, whether written or printed. During all this period, space and time were still great obstacles to communication. One step more and both are annihilated, and electricity carries the language. A universal language, and the earth dotted over with wires, and the phase is complete, and the race merge into its next, of the approach of which a few of the signs are now to be seen in the increasing interest in Physiology, Phrenology, Pathetism and Psychology. The present corresponds to the second form of all the trinities—to bearing, to life, to will, &c. The next phase will correspond to the third—to sight, to Wisdom, &c. It will be an age in which individuals will not have the power to describe by language, even if they have the desire. It will be an age in which there will be no secrets, “nothing hidden that shall not be revealed,”—in which the thoughts of man will be as distinctly seen and known by his fellow man as they can now be by language without deception. It will be an age in which time and space will be subject to the mind of man—in which the inner or spiritual character will be superior to the outer or physical. The elements will be subject to his use, the unity and universality of the race will be

known and felt, the general and not the individual good will be the ruling principle of action. Stereotyped minds will doubtless view this as visionary as they did the idea of telegraph talking a few years ago, or as many still do clairvoyance, and as the same class at a more remote period did the spherical form and diurnal motion of our earth. That period will surely come, and will be the age often spoken of by prophets both in and out of the Bible. It will correspond to age in the individual, but not to that form which is mainly exhibited now, and which is prematurely brought on by a notation of the physical and mental laws, and carries man to a second childhood often worse than the first for both body and mind. The distinguishing feature of that age will be knowledge—men will know each other; let those who fear to be known doubt and dread.

Let us view this trinity of development again, in the three forms of society. First, patriarchal serfdom and slavery, one form of co-operation and antagonism combined; second, isolation, individualism, and complete antagonism; third, association, co-operation, unity and brotherhood. Can any one doubt that the race is near the end of the second form of this trinity, notwithstanding some instances of the first phase still exist even where the greatest boast of liberty is made. The unmistakable signs of the times plainly indicate the struggles which precede a transition or a new birth of some kind. We humbly hope it is to be a “New Heaven and a New Earth,” or what is doubtless meant, a new spiritual and a new political dispensation—a spiritual, in which truth will be taught in love and good will, and religious hatred will be unknown, and a political, in which the rights of man will be guarded, and the welfare of the whole people secured—where partiality, oppression and revenge will be no more known. For this period let us labor and pray, and be sure to prepare both physically and mentally, for it is evidently coming to those who are prepared, both in the political and religious world.

All three of these forms, and many other trinities of development, belong to the great middle or present phase before described as the age of language, and these are all composed of trinities—there is a wheel within every wheel. Let us hold up one more picture: The age of chivalry and military glory has passed away, and is succeeded by the present or commercial age, which is evidently in its death struggles. Both of these forms were wedded to, and controlled by, a cold individual selfishness, the latter more so than the former. This will soon be succeeded by guaranteeism, unity, co-operation, and brotherhood, as is plainly indicated by the efforts now making by the masses, and evinced by Protective Trades Unions, Mutual and Life Insurance, Odd Fellows, Sons of Temperance, &c., all of which show plainly that the cold, soulless speculator, who engages in a business only to fitch from his brother's pocket the hard earned pennies, will be counted with the dry sticks and burned up,—the man who engages in the present rotten and corrupt system of legalized commercial swindling, only to enrich himself with dollars, belongs to the past and passing age, and will soon see his calling, his security, and his idol crumble and perish in the falling ruins, and find himself “without hope and without God in the world.” The most degraded spirits of the present and coming time are those who worship God in the “golden calf” of our commercial system. Humanity has little to expect or little to hope from them. Usury and the “pound of flesh” is their demand, but their days are numbered, and will be done when the masses demand their rights in a way that ridicule cannot divert. This fraction of the present population, more than any other, ridicule, abuse and scorn the ignorance and innocence of the laboring classes—they count no man smart unless he can deceive, cheat and defraud his brother man, and the one who can do the most of it is the highest and best, and stands at the head of his profession. In the coming time, the one who will do most for the whole people will be first, and

the person who has never made two blades of grass grow where but one grew before, or done an equivalent in the mental sphere, will be counted as an encumberer of the ground. Use and not abuse of the powers will determine the worth of a man. Those who abuse the confidence of the people to build themselves up, and trample their fellows down, will be poor indeed.

CERESCO, Wis., June, 1849.

W. CHASE.

For The Spirit of the Age.

### LABOR AND CAPITAL.

THIS seems to be the pressing question for us now; not only as reformers, but also as politicians and political economists. It is not, however, as a question for the present form of society to settle, that we intend to discuss it; nor yet in its relations as a constituent of a reorganized state of society; but simply as between one portion of society while in the process of reorganization, and that other portion of society which does not enter into the reorganizing movement.

The ultimate ideal truth, to be kept constantly before the mind's eye as a cynosure, towards which all our efforts should tend, undoubtedly is,—*labor can not pay interest to capital*. But this condition can only be realized after a scientific civilization shall have shed the light of its recondite experiences upon the subject for a series of years; perhaps for generations. In the meantime, some method must be discovered, or some expedient hit upon, to carry labor through the transitional period that lies between the present and such a future—to bridge over that mighty monetary chasm between eight or ten per cent., and *no* per cent. A collation of the facts, sufficiently show that labor can not continue to pay the now usual tax to capital, and at the same time emancipate itself from bondage. Capital is too dear; hence it is the policy of labor to buy as little, at present prices, as possible; but to set itself about producing, and thus reduce the price. We would advise, therefore, any body of men about to enter upon an experiment of association, to avoid by all means, every arrangement whereby they will be required to pay a fixed interest on non-resident capital. Association is a young being, not yet born into the actualities of the world's history; still undergoing a preparatory gestation in the minds of its conceivers. And its parents should take care that it be not, on its first entrance into life, trammelled with encumbered patrimony. It can not afford to pay a capitation tax for the bare privilege of existence. Had we any influence over the affairs of an association, we should regard a mortgage as we should the cholera—something to keep clear of; and even non-resident stockholders as a kind of chronic disease. The latter, however, is a very mild difficulty compared with the other. It may be thought nearly impossible to start an association without incurring a large debt, because a large tract of land must be had, and those starting are poor, and must run in debt for it. We are of opinion, however, that some misapprehension generally prevails in regard to the amount of land really needed to begin with. We believe that three or four hundred acres would be amply sufficient for an association of one hundred or one hundred and fifty individuals to commence with, if they could pay for the land down, and not have any interest to meet. While one thousand acres, or in fact any number, will never compensate for the constant drag chain of a permanent debt. In the present state of the modes of cultivation and manufacture no association can have a reasonable chance of pecuniary success, while seven or eight per cent on four-fifths or two-thirds of its employed capital is regularly taken from the productions of its labor, and transferred to the pocket of non-resident mortgageholders. It would be in fact, only the realization of *absentee landlordism* in a new form. Besides the almost certain pecuniary disasters likely to arise from the borrowing of capital, it is difficult to over-rate the *moral* evils flowing from the same source. An association in debt is still under the same feudal-

ism of capital that the same laborers were in their isolated capacity; and although by putting them into relations of mutual co-operation you make the burden somewhat more easy to be borne, yet you in no way remove it. No redemption is wrought for labor. The association in *debt* will always be subjected in a variety of ways, to the influences which dance attendance in the retinue of capital, the world over; and it will be impossible for the members not to feel, more or less, their dependence upon its nod.

What a young association will most need, is, a strong feeling of unity among its own members, a firm reliance on the truth and importance of their principles, and a determination to risk some personal inconveniences for the purpose of carrying them out. No great enterprise, having for its aim important changes for the benefit of mankind, has ever been realized without incurring the risks of failure attendant on it—without, in fact, the manifestation of something of an heroic willingness to step forth into danger for the sake of the cause. And when there can be found, and united together, fifty men, heads of families, who have faith enough in their principles, and confidence in each other, to enable them to postpone for a time the realization of some of their hopes, and give themselves in the meantime to the cause, as did the signers of the declaration of independence, or the fathers who settled New England,—then, we say, the realization of complete association will be no very difficult matter. In a financial point of view, it is extremely important that an association wishing rapidly to carry out the complete idea, should be composed of laborers who are their own capitalists, and, as we have said, this is not so difficult a matter to accomplish as might at first seem. One hundred dollars to each individual member would go very far towards putting them upon an independent basis. The necessity for an extended area of ground is not great, if it be owned and paid for. First, because improved methods of cultivation would be at once applied, and productiveness thereby increased; and, secondly, because it would not be good policy for an association to export any of its agricultural products, but merely raise for their own consumption, and depend upon their manufactures for articles of export, and hence for the purchase of all their articles of consumption besides food. A merely *agricultural* association would labor under many disadvantages, not now necessary to refer to. We will only notice, the deterioration in the soil which always ensues, as a consequence of taxing a given district with raising more agricultural produce than is consumed by the residents. It has often been noticed that countries which derive all their resources from the export of agricultural products gradually became poor. But this need not be enlarged upon here. We will merely say, that an association which should undertake, with only limited means, to carry out the *anti-debt* principle, besides being from the first on an independent and safe basis, insured against many financial casualties, would also find themselves in possession of a moral element of self-reliant freedom, which would richly compensate them for the want of capital.

W. A. A.

Desire promises the fulfilment of its object, aversion the reverse; he, therefore, who fails in the former or incurs the latter, is unhappy. If, then, dost confine thy dislike to what lies within thy power, thou canst never be assailed by anything thou dost dread; but if thou fliest disease, or death, or poverty, must, of necessity, prove miserable. Transfer thy aversion, then, from things which do not depend on thee, to those which fall within thy control. Lay desire for the present aside, for if thou dost aim what is beyond thy power, must needs be wretched. If thou wouldst possess that which is fair and good, 'tis not as yet thy turn to succeed; but whether thou dost pursue what is desirable, or avoid that which is otherwise, conduct thyself with calmness, prudence, and reserve.

For The Spirit of the Age.

## RELIGION A SCIENCE.

While every department of nature has its established, immutable laws, and fundamental principles—and while many of the various investigations of nature, and nature's laws, have taken their places among the different sciences, and have been acknowledged, and understood as such, it is truly strange that religion has been looked upon, as the fruits of some miraculous operation upon the human mind.

Different mathematicians agree upon the same rules, by which they are enabled to solve different problems, and arrive at the same conclusions. Astronomers have become acquainted with the immutable laws of nature, by which they are enabled to predict with undeviating regularity, the future appearances, and various motions, of the numberless stars of heaven.

But while mankind have labored to obtain a knowledge of the fixed laws which govern eternal objects, we regret to say, the study of man has been strangely neglected!

Man has been considered a creature of chance, acting without motive, and governed by no fixed laws. Strange indeed! that while the great creator of the universe, has adapted laws, by which the largest planets that ever moved in the heavens, pursue their trackless paths along the sky with never-failing order, he should leave the ignorant race of humanity, with no fixed principles in nature by which we are governed. But to cap the climax of human folly, it is believed, that notwithstanding man is governed by his will, to do, or not to do, still he is the creator of the very will which governs him. Consequently, if he does not will to do right, he must create a will thus to do. But how is he to create this will, unless he wills to do? Why! do you not see how it is? he must will to create such a will, as will cause him to will, to form a will to do right. This is truly the old serpent of "free agency," trying to swallow himself, tail first; and what is the fruit of such a doctrine? It is first *blame*, second *condemnation*, third *hatred*, and fourthly *revenge* in all its dark and bloody appearances. The fact cannot be disputed, that if we never *blamed* a fellow-being, we should never *hate* him, nor strive to return evil for evil. All of the various evils which mankind feel disposed to inflict upon each other in consequence of hatred and revenge, may be traced directly back to blame. There are but two causes, for the manifestation of the two different courses of conduct towards our fellow-beings. Or in other words, there is but one cause for hating, or dialling, and but one for loving our enemies. All hatred arises from blame, and love from pity. It is impossible that we should love those we blame, or hate those we pity.

But it may be asked how we can possibly pity, or have compassion, upon those who continue to stain their very existence with crime? We could not do it, if we believed them to be "free agents." This brings us more directly to a consideration of the causes of vice and virtue. As it is impossible that an effect should exist without a cause we may rest satisfied that there is a cause for every human action. The next important point to be taken into consideration, is whether man is *capable* of controlling the cause of his actions or *not*. As the human will, is the cause of human actions, we have already glanced at the generally accepted opinion of this division of the subject. Let us now proceed to give our own views, and what we deem the foundation of religious science. As cause and effect are inseparably connected, from the first great cause eternally forward, we need not suppose that mankind possess wills, without causes to produce those wills, and these causes are subject to former causes, and so on to the first great cause, to which all things are subject. The cause of the human will, controls the will, and the will, the man himself. The *body* cannot control the *will*, nor the *will*, the *cause* of the will;—this is as plain, as that the stream cannot rise higher than the fountain. Every person

has propensities in common with the lower orders of animals; and we also possess moral sentiments to counteract those propensities. Whatever is attracted by the propensities, or attracts the propensities, is repelled by the sentiments; and whatever attracts the sentiments, is repelled by the propensities. Thus it is seen, that a man is always governed by attraction or repulsion. We will take for illustration the case of the pirate; the love of gold, or more property, the prospect of gaining wealth presents a powerful attraction to his acquisitiveness, which *drives* him forward; on the other hand the thought of wrong is *repelled* by his moral sentiments, which *drives* him back. Here we have the two influences operating upon the man. One *curves* as a cord to draw him forward, while the other holds him back. The weakest ties are severed, and man is drawn by the stronger. If the attraction is stronger than the repulsion, he is *lost* forward; but if the repulsion is greater than the attraction, he is *driven* back. This is what Paul calls a warring in his members, and he says when he would do good, evil was present with him. The attraction of his propensities, was at times greater, than the repulsion of his sentiments, which compelled him to do the "things he would not," and which he even confessed he *hated*. Again, this is what he calls the "flesh lusting against the spirit, and the spirit against the flesh;" and he says, "these are contrary, the one to the other, so that ye *cannot* do the things that ye would." The advocate of "free agency" says ye *can* do the things that ye would, while Paul says ye *cannot*. Let others think as they may, I am forced to agree with Paul. The *body*, at times overcomes the spirit, and leads mankind astray. Or in other words the attraction of the propensities, is stronger than the repulsion of the sentiments. The one is *positive*, and the other is *negative*. What then ought to be the course pursued towards criminals? We ought to labor as a community, to strengthen the repelling powers of the moral sentiment by acts of kindness. We ought to strive to promote them from the pit of degradation, to the highest point of manhood; knowing that the farther a man has to fall, the more he dreads it. But the world labors to strengthen the propensities, by unkindness and abuse, and thereby the devil is assisted in leading forward the erring, hoodwinked, down the precipice of ruin. Heaping abuse upon the erring, to elevate them in point of morality, is like throwing a weight into the lower end of the scale to make it rise. We have seen that all hatred, revenge, and murder, is the fruit of blame. Consequently, to shut these evils out of the world, we must cease to blame, and to cease to blame, we must first learn that mankind are governed by certain fixed laws. To study the laws which govern mankind, is to study the science of religion. He who studies this science, will study the greatest science ever introduced into the world, and one without the knowledge of which, the world of mankind will never treat each other as brethren, nor can they be happy. Christ *never* condemned, nor the Almighty. All the chastenings of nature, are for our profit; and so ought we to chasten each other. The object should be the prevention of future crime, and not revenge for the past. All the preaching that has ever been done, has only lopped off some of the tenderest twigs of evil, by operating momentarily upon the passions, and has only caused us to *blame*, and hate mankind, more and more. But if we would "lay the axe at the root of the tree," and extirpate it, root and branch, we must study the science of religion—we must look for the cause of evil doing, and strive to remove it, by creating a balance of power in the human mind, and if necessary strive to place the individual in circumstances where the attraction of the propensities will be destroyed. In short let us "overcome evil with good." We reserve further remarks for the future.

MARCELLUS WORDEN.

Do nothing without a purpose, and that purpose the good of thy race.

## EUROPEAN AFFAIRS

TO THE WEEK ENDING AUG. 25,

Latest Date, Aug. 11.

THE intelligence from HUNGARY still continues to be of a character, which authorizes us to indulge the most cheering hopes for the triumph of that magnanimous, brave, and oppressed people. The Hungarian generals are reported to have obtained several victories over the combined forces of the enemy, although, for various reasons, there is a great indistinctness and imperfection in the accounts. Gen. Gorgey pursues the policy of avoiding a general engagement. He keeps clear of the enormous bulk of the Russian force, but annoys them incessantly with fruitless and harassing marches. His activity, discipline, and military skill are worthy of the great cause to which he is devoted.

The Hungarian forces are divided into four different corps under the command of Gorgey, Dembinski, Bem and Vetter. They are said to be composed of 160,000 men, with 250 cannon, exclusive of the vast numbers of volunteer militia. By the latest accounts the Hungarians have strange auxiliaries in the Horse-herds and Swineherds who inhabit the steppes and forests in the interior of their country. The weapon of the former is a whip, handle two feet long, and thong fifteen, with a leaden ball at the end of the thong, and a chain of smaller balls along it, like the shot on a fishing line. With these, they can, at full gallop, penetrate a man's body in any inch they please. The wounds thus inflicted are terrible; and these wild troops, of whom there are many thousands, are the dread of the Austrians. The Swineherds throw a peculiar hatchet with unerring aim, and the surgeons know well what formidable, and for the most part irremedial inflictions are caused by both of these classes of weapons.

The papers of Vienna at last admit the capture of Temesvar. The fortress was taken on the 13th of July after the most obstinate resistance; Rukawina, the commander, like Hentzi at Ofen, fell with the greater part of his forces. Not only the garrison but the entire Serbian population was shot down. On the other hand 1,500 Honveds, partly dead and partly wounded, cover the ramparts and fill up the ditches. Thus the last of the important fortresses of Hungary are in the hands of the Magyars. The stock of arms, especially musketry and cannon, taken in Temesvar is very great and will be of immense service to the Hungarians, though they have just received from England, by way of Orsova, 50,000 percussion loaded muskets.

The finances of FRANCE are in a deplorable condition.

A spirited debate took place in the Assembly on the 5th inst. in regard to the Roman intervention. The measures of the Government were explained by M. de Tocqueville, Minister of Foreign Affairs, who said

"Eight days before his assumption of the Ministry an order had been forwarded to General Oudinot to enter Rome at any price, and a telegraphic despatch, dated June 1, led him to believe that the French would soon be masters of the city. In those circumstances he wrote to the French diplomatist that Rome should not be treated as a conquered city; that the mission of the army had been to combat the foreigners who oppressed it; to consult the wishes and wants of the population; to establish municipal administrations; to prevent violent reactions against persons and things, to occupy Rome until further orders, and to secure to the Roman people serious liberal institutions. France has notified to all the great powers of Europe that she was not actuated by a spirit of conquest, and that she had neither the wish nor the right to prolong the occupation of the country; but France had a right to take part in the negotiations, and the objects of the expedition was to secure her legitimate influence in Italy."

Jules Favre replied to de Tocqueville on the Republican side

in a speech of remarkable earnestness and power. He showed the fallacy of his reasoning, the hallowness of his pretensions and the duplicity of his policy. The question however was decided in favor of sustaining the government by a majority of 252.

On the subject of *coup d'etat* the President has delivered the following speech at Tours:

"I have in the first place, to thank the City of Tours for the kind reception it has given to me; but I must add, also, that the acclamations of which I have been the object are more gratifying to my heart than to my pride. I have been too much acquainted with misfortune not to be safe from the seductions of prosperity. I am not come among you with an *arrière-pensée* but to show myself such as I am, and not such as calumny would represent me. It has been said, and is still said in Paris, that the Government meditates some enterprise similar to that of the 18th Brumaire. But are we in similar circumstances? Have foreign armies invaded our territory? Is France distracted by civil war? Are 80,000 families in emigration? Are there 300,000 families placed out of the pale of the law by the *loi des suspects*? Finally, is the law without vigor, and the Government without force? No, we are not in a condition to render necessary such heroic remedies. In my eyes, France may be compared to a vessel, which, after having been tossed about by tempests, has at length found a roadstead, more or less good, but in which it has at length been able to cast anchor. Well! in this case we must recaulk the vessel re-arrange its ballast, and repair its masts and its rigging, before we again put to sea. The laws which we have may be more or less defective, but they are susceptible of being rendered perfect. Trust then, to the future, without thinking of *coups d'etat* or insurrections. There is no pretext for *coups d'etat* and insurrections have no chance of success. They would be repressed as soon as they could commence. Have confidence in the National Assembly and in your first magistrate, who has been elected by the nation; and, above all, rely on the protection of the Supreme Being who now protects France. I conclude by proposing as a toast—'Prosperity to the City of Tours.'

In the last number of the *Consilleur du Peuple*, M. de Lamartine publishes the following strange comments on the President of the Republic:

"I had no personal acquaintance with the President whom the nation has placed at the head of the executive power. I fancied him such as my republican prejudices, and the faults of youth, which he himself nobly avowed and condemned the other day in sight of his ancient prison of Ham, made me fear him on account of my country—namely, unsteady, agitating, ambitious, impatient to reign. I was once more deceived; years had matured him; reflection had enlightened him; adversity had purified him. The walls of a prison are, as it were, the hot-houses of the soul; they dry up the flowers, they ripen the fruits. I have seen, I have read, I have listened to, I have observed, I have since known the President of the Republic, and I owe it to truth to declare, that I have seen in him a man equal to his duty toward the country; a statesman possessed of a *coup d'œil* just and calm, of good heart, great good sense, a sincere honesty of intention, and a modesty which shrouds the glare and not the light. I say this because I think it. I have no motive to flatter him. I have, during my career, often refused—I have never asked for anything. But I believe that the Republic is fortunate, and that it has found a man when it only sought for a name. Providence has certainly interfered in the ballot which decided in his election."

The affairs of Rome still remain unsettled. The governing Commission appointed has not been installed, and not a single Minister has been named. This state of things is very perplexing, and for the present the city and the Papal States may be said to be without a Government, beyond that of the Austrian military authority at Bologna and Ancona and the French occupation here. More progress has been made at the two for-



mer places than at Rome, as Cardinals representing the Pope are in activity in them; but this place is completely abandoned to chance, and the only jurisdiction apparently used is that of the Church, which daily lays hold of persons subject to its power, and which would extend its prerogative, but that the French police resolutely opposes such acts of despotism. The Pope, or rather the carmarilla who surround him, will do nothing in an open, off-hand style for the purpose of reassuring the drooping spirits of the people of every class, and securing the tranquillity of the State. Everything proposed is put off for further consideration, and if things go on as they do now, the Winter may pass over before the return of Pio Nono.

There is nothing of importance from GREAT BRITAIN. The Queen's visit to Ireland was received with an unexpected outbreak of enthusiasm.

### News of the Week.

#### THE ICARIAN COMMUNITY IN ILLINOIS. SPEECH OF M. CABET.

From the Hancock Ill. Patriot, 11th.

At a general meeting of the citizens of the City of Nauvoo, held at the Icarian House on the 6th inst. M. CABET, President of the Icarian Society, delivered an eloquent address, which was received with loud plaudits. Dr. Adolphus Allen offered and read the following preamble and resolutions, which were responded to with loud acclamation:

*Whereas*, The Community of Republicans, of the Imperial City of Paris, in France, bearing the name of *Icarians*, have left their native country, their friends, and all the endearing ties with which they were associated, and have emigrated to "the land of the free and the home of the brave," and have settled in our midst, to enjoy the fruits of peace and liberty. *And whereas*, The citizens of Nauvoo, with a view to strengthen and cement the bands of friendship, to cultivate, support and cherish harmony and union among them; to present an ocular demonstration and manifestation of their friendly reception here, the citizens of Nauvoo have met, and now embrace the pleasing opportunity of taking their adopted brethren by the hand, and give them a cordial welcome. Therefore

*Resolved*, That we believe that it is to the best interest of this community, and the City of Nauvoo in particular, to have the Icarians united and remain together in harmony; and it is our duty, and should be our delight, to support and cherish it.

*Resolved*, That we believe, from a brief acquaintance, that the Icarians as a people are patriotic, moral, industrious, peaceable, good citizens; and in point of morality, sobriety, urbanity and fraternity, they are fit samples for imitation.

The preamble and resolutions were unanimously adopted.

M. CABET then offered the following remarks:

*Citizens of Nauvoo*: I thank you in the name of my brethren, for this manifestation of your feelings of esteem, sympathy and benevolence to us, and for the wishes you express for the success of our undertaking and the prosperity of our community.

We will deserve those feelings on your part, for, as we like the Republican Government—equality and liberty—so you like order, peace, organization, and union. We are your brethren.

Your independence was the forerunner of the enfranchisement of the world. We are happy in celebrating with you, on the Fourth of July, its glorious anniversary—uniting both standards. The American and French revolutions are sisters, and our Lafayette by fighting for the former, fought at the same time for the latter.

If any man should say that our Community or Association, is contrary to the laws of this country, he would be in a great error; for we have chosen America to establish us there, precisely

on account of its being the land of the free and the home of the brave, and we have a firm resolution to submit, respectfully, to the laws of our adopted country, whom we look on as our mother, and who we hope will be so kind as to receive us as her children.

And if any man should say that our society is contrary to the laws of God, he would be likewise in a great error; for we are Christians, also. In our opinion, God is the Father of all men, and in His eyes all men are brethren. The Gospel is our law—our principle is Human Fraternity—the necessary consequences of which are Equality and Liberty.

You are in the right when you make wishes for the prosperity of our community, for it is founded not only on Fraternity, Equality, and Liberty, but also on Morality and Temperance—on Marriage and Family—on Education and Working—on peace and respect to the laws. As for us, we are very thankful for your fraternal benevolence and welcome, and we will always make vows for the prosperity of the great and powerful American Republic.

CABET.

(For the Icarian Society,)

Nauvoo, Aug. 6, 1849.

**MYSTERY AND ROMANCE.—REY AND HIS PRISONERS.**—JUAN REY is a poor turnkey in the gloomy prison of Havana. He is a young man of weak character, of nervous and timid temperament. He is entrusted with the charge of two conspicuous prisoners—one Villaverde, a patriot conspirator. He is the organ of a formidable organization to achieve independence. The other is a merchant, unfortunate in trade, one who once controlled millions, but owing to the destruction of certain large factories on the coast of Africa, is bankrupted. Desirous of saving from the wreck of his fortune something with which to commence the world, he conceals a portion of his assets, is found guilty, and sentenced to the prison for ten years, as a fraudulent bankrupt.

These two prisoners plan an intrigue to seduce Rey. They persuade him to escape with them to the United States. They go aboard an American vessel and depart for this port. Villaverde lands at Apalachicola and proceeds to New York in time to hear of the death of his friend, Machin, an agent of La Verdad. Machin is reported to have committed suicide. But letters received from him, shortly before his death, give color to the suspicion that he died by the hand of an assassin. A confession is said to have been left by him, but the confession cannot be found. In his letters, written a short time before his death, he speaks of one Llorente, as having threatened to make way with him, if he did not cease his traitorous designs of circulating La Verdad among the Spaniards. This introduces Senor Fulgencio Llorente, who is a poet, politician, and intriguer. He seeks to repair his decayed fortunes by zealous intrigues in behalf of the Cuban authorities. He undertakes the small jobs of the Spanish Consul, a gentleman of pride and hauteur, devoted to his Government, and not over scrupulous as to his means of carrying her wishes into effect. The Consul is a friend and *cousin* of Munoz, the husband of Christina, the Queen Mother of Spain. He wishes to secure a high position in the affections of the Spanish Government, by zeal and activity.

The Consul, too, has another agent—a man of years, of sinister aspect, and deep, designing character. This is Ayala, a Cuban, who, sixteen years ago, slew his own cousin on the highway, and escaped the *garrote* by flying to this city. He has property in Cuba, and looks for pardon and permission to return to Cuba. These two hunt up Rey, and either by force or seduction induce him to return to Havana, so that he may expose the parties who aided the escape of the prisoners. The poor frightened youth becomes sick and half dead with terror. He distrusts the countenance of Llorente. The Consul is brought to him in the character of a physician. He agrees to confess all the facts, if he is



pardoned. The pardon is obtained; Marie is then introduced. He is a stout man of formidable aspect, and carries a large stick; he had been once before employed in an attempt at abduction. It was supposed that he was an adept in the science of kidnapping.

Ayala returns to Havana on some business connected with the intrigues of the Consul. When he lands there is taken by some unknown person and lodged in an apartment of the palace prison, and placed under the guard of a man with a silver-headed cane, the insignia of the Police Guard. He remains there for five days, is then taken on board an American ship, and returns safely to New-Orleans. Then we have the facts of the abduction. The departure of Rey from the house where he had been boarding without bidding his hospitable entertainer *adieu*—without taking any clothes with him—his going toward the levee—his drinking at a cabaret with Llorente and four other “friends,” whom Llorente introduced to him—his being seen just as the vessel is hauling off from the wharf, dragged along by neck and heels by four strong levee runners, and pitched aboard like a bale of goods. Then we have the mysterious disappearance of a Bank defaulter of this city, strongly resembling Rey in dress, size and general appearance, who goes to Havana, it is suspected, by the same ship that bore Rey, and who serves to represent Rey, while the latter, according to rumor, is confined below deck.—[Condensed from N. O. Delta. 16th.

ALUMNI OF YALE.—*The Independent*, a religious paper published in this city, has an account of Yale College Commencement, from which we take the following, which shows the liberal spirit pervading that gathering of the educated men of our country.

On Wednesday, at 9 1-2 A. M. the customary annual meeting of the Alumni was held under a great tent pitched for the purpose in the rear of the college buildings. The meeting was organized by the appointment of Hon. Asa Bacon, of Litchfield, as Chairman, and Prof. Samuel H. Dickson, M. D. of New-York, and Rev. S. W. S. Dutton, of New-Haven as Secretaries. After the reading of the annual obituary record, which had been prepared by Prof. Kingsley and Mr. Herrick,—a record which never fails to touch the minds of the assembled graduates with many serious thoughts—the venerable Dr. Beecher addressed the assembly for a few moments in the most appropriate and affecting style, expressing and applying the thoughts which were so generally awakened by the thoughts of the dead. He was followed by Rev. Mr. Marsh, of the Temperance Union.

Prof. Olmsted introduced Mr. Jonathan Maltby, a graduate of seventy years ago, who on that day was ninety years of age. Mr. Maltby, though deaf and lame, retained much of the life and spirit of earlier years, and had prepared a brief written address which was read by Prof. Olmsted. The Revolutionary reminiscences of Mr. Maltby gave for a while a new direction to the meeting. Mr. William S. Porter of Farmington, Rev. Mr. Dutton, Prof. Silliman, Dr. Beecher and others told stories, traditional or recorded, of the Revolutionary struggle, showing at how a great price our fathers purchased for us this freedom. At a fortunate moment, Prof. Porter interrupted the flow of anecdote by proposing a resolution expressive of sympathy with the educated men of Hungary, Italy, and other European countries who are struggling to secure for their posterity the liberty which our fathers have secured for us.

Dr. Bacon was called for, and spoke a few moments to the younger alumni, charging them never to lose their youthful hope of the “good time coming,” but to work on to the last, never despairing of the Republic, or of the Church, or of the universal cause of human progress. Dr. Bushnell was called for, but would not come. Hon. Truman Smith was called for, but had already retired from the meeting. Rev. Dr. De Wit of the Dutch Church, New-York, was called out, as a graduate of Union College, and spoke a few moments with great effect. Hon.

Judge Este, of Ohio, and Judge Hand of Michigan, the former a graduate of Nassau Hall, spoke as became the dignity of their judicial titles. William E. Robinson, of New-York City, slightly Irish in accent, and altogether Irish in wit in humor, amused the meeting with a characteristic speech. Though the Alumni were disappointed by the failure of the annual discourse which has often been one great attraction of the occasion, the meeting was one of the best of its kind.

LIBERATION OF FAIRBANK.—The Rev. I. Bailey, of Genesee, communicates to the New York Tribune the death of Mr. Chester Fairbank, of that town, at Frankfort, Ky., on the 6th inst., of cholera.—

“He left (says Mr. Bailey,) his residence in Genesee, Alleghany county, N. Y., early in the Spring, to secure if possible, the liberation of his son, Calvin Fairbank, from the Penitentiary, where he had been confined four and a half years, on the charge of abducting slaves, in connection with Miss Delia A. Webster. The friends of freedom will rejoice to learn that the untiring efforts of the aged father for the liberation of his son have been successful. Gov. Crittenden agreed to pardon him on the condition that certain prominent men in Lexington should unite in a petition for his liberation. The day before his death, the anxious and devoted father returned with the requisite names, with the fullest confidence that in the month of August he would witness the liberation of his son. His great anxiety and untiring labors, together with the exposure in travelling, made him an easy prey to pestilence. He died among strangers, a victim to the insatiable, cruel demands of slavery.”

FOURIER'S WORKS.—Whatever opinion may be formed of Communist doctrines, there can be no doubt that Charles Fourier was a profound, acute, and original thinker, as well as an able and eloquent writer. His doctrines have made great way in France, and, without at all advocating his principles or pronouncing on their efficacy, we may say that any man interested in the study of scientific legislation and in the great problem of social arrangements, will be glad to learn that his treatise on “The Human Soul” is about to be translated by a gentleman who has already proved his competency for so important a task. We trust that the whole of Fourier's works will ultimately be thus opened to the English student.

[London Weekly News.

THE JOURNEMEN TAILORS.—This body of mechanics, who have for some time continued on a strike for higher prices, collected about the Mayor's room at City Hall on Monday, the time assigned for a private discussion of the points of difference between them and their former employers, with a view of effecting some sort of amicable arrangement. Six journeymen had been selected by their companions to meet the employers who might choose to appear. But one, however, of the latter, made his appearance, and consequently the discussion anticipated did not take place. The committee of journeymen, in private interviews presented their grievances in a very forcible manner. His Honor seemed not a little surprised at the facts detailed to him, and expressed a hope that these differences between them and their employers might be adjusted in a manner reasonable and satisfactory to all. The deputation then thanked His Honor for his kind attention in listening to them, and withdrew—it being understood that employers would be in attendance there to meet them on the succeeding day.

Yesterday, at 12 M., was the time fixed for the second meeting, but at that hour, both parties failed to make their appearance: for what reasons we know not.—[Boston Times, 15th.

☞The Cleveland Democrat states that “not a nurse nor a physician who nobly went to Sandusky to relieve the sick, has been carried off by the cholera.”

## Town and Country Items.

**LONG SPEECHES.**—Alluding to the long-winded parliamentary speeches, the London Despatch says:—

"Oh! seldom-speaking Cromwell! whose vocation was by no means talk, but who made Europe tremble, Ireland orderly, and England great, how need we wonder that a true worker should seek to get rid of chattering parliamentary magpies, and pray the Lord to deliver him from Sir Harry Vane? Oh! silent Washington, who could conquer the mighty, and found the greatest empire in the world, but whom a D'Israeli could confound in utterance! Oh! taciturn Brutus, who could even make Rome illustrious, and efface Carthage from the world's map, but could not outspoke even the rawest of reporters! Have we not 'fallen on evil days and evil tongues?'"

**PARISIAN WOMEN.**—The pretty women who keep the flower shops in the fashionable part of Paris, reap a rich harvest of golden Napoleons during the Carnival; and when their trade gets a little dull, sometimes set their ingenuity to work to devise means to brighten it up a little. There was a shop in the Passage Colbert, which was a favorite resort of Americans. One day, during Carnival, about a dozen young Americans received each a note beautifully written on scented paper, asking each of them to be at a particular place in the foyer of the opera at a given moment, and saying if they cared anything for the fair writer, for she must of course be supposed to be fair, they would buy a bouquet of flowers at a certain shop at a certain hour. Each received the same note, but as they all were requested to keep the matter quiet, neither one mentioned it to the other. Of course the flowers were bought, and each one at the appointed time met the lady at the domino, but could not make out who she was. As the hours appointed for meeting wore not the same in any two cases, the young gentlemen never discovered the parts they were mutually playing, until after some three weeks of appointments and deferments. They finally came to the understanding among themselves—invited the lady in one of the boxes—pulled off her mask, and found to their utter confusion, she was the very woman who kept the flowers in the Passage Colbert and who had sold thirty-six costly bouquets by her ingenious statagem.

**RUSSIAN PICKPOCKETS.**—Thompson's "Life in Russia" gives the following account of St. Petersburg thieves:

A gentleman buying a cap, selected one of an unusual shape from the hatter's counter, and after much haggling purchased it although it had been made to order, and the party for whom it was intended was expected to call for it momentarily. To secure it the gentleman put it on his head and departed. In the course of his walk he found in his pockets a snuff-box that did not belong to him, and which he knew was not there a short time before, and he could not account for it. Presently he drew forth a strange handkerchief, and shortly afterwards he found himself enriched with a pocket-book. Suspicious of these additions to his property, he determined to stroll leisurely about, to watch the result; and at length from the quantity of things placed softly about his person, he became convinced that he was converted into an ambulatory receiver of stolen goods, of which the cap was the sign. He at once made the discovery to the police who were not long in turning the information to account.

**Too THICK.**—In one building, 7 Little Water-st. there have been found 200 colored people as regular occupants. In the locality known as Cow Bay, there are 400 persons in five houses. At the corner of Orange and Cross st. there are 95 colored and white females in a rear basement; and in the rear of 10 and 12 Mulberry-st. there are 809 persons crowded upon two lots, six persons living in almost every room. The chances of these

residents for cleanliness, health or decency, are obvious. Yet the attempt to introduce arrangements by which such sacrifices of life and humanity would be prevented, are sneered at by our respectable worthies as Agrarianism, Promiscuity, Red-Dragonism, or, worst of all, Socialism.—[Tribune.]

**CALHOUN AND BENTON.**—At the recent Anti-Slavery celebration in Worcester, Theodore Parker made a speech in which he got off the following capital hit:

"It is an old story," said Mr. Parker—"it may be a fable—that when scorpions are surrounded with a circle of fire, they will turn to and fight among themselves. Then it is that fang enters fang, poison meets poison. Thus is it with Benton and Calhoun, the two chief scorpions. The fire of Abolitionism has surrounded them, and they have met fang to fang, poison to poison."

**LABORIOUS PRAYERS.**—A Boston print, referring to the prayer by Rev. Mr. Bancroft, at the funeral obsequies at Boston, of President Polk, on the 18th ult., says:—"It was one of the most eloquent and beautiful prayers we have ever heard—a finished production—and must have cost the author a great deal of labor."

This is said in perfect sincerity, the italics being mine. What idea have such men of the true character and objects of prayer?—[Cist's Advertiser.]

**SWORDS BEFORE PLOUGHSHARE.**—The Legislature of Connecticut, at its recent session, voted two swords to be presented to two officers of the Mexican army, who were volunteers from that State. Six hundred dollars were voted to meet the expenditure. At a session of the same legislative body, about three years since, when the officers of Yale College asked for a small grant to aid in establishing an agricultural department in that institution the petition was rejected.—[N. Y. Observer.]

**BIRTH DAY OF JOHN HOWARD.**—It is an encouraging "sign of the times," that the birth day of that eminent philanthropist John Howard, is to be celebrated in this city. The warriors and men of blood have had their day of glorification. Let us hope that a better era is soon to dawn, when the heroism of a Howard will be placed as high above that of the successful soldier as moral is above physical courage. It will be seen from the advertisement in our columns, that an adjourned meeting is to be held on Friday to make arrangements for the due celebration of Howard's birth day.—[Boston Transcript.]

**NOT SO PROFITABLE AFTER ALL.**—We asked an apothecary a few days ago, whether the recent epidemic had not made his business very profitable.

"Quite the contrary," was the reply. "The cholera prescriptions were generally cheap, and the unusual caution of the citizens prevented the usual diseases, and actually, to a great degree, injured the business."—[Model Courier.]

**Mr Whitney's project** for a railroad to the Pacific was endorsed by the New York Chamber of Commerce at their meeting on the 7th inst., when a long report was made, in which the various other propositions were considered; concluding with a recommendation of Mr. Whitney's plan, and that when completed it should belong to the nation. A resolution, however, was passed urging Mr. W's plan upon Congress, leaving the ultimate ownership of the road an open question.

**A NOVEL IDEA OF GOOD TREATMENT.**—A California adventurer writing from Mazatlan, says: "We all travelled through Mexico without passports, and were treated very well—except that they stole everything from us that they could lay their hands on."

**FLOGGING IN THE NAVY.**—During a late cruise of the U. S. ship Independence, in the Pacific, during which she was 403 days at sea, and 593 in port, there were laid upon the backs of her crew, with the cat-o'-nine-tails, *forty-four thousand eight hundred and thirty-five lashes!* Will any one pretend that such punishment could have been necessary? That American seamen, engaged in "fighting the battles of their country," required more punishment than the inmates of a Penitentiary on land? It speaks badly for the patriotism of American seamen or worse for the commanders in our naval service. Congress ought to appoint a commission to inquire into this abuse, and see if some remedy cannot be provided for it. Let us have no more of the brutality of slave-drivers and owners, as long as white men in the service of their country are lashed to a gun, and whipped until the blood runs down their backs! This matter wants looking to.—[New Haven Register.

Mr. Clay has lost none of his spirits by indisposition. He was called out at Pittsfield by the people, and made the following remarks:—"I have been suffering under severe illness, have been breathing a cholera atmosphere, living on a cholera diet, and subject to the excitement naturally attending the epidemic. I am on my way to seek a purer air; I desire to avoid all public display. But I am told that I must show myself to my friends in Pittsfield, and *here I am!* the same old coon! If you are disappointed with the exhibition, you know it costs nothing—and so good bye!"

**GOLD MINES IN OHIO.**—A farmer in Harrison county ploughed and hoed up \$100 in gold off three acres of his ground. It was in yellow grains, beautiful to the eye, and finer than twenty-two or any other number of carats. In fact, it was 392 bushels of shelled corn, and the gold was obtained by the attractive qualities of the grain overmastering that of the metal.

**A LARGE PIC-NIC.**—The Lowell (Mass.) Courier states that 650 men, women and children, belonging to the Methodist Episcopal churches of that city, were out upon a pic-nic on Thursday the 2d inst.

**COLERIDGE,** treati inseparable connection of truth with error, says, felicitously as well as truly, that there are errors which no wise man will treat with rudeness while there is a probability that these may be the refraction of some great truth as yet below the horizon.

**CONSIDERATE.**—They now print blank certificates of deaths in New-York, which are furnished gratuitously by the Board of Health to all physicians who apply for them. This will greatly relieve some of the faculty, who found it easy to write, but another thing to spell.

The western papers illustrate the progress of improvement by showing that whereas, only twelve years ago, the expense of a journey from New-York to Chicago was thirty-six dollars and a half, the journey may now be performed at a cost of no more than seventeen dollars.

Louis Philippe's stables have been converted into hospitals. It would be glorious if the people would serve every palace in Europe in the same way. In this nineteenth century it is astonishing that the masses will consent to be fooled by the fools that are known by the name of kings.

The prevalence of cholera in other parts of the Union during the present season, has made the White Mountains a place of great resort. The Boston Chronotype estimates that more than nine thousand visitors have ascended the highest peak since May last.

## NOTICES.

**BACK NUMBERS,** from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

ALL who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

**SUBSCRIBERS** will please be particular in writing the NAME, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes

Man and his Rights, -	130	Criticisms and Confessions, -	136
The Mysteries of France, -	132	Trinity in Correspondence, -	137
Women in Icaria, -	133	Labor and Capital, -	138
Letters of W. S. Lander, -	134	Religion a Science, -	139
Great and Little Dinners, -	135	European Affairs, -	140
Mrs. Hemans' House, -	135	News of the Week, -	141
The Word Respectable, -	135	Town and Country Items, -	143
POETRY—Town and Country Girl, -			139

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

This Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 28 Cornhill.  
PHILADELPHIA, J. P. Fraser, 415 Market Street.  
BALTIMORE, Wm. Taylor & Co., North Street.  
WASHINGTON, John Hitz.

CINCINNATI, J. W. Ryland.  
BUFFALO, T. S. Hawks.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook, Broadway.  
PROVIDENCE, P. W. Ferris.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VLO. I.

NEW-YORK, SATURDAY, SEPTEMBER 8, 1849.

NO. 10.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

### SOAR HIGH! SOAR HIGH!

Soar high! soar high! nor fear to fly—  
Think not about the falling—  
Stay not to shrink upon the brink  
Of high or holy calling;  
But, being right, with all thy might  
Go on—the clouds of sorrow  
That here to-day obscure thy way,  
May all be gone to-morrow.

The world may sneer, and laugh and jeer,  
Yet stay not for repining;  
Alike for all, the great and small,  
Creation's light is shining.  
Take heart of oak, there is no stroke  
Man strikes, but it may aid him;  
For if the deed from good proceed,  
Say what on earth shall shade him?

As every joy we unemploy  
Is an ungracious measure;  
So every gift we cast adrift  
Is a most wasted treasure.  
And it may be, perchance, if we  
Should once alike refuse them,  
We may in vain strive to retain  
The slightest power to use them.

Soar high! soar high! nor fear to fly—  
Think not about the falling—  
There is a power in every hour  
To help us in our calling,  
If only more we would adore,  
And seek its mighty aiding,  
Nor rack our brains, and take such pains  
To search for things so fading.

### NO NIGHT BUT HATH ITS MORN.

There are times of deepest sorrow,  
When the heart feels lone and sad;  
Times when memory's spells of magic  
Have in gloom the spirit clad.  
Wouldst thou have a wand all potent  
To illumine life's darkest night?  
'Tis the thought that e'er in nature  
Darkest hours precede the night.

When the world, cold, dark, and selfish,  
Frowns upon the feeble flame,  
Lighted from the torch of genius,  
Worth has kindled round thy name;  
When the fondest hopes are blighted,  
And thy dearest prospects fade,  
Think, Oh! lone one, scorned and slighted,  
Sunshine ever follows shade.

For The Spirit of the Age.

## SOCIAL EVILS;

### THE GREATEST OF THESE IS POVERTY.

I will ask attention from the philanthropists of the world to the following plan which is offered as a remedy for Poverty, Pauperism and Crime. I have been impressed with this proposition for several months, and desire a calm, dispassionate review of it, for to me it seems like a self-evident truth.

#### PLAN.

Let every City, Town and Village, provide a house of such capacity as may be required, with food, clothing, and bedding of a wholesome, necessary kind, such as will comprise only the absolute necessities of life; call the place simply Home! Here let it be known that every man, woman and child in health, and in distress, can find the means of living at all times, paying the Home! establishment in their labor; their liberty to be restricted only so long as is necessary to secure their services to the Home, for what they have received. The debt being discharged, let each one be perfectly at liberty to try their fortunes again in the world, going forth with the assurance that, come what may, Home is always open to them without money, and at the price of their labor. Let all the more simple mechanical trades be first introduced, together with such other simple industrial pursuits as may forward the interests of Home, and suit the capacity of its occupants.

To such an institution, the wealthy benevolent men in willing away their worldly goods, could safely, and would surely contribute liberally. It would, when in operation, entirely supersede the Poor-houses, Work-houses, and Houses of Refuge, where a man is branded in the forehead as a recipient of what the world calls charity, forced down his throat against his will, and the uniform of those odious institutions upon his back.

The institution once set in operation, will possess the means, and power of sustaining itself, and also of perpetuating it indefinitely. It will save thousands of dollars to every community, now expended and abstracted as follows:

- 1st. Fees for Watchmen and Police.
- 2d. " Arresting.
- 3d. " Feeding and clothing before trial.
- 4th. " Expenses of trial and transport to Penitentiary.
- 5th. " The enormous sum now forcibly abstracted, as follows:

- 1st. By petit theft, burglaries and larcenies.
- 2d. By swindling, pocket-picking, &c.
- 3d. Gambling and violating the moral laws.
- 4th. Other modes of dishonesty too numerous to mention.

It will also prevent an enormous amount of human misery now suffered by that class of God's creatures denominated poor. And last, though not least, it would elevate the moral character of those people so far above the temptation of crime, as to be out of its influence, instead of schooling them in crime as now practiced in our Penitentiaries and Prisons, and will enable

them to start in the world again with a chance at least of success, by paying them the honest value of their labor for all they may feel disposed to do, over and above what will discharge their absolute indebtedness to the institution.

A great saving also in dollars and cents will be effected in amounts now thrown away upon street-beggars. No one should be permitted to beg them, but should be sent home at once, and provided for and made to labor, if not otherwise willing to do so.

The poor will then perceive that though penniless, they are not friendless, but that they live under a government which does its duty by them, and they will find it to their interest to be good men and true—they will then be assured that no one can be arrested for poverty, who has the impress of his God—to have the mark of his poverty burnt into his forehead, face and heart, and to be sent to commune with those already steeped in vice and crime, for being poor and friendless.

The additional security which would be given to life and property, is alone worth the effort to get them in operation.

W. H. HUTCHINGS.

For The Spirit of the Age.

## PROPERTY AND ITS RIGHTS.

BY J. K. INGALLS.

WE have seen that Property exists as the product of man's activity on a possession, which is his by birthright. The right to property thus produced, cannot be questioned; it is to us a self evident truth, which would involve the utmost folly to deny, or attempt to establish by rules of logic. Nor can any of the evils complained of, as attaching to the present relations of capital and labor, be justly attributed to this source. It will be seen on the contrary that they generally arise from direct violation of this right, and that to establish it on natural and scientific foundations, would be to abrogate all unequal and unjust operations of business, which now enable the indolent rich to plunder the toiling poor.

But it must still be remembered, that this right is second to the other of possessions, from which alone it flows; so that in fact the consistent recognition of one must result in the recognition of the other. But it is necessary that the terms be explicitly defined. That property is the product of man's activity is well enough; but then by trade, it has been made to mean other things as well; indeed anything else, but this. It seems another self evident proposition that *the product of human labor can only be exchanged for the product of human labor*. If this be true, then nothing can be property, but what has been produced by toil, human toil; and whoever claims protection under its rights, for that which has not thus been produced, is practising an imposition. It is not necessary to distinguish between actual creations, and that which has merely been "taken out of a state of nature;" for after all, we only change the relations, forms and combinations of things in our most elaborate productions. When this shall apply, however, to the primitive elements, as the earth, the air, and the water, something more must be understood than a mere fencing in, or still more questionable appropriation on paper. A legitimate use of these can only entitle one to assume property in them, and even then the property is not in them, for they are natural possessions, but simply in the products realized. If a man chooses to employ his labor in such a manner as to render the soil more productive, to build a labor saving machine, or in any other way improve the power of production, he thus changes the property to a passive agent; but his rights over it as property only extend to the expenditure of skill and toil, and not to the original element, or even materials. These are his by right of position, to the full extent of his needs and power to employ. No false claim, based upon unnatural law, can justify another in the ownership of

that soil or material, upon which he exerts his mental or physical energies; or, on the ground of such ownership, in exacting one half or two thirds of the results. Were the rights of possession fully guaranteed, the value of everything, and each improvement, would just equal the industry requisite to replace them. And in this remark would be embraced the remuneration to the labor of the financier and agent of exchange, as well as the actual producer, inventor or teacher.

Moreover, it may not be entirely certain, what things are, and what are not in a state of nature. An emigrant may cut a tree in a mighty forest; does the forest therefore belong exclusively to him? Does the tree even? If he leave it there to rot, and another traveller take the dried branches to kindle himself a fire, could the utmost stretch of justice demand more than the cutting down another, of similar dimensions and quality. Then it will be remembered that property is the result of industry, and that alone, never by any construction, extending to the passive elements, or the spontaneous productions of nature. These are the heritage and benefactions, a bountiful Creator has bestowed upon a family of brothers and sisters, equal in natural rights and possessions, however varied may be their capacities and attractions. With this understanding we will proceed to speak of the Rights of Property.

In our civil and social codes, these rights are numerous; as we have seen, they are superior to all rights of men; and human life and liberty are not to be regarded, where a protection of them is involved. Yet upon the plane we have treated our subject, there appears very little to say about rights of property except what is vested in the producer. If we are not able to expatiate upon the positive side of this question, there is certainly abundant room on the negative. We may show how it has been misconceived, and what disorganising and unjust results have transpired, principally, from having confounded the rights of man, the rights of possession, and the rights of property, all in one, and made the less, not only to supercede the greater, but to embrace the whole. This much may be affirmed, nevertheless that he who has produced twice as much as he has consumed in one day, may, if he choose, consume, another day, without production, and so for any given length of time. But this is the farthest extent to which he can lay any claim. It is impossible to conceive the least particle of justice in the claim of A., to have for life, one half of the products of B's labor, because A. produced, for a while, double what B. could, or worked some years previous to the period when the latter began, or because his ancestors worked, or cheated, or robbed more successfully than the other's. And yet this is the only ground upon which remuneration to capital is based. Its present practice is principally owing to the necessity to which the wronged are reduced, in consequence of having their natural rights to the soil, and the passive agent generally, infringed by irresponsible monopoly. Man must have access to the soil or die, he must have the materials to act upon, or he cannot labor; and the present monopoly of these, and not the legitimate operation of any law defending the rights of property, cause all the derangement of rights and duties complained of, and alone enable the capitalist to cancel the labor of man, by the use of money, or of things, justly or unjustly, termed property. Few capitalists, certainly few Reformers, would urge as a reason why money should be paid interest, that with it you could buy slaves, and appropriate the proceeds of their industry. And yet this is one of the powers which are accorded to property by our civil polity in this nation; and the license no doubt exerts a large influence on the rate of usance which money at present commands. It were not difficult either, to show that the power which enables wealth to buy possession of the passive agent, is only exceeded in injustice, by that which gives it a like power over the active, human being; is not exceeded in its horrible, terrible results.

The right of property as well as all other rights must be self

limiting. It must not interfere with itself. It is based on the claim that individual production has exceeded actual consumption. How then can this right enable the capitalist, landlord or slaveholder, to take from the operative, tenant or chattel, the surplus of their production? By no means, justly. An inversion of this, with the other rights are alike destructive to all, bestows a power on the representative of property to own the active and the passive agent. No wonder that property may be productive! But property justly conceived, possesses no power of reproduction. A hundred dollars locked up in the misers' coffers, will, by no magic, come out a hundred and six at the end of the year. A new house, left tenantless, would in no way produce another of equal value in eight or ten years, and these two, another pair in another period, and so on in duplicate ratio. On the contrary, it would continue yearly to decay, until all value was annihilated. The greatest mass of human productions, decay in few years. Most of the agricultural productions are valueless at the end of one year. The most exquisite works of art or mechanism are subject to change, gradual though it be; and are liable to be superseded, at any time, by higher attainments. No production can now be thought of, which should entitle its owner to a compensation for its use. He may use it to his own advantage, so might another; but the man who uses it is entitled to the results; the owner, only, a return of value for value. Under any just and equitable arrangement the advantage of having the surplus productions of labor preserved to us, by allowing them to be employed to facilitate the productiveness of other's labor, would overbalance any advantage derived from their use. A young man, with health and strength, can produce with moderate labor, several times the amount of value he need consume. But this activity will not always remain. Besides he contemplates the rearing of a family, the members of which will be non-producing consumers. What an advantage to him, that society uses his grain, vegetables, or any other perishable productions, and in his future need returns the same, undiminished in quantity or value! *This is the true basis of reconciliation between Capital and Labor*; and this would be sought by both, were the rights and possessions of all in the first place guaranteed. It might be asked, if it would not be better, could this man at the end of a few years receive an interest enough to double the principle? By no means; a condition of things which would secure such a result, would have extracted from the products of his labor, in the first place, more than would be made up to him afterwards. For if he should pay for the privilege of laboring, and to this all remuneration of capital comes, if he should pay the same as he subsequently received for allowing others to labor, what were the object to be gained, except to stimulate greed, and discourage patient toil? If he receives more than he gives, then he who is evidently better able to do without it, extorts from some more needy than himself, what they pay and never receive back again.

In a joint stock association, dividends could not safely be made to capital, unless the amounts of capital each member should contribute were equal; in which case it would amount to nothing. This would be impracticable, and on the other ground, entirely unnecessary; since the organization would guarantee to each capitalist great or small, the consideration merely of his property. The man who is dissatisfied with such arrangement, would enter no association, because parasitical commerce, stock-jobbing, organization to monopolize the soil, and establish a universal system of pionage; companies for the concentration of wealth and subjection of the operatives under the wages system, where men are brought into direct competition with brutes and machines; and last though not least, chattel slavery, its traffic and speculations; these offer at present, and will for some time to come, much greater inducements for investment, than any association could offer short of suicidal ex-

pedients. Carried into the phalanx, this wrong would work out the same results as in the world. Not the most industrious, the most useful or worthy, would be best rewarded, but the crafty, the scheming and unprincipled, at the expense of those.

One family, transmitting for a few generations their talents of acquisition and accumulated fortune, would at the lowest rate of usance, absorb, not the wealth of the association alone, but the wealth of states and nations. It would seem that society applies its arithmetic least in financial matters, where its employment is most required. Mr. Kellogg in his book on "Labor and Capital," gives a table which shows the terms, in which the principle doubles itself at fixed rates of interest or of rent. Even at one per cent, it will become double in seventy years, quadruple in one hundred and forty, eight fold in two hundred and eighty years, &c. The higher the rate, the more destructive the operation. At a low rate there is little inducement for the poor man to invest a few dollars or a few hundreds, as he would realize for the year, but a few cents or dollars; but with hundreds of thousands, even at one per cent, his income would be thousands of dollars. So that here would be repeated the same system of favoritism, partiality and unbrotherly assumption, that now disgraces our professed christianity. The object would be, to obtain, in some way, possession of capital enough to enable the individual to live idle on the income. The interest of the larger capitalists would dictate a high rate of remuneration to wealth, the laboring portion would be interested in curtailing it, and thus the old antagonism, so far from being reconciled, would be renewed in closer quarters.

The question about rewarding the passive agent has already been canvassed. It is not with us a question. It is a clear principle of nature, a chemical fact, that "soil can only retain its thriftiness and capacity of vegetable production, by having restored to it as much elementary matter as is taken from it." But society must see that this award goes to the real and not to an assumed passive agent; for thus both man and the soil might be robbed. Now, when any kind of property, for purpose of preservation, or with a generous regard for the social prosperity shall be employed productively, it becomes a passive agent, and should be regarded as such; that is, its value like the productiveness in the soil should be preserved. When the owner of the property thus converted, requires it, in a form to be consumed, his right over it as property, enables him to claim it without deterioration of value. But it must be remembered, that nothing but what justly represents the products of human industry, can be thus reclaimed.

In speaking of the united relations of capital and labor, the various bearings of this question will be more fully dwelt upon. It is now requisite to notice but one remaining ground which has much weight with associationists generally, because, supposed to be furnished by Fourier. He found the human faculties divisible into twelve elements, of three groups, with five productive, four mental, and three affective powers, in each group respectively; and he based the ratio of distribution on this order. Three twelfths to the affections, four twelfths to mental endowment, and five twelfths to physical activity. Now it is nowise clear that he intended what is claimed; or if so, it is inconsistent with some of his other propositions. But why was five twelfths awarded to labor? plainly because labor was performed, not because its power was possessed, or because it had been exercised in years past; this alone would make it consistent with the principle of paying capital a premium. So with the mental faculties; they are to be employed as well as possessed, or they are clearly not entitled to any reward. And the affections are to be exercised, or no share belongs to them. So after all it is only labor of one kind or other, which Fourier proposes to reward, and not capital, a passive possession; which perfectly coincides with his conception of property, that it is the product of man's activity, not of his passivity. What then is

the exercise to which the affections are called? Surely the affections embrace something higher than avarice! To provide for and educate the young, to beautify the common or individual home, to care for the sick and aged, these had been supposed to be the common duties of the affections, and for which they require that a portion of the common products should be set apart. But will your capitalist or monopolist do these things? or will he appropriate these means to his own purposes and suffer the objects of regard to die with hunger? He is entitled to no dividend until he has performed the duty, and then it would be accorded him cheerfully by all. The miserly grasp with which he clutches gold, and obtains it by any and every means, could never have been thought worthy of three twelfths of the award of all human industry, by Charles Fourier. It is somewhat singular that although Fourier and Davis both deny the right of capital to any compensation, but only seem to yield to the method, as a matter of *present* expediency, the prominent admirers of their works have each attempted to prove the principle consistent with nature and right; whether with a view to conciliate capital cannot be said. As however we reverence no name or book as much as truth, the authority of nature, not of men, is sought.

Within the present century rights were accorded to property and measures for obtaining it were legalized, which now would incur the crime of piracy and the punishment of death. By such practices, capital, invested in whatever business, commanded a high premium. The mass of capital, that is now in the hands of the few, was obtained by means scarce less questionable. In the place of being a *preservation* of the products of labor, which all accumulations should be, it is an *isolation* and monopoly; the main detriment to useful enterprise, the juggernaut that crushes the limbs, and forms, and souls of human beings. Whoso shall live another half century, shall see the system of Rent and Interest and Dividends to capital, looked upon by the lover of human freedom, the moralist, the Christian, with as little favor, as he now looks upon the slave trade, privateering, or slave holding; or else they shall see chaos come again; and Cossack Europe and Spartan America, laying anew the basis of an obsolete civilization. The resources of no country, however bountifully endowed, can long satisfy the rapacity of the greedy monster. Bankruptcy, the peculiar attendant, follows in close proximity to this wrong; strangling first, with the hand of want and death the poor laborer, then higher and higher victims, until there shall only be two classes left, and all distribution of the results of business be determined by the relative amount of capital and labor employed. Let us hope and labor for the first.

#### ANECDOTE OF WASHINGTON.

The following anecdote of Washington was told many years ago; the name of the relator is not now recollected, but it is remembered that the connection of the individual with the events of the Revolution, was calculated to inspire confidence in its authenticity:

C. S. one of the contractors for supplying the American Army, then (1790) stationed at West Point, with fresh provisions, had, on several occasions, when the high price of cattle threatened to make the fulfillment of the terms of the contract not quite so lucrative as was by him originally calculated, failed to furnish the requisite supply, and in lieu thereof *ad interim*, gave to the Quarter-Master of each regiment, a certificate specifying that there was due to such regiment, so many rations of beef, &c. These certificates did pretty well for a while, and the privation was borne with characteristic patience by a soldiery accustomed to hardships, and ready to endure anything in the cause of liberty and their country. But even patience has its limits—the cause of the omission became at last understood, and dissatisfaction manifested itself throughout the ranks. Remonstrances

from the subordinate officers had been repeatedly made, and promises of amendment readily and repeatedly given, till at last, finding that nothing but promises came, it was found necessary to complain to the Commander-in-Chief.

Washington, after hearing the story, gave immediate orders for the arrest of Mr. S. Upon his being brought into the camp and placed under guard, the officer having him in charge waited upon the General to apprise him of the fact, and to inquire in what way and by whom the prisoner was to be fed.

"Give yourself no trouble sir," said Washington, "the gentleman will be supplied from my table."

The several hours of breakfast, dinner and supper passed, but not a mouthful was furnished to the delinquent prisoner. On the ensuing day, at an early hour in the morning, a waiter in the livery of the General, was seen bearing upon a silver salver all the seeming requisites for a meal carefully covered, and wending his way to the prisoner's room. Upon raising the cover besides the apparatus for breakfast, there was found nothing more than a certificate that "there was due to Mr. C. S. one breakfast, one dinner, and one supper," and signed "G. Washington."

After the lapse of a reasonable time the delinquent was conveyed to head-quarters, when Washington, in his peculiarly significant and emphatic way, addressed him with—

"Well Mr. S., I presume that by this time you are perfectly convinced how inadequate to satisfy the craving of hunger is the certificate of a meal. I trust after this you will furnish no further occasion for complaint."

Then inviting Mr. S. to share in the meal to which he was just sitting down, he improved the lesson by some friendly admonitions, and gave the order for his discharge.

For The Spirit of the Age.

#### FEMALE USEFULNESS.

As this paper proposes, among other objects, to vindicate the true social position of woman, perhaps a word from a woman may find an appropriate place in its columns. The spirit of the age is one of progress, but oh my sisters, women of America, shall our brothers leave us behind in their onward career? Are we doing our part? When we pray "Thy kingdom come on earth as it is in Heaven" do we realize how much we can do to hasten that blessed day? Are not too many of us occupied with trifles light as air, when we should be working for highest and noblest ends? Can a true woman's heart be satisfied with living in luxury and idleness, when so many of her sisters are pining in moral and physical degradation? We can all do something, even without swerving a hair's breadth from the beaten track to which the conventionisms of society confine most of our sex. The mother, when she teaches her young child to lisp his evening prayer, can impress upon his tender mind the great ends of his existence; that he was not born to live for himself alone, that all mankind are brothers, and that he must live for usefulness rather than happiness. These good seeds will take root in his child heart and spring up a fair tree for the healing of the nations. Wives, sisters, all can do something, all can show that there are other and graver matters now to be discussed than the color of a ribbon or the affairs of their opposite neighbors. It is our own fault that so many of us are regarded as mere parlor ornaments. We do not make ourselves worthy any higher calling. Let it be so no longer. We must awake, and we will awake! Let us do all we can to prepare ourselves and others for a better order of society. We need look no farther than our kitchens to see how many of our sisters are degraded beyond all hope or desire of intellectual and moral culture. The streets of New York tell a still sadder tale and shall we refuse to listen to it? Is there nothing we can do for their elevation. For my own part, I should be glad to hear through the medium of this paper suggestions from others of plans for individual or cooperative effort, and am ready to do my share towards accomplishing any such plans. MARY.



For The Spirit of the Age.

## THE PHILOSOPHY OF ENDLESS PUNISHMENT.

BY FRANK A. HOWIG.

THE subject of endless punishment should above all others be rationally discussed—should be considered as partaking of the invariable rule “that nothing is without its appropriate cause.” The question most natural to arise in the mind would be what will be gained by endless punishment? Is God a perfect Nero that his vengeance must be satiated by an eternal punishment of his children? Must five eighths of his children suffer to pay the penalty of their brother?—and does not the parent love his children?—and can love and endless punishment exist together? As well might life and death conjoin. Can the parent view the clods of the valley thrown upon the coffin of a depraved and wicked child, and yet believe that he is suffering the excruciating tortures of “a fire that is never quenched?” No. No parent ever did sincerely believe this. And yet they will return to their home from the grave of such a child, and still contend that God will punish eternally. But say they he is merciful. His mercy extendeth even to the eleventh hour. Well, admitting this they have just as much reason to suppose that their child is eternally miserable as eternally blessed; for they yet contend the five-eighths must suffer. As a friend of mine has justly remarked, each person has a heaven and a hell of their own. Some have a very large hell and others a comparatively small one; and we usually find that those who are continually preaching the doctrine of endless misery, are the most destitute of all moral character. Said a person a few days since, “If I thought there was no place of punishment after death, I would immediately shoot yonder man and take his property, &c.” Now such a person needs a large hell or the fear of something worse hereafter to keep him from murdering his brother. The answer at once reveals the character of the man. Nothing but the fear of eternal punishment prevents him from committing every vice. Now perhaps this is right—it may not be diverging from the order of nature. It may be right that a man having such a character should live in the constant fear of something to guide his career in this world. We certainly do not believe in endless punishment; but we have higher and nobler feelings toward our brother—instead of wishing to take his life, property, &c., we would wish to respect and honor him, raise him in the scale of existence, and at last behold him enjoying perfect happiness from having lived a life of honor and integrity. We know from actual observation that those having a large hell hardly know the strict meaning of Friendship, Love and Truth; and those with a small hell I have ever observed the first to lend a helping hand to the afflicted, oppressed and degraded, while the preachers of endless misery will toss their heads doubtfully and say, “let him alone, it is the will of God.” Man was made in the image of his Maker—a being endowed with reason—capable of making by his acts alone his heaven or his hell, and every day he lives he partakes of the one or the other. There is a silent monitor within the breast of every one that never directs him wrong. Only obey this and earth is heaven, and vice versa. Death is only a transition from this world to a better—only a continuation of the present life—a change from the mortal to the immortal. God is the father of all, the great first cause from which has emanated every effect; and if the first cause was good and pure so also must be the effect. God is perfect, and the effect of the great first cause is progression, and progression will ever be the order of all things, until at last man himself is perfect.

Think of thy relations with nature and its parts—that no mortal man can hinder thee from thinking and acting in conformity.

From the Mount Holly Mirror.

## POPULAR ERRORS.

All the so-called infidel arguments, and criticisms, depreciating essays, speeches, books, published, printed, or spoken, for 1800 years past, have all been levelled only against the mere literal superficial sense of the Holy Scriptures, and are themselves, consequently superficial and evanescent; and have only been useful, so far as they have assisted to demolish, or check the spread of the prevalent false and depressing doctrines—doctrines, dogmas improperly suggested in the first instance, from the supremely base and selfish affections and dispositions of men—sometimes in high places—and then enforced in the dark ages by state and church authority; and the great Book of God so tortured from tittle page to colophon, (and in some cases so falsely translated and interpolated,) in order to substantiate such doctrines—that the hope or possibility, almost, of a better understanding of the great problem of Christianity, and of Life and Death, has almost been abandoned as hopeless. So with every so-called infidel argument, against a life after death. These have all been, also, drawn from the merely literal and superficial sense of Physical death; without any understanding whatever, of any of the internal realities and beatitudes connected with that ordinance. But now, when within the past century, the internal sense of the sacred word has been opened to rational perception, all further arguments against the apparent discrepancies and insufficiencies will cease. And inasmuch as the most powerful infidel criticism of that kind, ever penned, (if such an argument could be called powerful or worth answering, which was dictated in a mesmeric sleep,) against the Bible, has been published within the last two years, and remains unanswered, I doubt if the subject is not now exhausted, and a more profound appreciation of the great laws of Divine Inspiration, immanent in the Holy Scriptures, will gradually insinuate its way into the better heads and better hearts of Christendom, as is actually the case. And so with the article of mortal death—which having been so villified, time out of mind, is now, also, within the past century, so perfectly unfolded in all its purely beneficent and really captivating arrangements, it is impossible that the great and cheerless dread heretofore entertained of it: so unreasonable, as absolutely, to preclude the theme as a forbidden one in the ordinary social circle, shall be cherished or entertained much longer. And it is surely vain, at any rate, to designate so gentle, and absolutely necessary a chastisement, as cholera, a scourge!

Only look how perfectly conservative and beneficent it is in its general effects! How salutary an influence it is exerting in the habits of society. How cleanly, and temperate, and moderate, and circumspect we have become in our domestic and social relations. And how the abodes of destitution and wretchedness, in the larger towns and cities, and the sinks of vice, and misery, and poverty, and more especially of those which include filth, are visited, and renovated, and purified, and supplied; and how vastly society needs to be brought to practice all those virtues, freely, and at all times, which self-preservation alone, it seems, can at long intervals awaken to active life. And how imperiously do men's minds need to be permanently opened in a spiritual point of view—and to be called to reflect and to pause a moment in their dreary, and heartless, and cold career of affairs, supremely selfish and worldly! The chance of a call, a summons, from the great amphitryon, Death, and a sudden or speedy one at that—who invites his master's well-prepared guests to an entertainment of so superb a spread, that no table ever laid on this side of his curtain can compare with it, is surely not a subject of supreme fear. And when no proxy or substitute will be acceptable but the one especially called, it becomes surely one of those gentle and persuasive spurs to humility, gentleness, truthfulness, brotherly kindness and charity, which are so much needed.

I think, therefore, that the prevalent effects of the disease called cholera, is by no means, to be regarded as disastrous, no more so than death by old age—not a whit. On the contrary, it is truly only one of those messengers of God's immaculate benevolence—and is more properly an object of respect than fear—or denunciation—or abusive and very improperly placed epithets. But it is vain to exhort men to be fearless at the approach of a pestilence, when all are so supremely dark and doleful in their present, almost universal contemplation of the article it brings with it! Fear to such is an unavoidable ingredient in an article that all science and ordinary teachings, whether from the press or the pulpit, have not as yet begun to solve; and it is the principle object of this short essay, to suggest to those interested in such subjects, to entertain, if possible, a doubt, that the ordinary and long nursed ideas on these great problems, may not all be true. For myself, I have long known that they are not—and as the abrogation or perpetuity of the death penalty for crime is involved in this matter, I have prepared an article, the first of a series against that Law, wherein I claim to state facts and arguments, which I regard as entirely unanswerable—and I shall be prepared to prove them so on all proper occasions.

Mount Holly, July 4, 1849.

### A SINGULAR RACE OF MEN.

The St. Paul (Minnesota) Register of a late date, has the following interesting article:

"Within the limits of the Hudson Bay Company, there resides a class of men who, ground down by the tyranny of that huge monopoly, seek to place themselves under the protection of the U. States. These men are known as the Red river half-breeds. They are mostly of mixed Indian, English, Scotch or French blood. Brought up from earliest youth to feel that their subsistence will depend upon their skill as horsemen and hunters they accustom themselves to every exercise and privation which can tend to harden their muscles and prepare them for their vocation. As a matter of course, the whole body of these hunters are capital horsemen and amazingly expert in the use of fire arms. Depending entirely upon the Hudson Bay Company for ammunition and arms they must submit to any and all the arbitrary rules imposed upon them, and they are heartily tired of these exactions.

"Twice each year, these hunters, four or five hundred in number, start for the American territories after the buffalo, with from a thousand to twelve hundred carts, drawn by horses or oxen, which are driven by the women and children. The men are governed by fixed rules while at hunt, which must not be infringed under severe penalties. They all leave the camp together with the exception of a few who are left as a guard; and when a *cerne* or surround of buffalo has taken place, the women and children are sent for to assist in butchering and drying the meat of the slain animals. Each cart will contain the pemican (or dried meat, pounded and melted tallow poured over it) of ten buffaloes; so that the slaughter of these animals may be estimated at upwards of twenty thousand annually. The meat thus prepared is purchased at a small price by the Hudson bay Company, and is used to provision the inland trading posts.

Attempt has on one occasion been made to prevent the incursions of these people within our boundaries, but without effect. Many of these mixed bloods desire now to remove to Pembina, which is on the American side of the line, and settle there, if permission can be obtained from our government. They would constitute a formidable and efficient defence to our northern frontier in case of Indian disturbances, as they are much feared by all the different tribes. The British settlement at the Red River in the vicinity of Fort Gray numbers about five thousand souls."

From the Cleveland True Democrat.

### SOUTHERN ANTI-SLAVERY.

There is a phase in the anti-slavery agitation of our country which is not noticed often, and yet which should be understood. We refer now to the action of Southern men who are opposed to southern ultraism and who would be very glad to see the country rid of slavery, and ready as they reason, to help bring this about if they could.

An example or two will best illustrate what we mean.

1. There are planters in S. Carolina, and the planting States proper, who regard slavery as an evil, and hate it. They dare not say so, for they are not ripe for a social death. They will not propose direct action for that would involve martyrdom in or out of jail. But they know that certain measures will open a pathway to the main question, and as they are carried, lead to it with certainty, and, therefore, they struggle for these measures boldly.

They are chiefly—

- Universal Education,
- The White basis,
- Election by the people of all officers,
- The equalizing power in every way, and not allowing Slavery to be the basis of it.

2. There are slaveholders and non-slaveholders in the grain growing slave States who would annihilate slavery in an instant if they could. The social and political despotism of masters, would destroy any one who would attempt it. But there is greater freedom of thought in these than in the planting states, and, therefore, they can come nearer to the question of emancipation, and push it forward with great vigor. Hence they debate all sorts of propositions bearing upon it. Such as—

- That slavery is a moral evil,
- That blacks should receive mental instruction,
- That they must be taught to read the Bible,
- That they should be legally married,
- That the law should prohibit the separation of families, &c.

As the basis of this Southern anti-slavery agitation rests the Northern. When that begun, there was not one in the far South, who had any thought of action, however distant, on the subject. The master builders are the despised and hated abolitionist, and whatever the world may say of their rashness and temper, in certain respects, the world as it grows older, will acknowledge this great fact and do them justice.

But independent of this, what a motive exists in these facts, for renewed diligence and a fresher zeal in the good cause! Who knowing them dares lag in spirit or halt in action? Who realizing his responsibility, can help making himself heard from side to side, as he rings out appeal, or states argument, or gives figures illustrating the truths of the great cause? If the people of the North can only harmonize conflicting interests, and speak with the moral power which becomes freemen, their tones would be the key note to the National voice and dash slavery from the land by the pure and swelling sweep of that grand moral power.

### THE YEOMAN.

The man who stands upon his own soil, who feels that by the laws of the land in which he lives—by the law of civilized nations—he is the rightful and exclusive owner of the land which he tills, is by the constitution of our nature, under a wholesome influence, not easily imbibed from any other source. He feels—other things being equal—more strongly than another the character of man as the lord of the inanimate world. Of this great and wonderful sphere, which fashioned by the hand of God, and upheld by his power, is rolling through the heavens, a portion is his; his from the center to the sky. It is the space on which the generations before him moved in its round of duties; and he feels himself connected, by a visible link, with those who

passed him, as he is, also, to those who follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the daily scenes of his labors. The roof which shelters him, was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every enclosure. The favorite fruit-tree was planted by his father's hand. He sported in his boyhood, by the side of the brook which still winds through the meadow. Through that field lies the path to the village school of his earliest days. He still hears from his window the voice of the Sabbath bell, which called his fathers and his forefathers to the house of God; and near at hand is the spot where he laid his parents down to rest, and where he trusts, when his hour is come he shall be dutifully laid by his children. These are the feelings of the owner of the soil. Words cannot paint them, gold cannot buy them; they flow out of the deepest fountains of the heart; they are the life spring of a fresh, healthy, generous national character.

[Edward Everett.]

### AFFECTING INCIDENT.

Ellen was a lovely girl of fourteen—the eldest daughter of a once happy family. When the school hours were over, she would hasten home and sit with her needlework by her mother, or tend her little brother, yet in his cradle, or do whatever else was required of her so kindly, so uncomplainingly, that her presence in the family was like an angel's visit. When she was about the house in her pleasant and quiet manner, her mother's brow of care would often be lighted up with joy and hope. She would sometimes sit and fondly gaze upon her daughter, after having listened to the sweet tones of her voice, while she related some little occurrence, some passing event; and as she looked upon her in all the loveliness of her young and unembittered existence she felt all the affection of a maternal heart. And yet her eye grew dim with the rising tear, as she thought of the future; as she more than anticipated the woes which might in coming years be the portion of her beloved child. But only a short time from that period of which I am now speaking a change came over the spirit of the mother, for a change came over the spirit of the lovely daughter. Ellen became pensive and languid. Her eye was sunken—her cheek was pale—her form emaciated and she was languishing upon her couch, over which her mother watched by night and day, till the evening which I refer.

It was the hour of twilight; the streets were getting still; all was hushed around the dwelling of—, where lay the wasted form of Ellen. She had been raised up in her bed that she might see the sun go down in the west. She watched; grew tired of looking. She had just seen his rays as they lingered among the distant hills, till she was replaced in a more reposing posture, when the very room where she lay became the scene of strange confusion. From the hoarse throat of the drunkard was poured forth a volley of oaths and horrid imprecations. The room was filled with his sepulchral breath. The care-worn and broken-hearted wife, was rudely driven from the side of the dying Ellen.

The younger children were huddled together in one corner of the room, pale with fear and their eyes red with weeping. The senseless, babbling, and noisy voice of the drunkard still continued. She raised her little skeleton head and beckoned her mother, who stood weeping on the other side of the room, to come to her. She came. The poor child had only time to say, "Why don't you ask pa to be still while I am dying?" These were the last words of Ellen—but they were in vain. With the last sigh of her gentle spirit there went up to Heaven also the inhuman ravings of the drunken father. This story is not fiction—not a story of imagination, but of real occurrence.

[Advocate and Guardian.]

Let it be thy delight to go from one good turn to another, yet ever mindful of God.

### ANSWERING OUR OWN PRAYERS.

In the vicinity of B—, lived a poor but industrious man, depending for support on his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support thus cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask him for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, went to his neighbor's, and arrived while the family were at morning prayers. As he sat on the door stone he heard the good man pray very earnestly that God would clothe the naked, feed the hungry, relieve the distressed, and comfort all that mourn. The prayer concluded, the poor man stepped in and made known his business, promising to pay with the avails of his first labor. The farmer was very sorry he could not accommodate him, but he had promised to loan a large sum of money, and had depended upon his wheat to make it out; but he presumed neighbor— would let him have it.

With a tearful eye and a sad heart the poor man turned away. As soon as he left the house, the farmer's little son stepped up and said, "Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort the mourners?" "Yes; why?" "Because, father, if I had your wheat, I would answer that prayer." It is needless to add that the Christian father called back his suffering neighbor, and gave him as much as he needed.

Now, Christian reader, do you thus answer your own prayers?

[New-York Evangelist.]

A most pertinent question, and one which if applied as a touch stone to popular piety, would prove it lamentably wanting. Why, it is the essential heresy of the "modern infidels," the reformers of our age, that churches, priests, and professors shall go to work to "answer their own prayers," and that all prayers without such works are empty mockeries. When the churches of our land shall act on this truth, and while praying shall also labor for the coming of God's kingdom "on earth as in heaven," intemperance, war, and slavery, and all kindred abominations will soon be numbered with the dead. The Evangelist must be cautious how it teaches such "radical morality" if it would retain its respectability.—[Pennsylvania Freeman.]

BROUGHAM AND HORNER.—I recollect meeting Mr. Brougham well. I met him at Mr. Sharp's with Mr. Horner. They were then aspirants for political adventures. Mr. Horner bore in his conversation and demeanor evidence of that straightforward and generous frankness which characterized him through life. You saw, or rather you felt, that you could rely upon his integrity. His mind was better fitted to reconcile discrepancies, and to discover analogies. He had fine, nay, even high, talent rather than genius. Mr. Brougham, on the contrary, had an apparent restlessness, a consciousness, not of superior powers, but of superior activity, a man whose heart was placed in what should have been his head; you were never sure of him—you always doubted his sincerity. He was at that time a hanger-on upon Lord Holland, Mr. Horner being under the auspices of Lord Lansdowne. From that time I lost sight of Mr. Brougham for some time. When we next met, the subject of the parliamentary debates was alluded to, previously to which Mr. Brougham had expressed opinions which were in unison with my own upon a matter at that time of great public interest. I said, "I could never rely upon what was given for the future in the newspapers, as they had made him say directly the contrary; I was glad to be undeceived." "Oh," said Brougham, in a tone of voice half confidential and half jocular, "Oh, it was very true I said so in parliament, where there is a party, but we know better." I said nothing; but I did not forget it.—S. T. Coleridge.

Wander not, but let thy deeds be just, thy motives pure.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 8, 1849.

## CHURCH AND STATE.

The imperturbable self-satisfaction,—with which secular and religious editors, in sheets of all sizes and calibre, have pronounced judgment upon the attempt to re-combine Spiritual and Temporal Government at Rome,—is not a little amusing, when we remember what a handful Protestants of the United States of America are as compared with the whole of Christendom through all ages.

Might it not be well to ask ourselves, whether the word *INDEX* is a quite adequate solution of the problem, which the profoundest legislators of all lands have propounded, namely:

*What is the right relation of Religion with Politics?*

Are we sure, that the Chinese, Hindoos, Persians, Egyptians, Greeks, Romans, above all the Jews in ancient times, and the Christian world down to the last century or so in Protestant America, were in the dark as to the indissoluble connection of worship and well-being in communities? Is the confidence altogether reasonably, that a tolerably well indoctrinated Sunday School child of eight years and upwards in this privileged republic could give Confucius, Zoroaster, Moses, Plato, and the long train of Christian prelates and potentates a new view of Statesmanship, in the briefest *tate a tete*, by simply unfolding "the Voluntary Principle," "Freedom of conscience," "No Union between Church and State?"

To one who surveys at all attentively the signs of the times, it is becoming evident, that Civilised Christendom is about to take up the Church and State problem, with a speculative and practical thoroughness, such as have never yet been brought to bear upon it. And however unwilling timid conservatives or *laissez-faire* optimists may be to admit it, as surely as the seasons roll, so surely will this century witness a *criticism*,—not negatively sceptical like that of the last century, but all the more searching that it is positively earnest,—which will try tradition, ecclesiastic and civil as by fire, and leave only pure gold amid the rubbish.

Meanwhile it is well for every one to be refining his own principles in the private crucible of a single spirit and a faithful life. And it is surely most desirable that all who can influence the public through the pulpit, forum, lecture-room, or press, should forego complacent glorification, and present fairly the *fact*, that the actual relations between religion and politics are already felt by tens of thousands to be an intolerable farce.

The world has reached this point: Christendom must be *christianised*, or Humanity will try some more effectual mode of *humanising* mankind.

What light does the Spirit of the Age cast on this problem, of the true organisation of Christian Commonwealths?

## HISTORICO—CRITICAL.

1. Let us begin at home, and trace the working of our boasted system,—*Independence of Church and State*.

Three years ago this Free, Republican, Christian Nation was engaged in a war of aggression upon a sister Christian Republic, with the undisguised end of extending the area of slavery.

Who concocted and carried on that war? The State.

What did the Church do about it? Editors of religious papers fulminated indignant paragraphs of every quality from sputtering sparks to blazing thunder-bolts; pulpit-oushions were pommelled till the dust flew, and the walls of meeting-houses rang again with eloquent Jeremiads; synods, conventions, associations, associations, elaborated well attuned resolves and addresses, which were duly forwarded to the Executive; one or two practical pastors drew up, had signed, and

sent into Congress quite pithy protests against the Nation's crime, declaring that the war with its horrors, was not on their skirts, &c.; in a word as much of talk was done as could be expected of rational beings, who knew that their function was limited to doing nothing but talk. What was said was sound, but unfortunately all sound. Meanwhile beardless volunteers ran away by regiments from dependent mothers and sisters; recruiting sergeants drummed up regulars amid rowdies under the shadow of city steeples; scrupulous Sunday observers sold powder and ball, pontoons and canvass, shipping and wagons, clothing and bread stuffs, to commissaries at reasonable rates week in and week out, praying gratefully doubtless each morning and evening for continued mercies on honest dealers; and devout bankers accepted treasury notes, made loans, advanced specie, at decent discount, trusting for spiritual guidance in their temporal speculations. When politicians considered that the ends of the war were gained, by the possession of solid territory, peace was made by politicians; and the religious world was left to comfort itself with the hope, that by moral chemistry it had evolved volumes of ethereal sentiment, excellent no doubt for redeeming conquered Catholics and exhilarating emigrant slave-coffees. Soldiers and cannon were brought home; preachers and tracts were sent out; and Anglo-Saxon-dom glorified God for the fulfilment of its manifest destiny.

A majority of Christians throughout our land,—if they think at all about a matter so much in the usual course of events, as this oppression of the weak by the strong—probably only shrug their shoulders and say, "what will you do about it; all comes of corrupt human nature; man can not hurry Omnipotence; wait for the millenium." And so each goes his way to manufacture munitions, revolvers, bowie-knives, rum for miners, or to ship off old unsaleable stock, at high prices, for new markets opened thus providentially. Why elog aspiration after unseen and eternal things by perplexing conscience with casuistry as to the seen and temporal things of this wicked world? Is it not the Christian's work to lay up treasure in heaven; let him not clip the wings of prayer by scruples as to the mode in which he scrapes up and scatters treasures upon earth. If trade thrives, will not contributions pour into the coffers of Missionary and Bible Societies? Verily, it would be folly to feign patience at such transparent spiritual humbuggery as the "religious world" of these United States practices upon itself.

2. Turn we then next to the seven-hilled city, and survey the entirely opposite system,—*Dependence of State on Church*.

A strange sight was Rome in her palmy days, before that wild horse Reform ran away with the Supreme Pontiff, and the Holy Monarch persuaded himself that he was imitating his Master by riding on the ass,—a docile People. Matin and vesper bells sounded; processions black, white, brown, with tapers, banners, crosses, threaded the streets by day and night; contadina and countess, prince and mendicant, kneeled side by side before altars in ever open churches; files of cocked hatted, many buttoned, long robed, shoe-buckled priestlings, mournfully aired themselves in demure promenades; choristers of all ages, from maturest manhood to sportive youth, practised chants, genuflections, sprinkling of holy water, waving of incense, wearing of sacred robes, &c., in college chapels; red caped cardinals in heavy rumbling carriages rolled in and out through gloomy gateways of damp palaces; bedizened halberdiers with large cockades, uncouth attire and awkward weapons mounted guard about the Vatican; strangers from every land straggled into churches consecrated by countless saints and palaces polluted by countless sinners, gazing at pictures, statues, frescoes, gems and heaps of relics; beggars beset incomers and outgoers by fountains, ruins and every door; Transteverini basked in the sun shine, or jabbered, frolicked, quarrelled round glowing braziers after dark; in wine shops and trattorias stillettes gleaned; along dark allies, on lonely steps, beneath

black porticoes lurked robbers; pimps bore demurely, from place to place, messages of prostitutes, and scented billet-doux of lovers; chained galley-slaves, defiled and broken men, swept streets and dug up fragments of ancient temples and justice-halls; and in a word, flesh and spirit, beauty and horror, wealth and want, piety and profanity, were jostled and jumbled in such incessant intimacy, that faith in possible future purgatory was rudely shaken by sensible experience of its present torments.

What wonder, that the glory of Cesar Augustus should outshine the pallid pomp of Cesar Pius; that images of old Roman Senators, grave and firm, courageous and enterprising, from curule chairs giving law to a world-wide empire, should stir the hearts blood in shrunken veins, which the skulking, intriguing, miracle-mongering, mystery-breeding, ghostly, awful policy of Roman Priests had palsied; that memories of the once mighty Roman People, whose sign of citizenship was a passport of freedom through all nations, should make the cramping ceremonials and creeds of a Roman Hierarchy seem like fetters and dungeon-vaults! Above all, what wonder, that sluggish justice, corrupt police, complex municipal arrangements, clogged markets, blighted fields, heavy taxation, yawning pauperism, embarrassed finances, should force even the most reverent and loyal to feel, that the petticoat government of monks needed an infusion of virility by popular representation, republican responsibility, and practical statesmanship! Certainly the experiment tried so often, so variously, so thoroughly, throughout the Ancient world and by the Roman Church, may be considered as having fairly proved,—that Priestly Monarchy and Aristocracy, when established in *Sole Sovereignty*, though professedly seeking Heaven, hereafter, practically ends in Hell, here.

3. Finally, let us glance at the third mode of relation between religion and politics—*Dependence of Church on State*.

The purest type of National-Religion is, perhaps, English Episcopacy; let this serve, at least, for present illustration. Very droll to those in laughing humor, very sad to such as have even dim visions of what a Religious Nation might be, are the incongruities, inconsistencies, hypocrisies, presented throughout the history of the Establishment, from Holy Henry VIII, Head of the Church, through Primates, Arch-bishops, Bishops, Deans, Prebendaries, Arch-deacons, Deacons, Vicars, Rectors, down to the rusty and starving Curates, who on forty pounds a year save as best they can the souls of scattered country congregations, while scape-grace branches of noble families fatten on the "livings" wrung out by tithe-men from these poor peasants, hunt foxes if need be across their gardens or through their corn-fields, gallop over the liturgy and lessons, and once in a while drowsily read sermons bought to order by city agents.

One would hope that Churchmen, high or low, will not forever think it a duty of vital importance to discuss the exact degree of regeneration received by baptism, while children by tens of thousands in dense cities, lonely collieries, and the buzz and dirt of manufacturing towns, are left to degenerate amid squalor, ignorance and vice. The Bench of Bishops might possibly find out some more tangible mode of sanctification, than by logically and learnedly proving to their parishes the "real presence" of Christ in the Eucharist, on Sunday, while their tempted, tried, care driven, toil oppressed hearers are fighting a hand to hand death struggle with actually present Antichrist in commercial competition. Will it much longer be regarded as a befitting function of Apostles of the Prince of Peace to bless banners, and read prayers for armies engaged in conquests over heathen, giving thanks meanwhile for the extension of Missionary ground, while in garrets and cellars in lanes and allies, beside their stately cathedrals, fellow christians by scores and hundreds are being led captive into idolatries of intemperance, licentiousness, gambling, robbery and murder? It was a rich joke, certainly, when Christian Statesmen in the House of Lords lengthily debated whether Jew Rothschild should

have a vote and voice in disposing of monies which he had loaned as means for carrying on the domestic and foreign administration of Great Britain, or whether the intruding tread of an Israelite upon their holy convocation would not shake down from foundation to cap-stone the National Temple. But let the absurdities of English Political-Religious Aristocracy be forgiven and forgotten. There are signs of amendment. Ragged schools, lodging houses for the poor, extended plans for popular education, rights rendered back however reluctantly to dissenters, more liberal legislation, a growing spirit of practical philanthropy, and movements too numerous to mention, are a pledge that the reign of Formalism draws to an end, that the "good time" of Worship of Work is coming. God speed the day.

And now to sum up the results of this three-fold experience; Will either of these Systems—Independence of Church and State—Dependence of State on Church—Dependence of Church on State, for a moment stand the test of a truly Christian Criticism? Can any sane reader of the New Testament doubt whether the Prophet of Nazareth would not freely use his scourge once more, were he to stand amidst our churches, saying, "Ye have made my Father's house a den of thieves?"

The fatal fact is, that through each of these systems alike, different as their methods are, the Nations of Christendom have been led to one end—

*By giving up all to Cesar they have kept nothing for God.*

There must be then *one* error pervading each and all.

What is that error?

W. H. C.

Translated for The Spirit of the Age,

## MAN AND HIS MOTIVES.

BY JULIEN LE ROUXHAU.

### IV.

#### *Fall and Redemption.*

ALL religions declare that man was originally created good, and that the state in which we now find him is in consequence of his fall. They assert as the cause of this fall, the violation of the laws of the Divinity. The degradation which has weighed down the Race for so many thousands of years, could be nothing else, according to religious traditions, than a deviation from providential destiny, an abuse of ignorance and of egoism on the part of the primitive species, symbolised by Adam in the Hebrew version.

There is certainly a truth at the foundation of this unanimous sentiment of all religions, it is this in fact, that man has failed in his Intelligence and Justice.

The interpretation of the text of Genesis which serves as the basis of the whole Catholic edifice, is more simple than at first appears. Its value consists in defining precisely the personages and objects which play a part in this antique drama, or in other words to know the significance of the Man, the Woman, the Serpent, the Tree of knowledge of good and evil, the fruit of this tree. It is evident that we can not give here all necessary information concerning the authority for our explanation. Learned men will know where to find it.

Man, in symbolic language, signifies the Understanding or Intelligence; Woman represents Affection or the Will. Adam and Eve are, then, Intelligence and Will in the human race. The Tree of the knowledge of good and evil is the source as yet unknown of all positive amelioration, of all enjoyment—a source which can only be discovered by study and persevering labor, and not by violence. The fruit of the tree, is the riches to which all have a right, provided that they secure its fecundity. The Serpent tempter is *Egoism*, which solicits man the more powerfully as he is ignorant and the slave of his instincts.

The prohibition given by God to man, not to touch frauds-

humble the fruit of the tree of knowledge of good and evil, is only the revelation of the Wisdom, which desires that man should be laborious and foreseeing, that he should increase his well-being and arrive at happiness by the development and application of all his faculties, and not simply by an act of appropriation purely material. This last act leads in fact to exhaustion, and consequently to all sufferings. God desires that man should be at the same time creator and consumer, that he should produce and multiply in a manner always to satisfy all his wants.

See now the application of these principles.

Egotism is an evil which attacks at first the heart, and never gains the mind until that is corrupted. The serpent represented by the animal, the farthest in his horizontal position from the human form, addresses effectively Eve or the Will, which in its turn seduces Adam, the Understanding. The object of this seduction is nothing but the appropriation of the fruit or wealth without labor or effort, and remaining in ignorance and idleness, that is to say, violating the laws of nature, which would lead every being to the accomplishment of his destiny by the integral exercise of his faculties.

This act, committed by the blindness of egotism, is a degradation of the human creature, who thus refuses to develop by employing them, his industrial, scientific and artistic faculties; but it must bring many other fatal consequences in its train, the waste of natural productions for instance, their progressive insufficiency, inequality among the members of the great family, the establishment of false hierarchies, exploitation of the masses by the strongest or the most cunning, a vicious distribution of property, fraud, theft, violence, murder, wars, &c.

The deviation of the human race, which all theologians have called the *Fall*, and Catholicism has designated as original sin, is then, in its principle, only a protestation of man against labor and industry, only an energetic refusal to consecrate his activity to the cultivation of wealth,—a signal violation of the laws of God, who desires that every one should maintain and preserve himself by intelligent action.

This crisis in the passage of the primitive race to a social period, in which industry was necessary to life, having resulted badly, man fell into savagism, a state inferior to that which the poets have designated under the name of Eden, or the golden age. Savagism is the first degree of this long succession of unfortunate phases which humanity has passed through, from its original fall unto our present civilization. If, during all this continuance of disasters, knowledge has increased, it is equally certain that the heart has only become more and more corrupt. Without being actually as cruel as the savage, we are assuredly much more refined in perversity. There is not a single sentiment which has not been sadly wrecked in our societies so ravaged. The savage is self seeking as the brute, and only so; but for us, we can offer every variety of selfishness.

Many philosophers have thought that the savage state was the first through which man passed upon our globe. This is an error. Man did not come from the hands of God with ferocious instincts; the necessity of supplying his appetites could alone render him cruel and sanguinary. The first law is to live and to preserve himself. Adam, chased from Paradise, that is to say, the primitive hordes scattered by scarcity, compelled to seek in the animal kingdom nourishment which the trees no longer furnished them in sufficient quantity, thrown into want by the neglect of culture, were obliged to have recourse to hunting and fishing, and often even to fighting with and destroying each other, when these resources became too rare.

Once let man imbrue his hands in the blood of his fellows, his manners speedily become more ferocious. Necessity justifies and even glorifies all this. Here is the explanation of the ferocious customs of most savage tribes with which we are acquainted; but what proves that we should be wrong in believing these inherent in human nature is, that we never meet with

such manifestations, in any nations free from all relations with barbarians and civilised. Thus, for example, the first navigators who landed on the Tahiti Islands found the inhabitants perfectly gentle and kind. These good savages, still few in number, abundantly provisioned by the natural productions of the country, protected by a delicious climate, received their first visitors with extraordinary joy and cordiality. They were happy, and free from care for the future, why then should they be wicked? No, it calumniates man to pretend that nature has filled him with evil propensities. It is because his reaction, when he suffers, or is threatened, is as much more terrible as he is superior to other animals, that superficial minds judge with such severity.

If we have indicated the true causes and character of the original *Fall*, ought we not in the same manner to bring before you the means necessary to repair it? An evil is only difficult to cure when we are ignorant of the cause. Let us see then how we must understand *Redemption*.

We have said that the fault of man has been a protestation against personal and isolated labor, a movement of ignorant idleness and *Egoism*, which had drawn in its train all the scourges which to this day desolate our societies. The reparation of the fall of Adam consists then in the organization of *Associated Labor*, which will create all the elements of happiness to which our race has a right on the earth. In reuniting and combining their efforts according to scientific laws, which are none other than the laws of God, men will create here abundance, general and graduated wealth, they will bring back the reign of proportional equality, of liberty, of fraternity, they will determine the participation of all in labor and in the immense enjoyments to which it will give a right. The true conditions of human activity and of the employment of the innumerable aptitudes which God has dispersed for the realization of his eternal plans, being once well established, the old Adam will effect with rapidity his brilliant transfiguration, for he will then commence upon the earth the establishment of the Kingdom of God and his Justice.

To enter into this phase of reintegration in true humanitarian destiny, must at the same time guard against the vices which have principally occasioned decay, ignorance and egoism; we must love goodness, order, justice, and seek with ardor the means of making them triumph in our social world; we must follow the precepts of Christ, that sun which rules all intellectual regions, but follow them in their highest application, the collective welfare of Man, instead of limiting their meaning to his person.

Redemption consists in this double task of intellectually comprehending and practically applying, the laws of God. Thereby the world must raise itself to the height whence it has fallen.

Some persons will consider themselves very philosophical in calling our interpretation of sin *peurille*. They will find it more simple and more reasonable to deny this grand traditional affirmation, than to explain it. They are free to do so; but they may thus be taught at least that one can admit the tradition without rendering himself the slave of a superstitious credulity. Even if attentive examination of the state of the world, of its endless disorders, and general subversion, were not sufficient evidence of a catastrophe lost in the darkness of antiquity, the immutable law of analogy would suffice to convince us of the existence of such an early crisis. Every being which leaves the hands of nature has different phases to pass through during its career, but above all, one in its childhood, more apparent and more dangerous than the others. According as this crisis is accomplished happily or unhappily, the individual is more or less in a condition to recommence his vital growth. Humanity was then, pure, innocent and happy, in its appearance upon the earth; then having reached a certain epoch of its development, at the moment of producing its first industrial birth, it failed



in strength and genius. This failure in the first ages of the human species corresponds to the dentition which we pass through in extreme youth.

Having thus established, in a few words, the inevitable nature of the fall, or crisis in the intellectual creation of humanity, let us see if God is justifiable in imposing upon his creatures so painful a law.

Every being in the Universe is an organ charged with fulfilling a function which constitutes its peculiar destiny. We conceive that animals are guided to this end by pure and simple *Instinct*; but man, to whom *Intelligence* has been given, must understand the end which God assigns to him. This is the seal of his royalty over the globe which he inhabits, his highest title of glory: by this also is he constituted free and responsible. The discovery of the laws of order—the elevation of the love of man to the clear and precise knowledge of his mission—the reconciliation of the human will with the divine—these are the different ends which humanity must attain in its terrestrial career. From the moment that Providence should reveal successively to the generations what would be necessary to them to arrive at the perfection of their societies, it is evident that the faculties of observation and invention would be struck with sterility. Of what use would be the genius which God distributes to his children, if not to teach them that they ought to imitate him in his admirable works? No, the faculties of the intellect, those which above all render us like our Creator, have not been given us to sleep inert. If the lowest creations have their uses, how much more the greatest and most noble.

Providence can aid, and in truth does aid humanity, in the accomplishment of its destiny, but never charges itself with completing the task which has devolved upon it; for this would be a second time to make man fall from his rank, to paralyse him in his genius and his liberty, to condemn him to revolve, like the brute, within the narrow circle of instinct, to despoil him of that divine attribute of Unity, which makes him the chief agent of order, the associate even of the great Architect.

For The Spirit of the Age.

### THE CAUSE AND REMEDY.

MAN exists. Happiness is the aim, end, and essence of his very existence. Then all men have one self-evident, eternal right,—the right to all the happiness that they are capable of enjoying. This right is naturally divided into three consequent rights. 1st, the right to all the forces and attributes of his being. 2nd, the right to exercise all these forces and attributes. 3d, the right to the results of the exercise of all those forces and attributes.

Society is filled with wrongs to its members in regard to property. The cause—all men are not secured in the enjoyment of their rights. The cure—secure to them the enjoyment of those rights. Let us examine. Property is a thing or things that belong to a man. All that belongs to a man is himself. Happiness is a part of himself; therefore it belongs to him, and is his property. To enjoy happiness man must have the materials of nature to exercise his forces upon, that is to labor upon, in order to enjoy the happiness, that these same materials are capable of conveying. Now happiness is man's property, therefore the materials of nature and his labor on them are his property. Man has found that he can enjoy infinitely more happiness, by fitting one kind of nature's materials to convey happiness, and then exchange them with each other for another kind fitted for the same purpose; therefore man has a right to exchange, and does exchange. And as one individual cannot exchange with another, thing for thing, without often a great inconvenience to both, so society has adopted a general representative of property bought and sold, called money. Man is his own property, therefore no man has a right to buy or sell him without his consent.

The materials of nature are the common property of the race of men, till an individual embodies his labor in them, to make them particularly his own. Then no man has a right to buy or sell these materials in their natural state, without the consent of all men, present and future. Now the consent of man to sell himself, and the consent of all men to sell what belongs to all, can never be obtained. Then these things cannot of right be bought and sold.

Labor being the exclusive property of the individual that labors it, man has the right to sell it to, or buy it of, each other, and it is the only property that can of right be bought and sold. Then money rightly represents no other property than labor. Now it is evident that one amount of labor, is worth just as much as another same amount. Then a standard amount of money, ought to represent a standard amount of labor. These great rights of mankind, men have deprived each other of the enjoyment of; and till these rights are restored to all, will wretchedness, want, vice and misery, exist in the world that is given all men to enjoy equally. In the present state of society, some have deprived others of the right to themselves—made slaves of them or destroyed their lives; and have deprived others of their right to embody their labor in the soil, and the other materials of nature; and have deprived them of their right to their labor or a just equivalent.

There has been a great agitation in the world in regard to the first right, some in regard to the second, much less in regard to the third. They will all eventually be restored in their regular order, the first soonest, the second next, the third last. Let us look at the present state of mankind, in regard to the last great right. Society may be divided into two classes; 1st, those that do not receive a just equivalent for their labor. 2nd, those that receive more than a just equivalent for their labor. More than three-fourths of mankind compose the first class, and do nine tenths of all the productive labor done on the globe, and receive from, say twenty-five cents and under to one dollar and more, for from ten to twelve hours of hard labor, and do the agricultural, mechanical, and odds and ends, manual labor, of society. The other class compose the rest of mankind, and do one tenth of the productive labor, and receive from (say) five dollars and under to ten thousand and more, for from five minutes to twelve hours hard, and easy labor, and do the trading, speculating, money-lending, jobbing, and cheating labor of society in its present state; by the means of which they rob the other class of their just earnings. That such a state of things is radically wrong, is easy to be seen; and it cannot exist for another century. But says one, how are you going to apply your remedy. I will tell you my mode. Let the hard laboring classes, form industrial cooperative associations; let them have their places of labor, and materials, as near together as possible, for the sake of economy, and mutual benefit: then let them ascertain the amount of money requisite for a convenient circulation; then let them set a standard price accordingly, say upon one hour's labor. So as to know the worth of an article, it would be required to know how many hours, or parts of an hour, it consumed to produce it. Then let a number of men of each branch of labor perform each a piece of work of the same kind, and observe the time taken, remembering to have them work easily and steadily: then make an average of the time consumed to perform each piece of work, then set the price upon such articles accordingly. This state of things or one similar, must soon be the order of society. The cry of the oppressed has swelled up from the earth—shook through the stars to Heaven, and awakened a response from the Omnipotent Mind. The world vibrates beneath the tread of free principles, and the rights of man. A spirit of distributive justice is abroad, a revelation must come, and the equilibrium be restored, though systems and governments should seek to ruin, and the world convulse with doom.

E. H. Mose.



## EQUALITY.

BY PIERRE LEROUX.

## I.

## THE THREE POSSIBLE FORMS OF INEQUALITY OR CASTE.

For many years I surveyed history, with tormenting anxiety, seeking to discover the *general law* of past ages, whereby Order might become apparent amidst the seeming disorder of bygone generations; so that there might be no longer room for that heartfelt grief which Herder thus expresses: "How many have I known, who through the boundless sea of human history have sought in vain for traces of that Deity, whom they behold wherever they look in the physical universe, and to whom their hearts turn with ever fresh gratitude from every flower of the field, each grain of sand. In the temple of terrestrial creation, a hymn rises on all sides to the glory of eternal power and wisdom. But in the theatre of human actions appears only an unending strife of blind passions, uncontrolled forces, destructive arts, abortive plans of good. History looks like the web of a spider hanging from a palace roof, whose inextricable threads preserve traces of recent carnage even when the insect weaver has hidden in his hole. Yet surely, if there is a God in Nature, there must be also a God in History. For Man is a part of creation, and amidst the extremest bewilderments of passion must still be guided and constrained by laws as beautiful, immutable, as those which determine the revolutions of the heavenly bodies.

What is the law of the past?

So far as History and metaphysics have enabled me to perceive, it is as follows:

*The Human Race*, according to the idea of Lessing, *passes through all the phases of a successive education.*

It has reached the phase of EQUALITY, only after having passed through the three possible forms of INEQUALITY:

1. The Regime of *Castes* of FAMILY,
2. The Regime of *Castes* of NATIONALITY,
3. The Regime of *Castes* of PROPERTY.

The human mind aspires to break loose from this threefold rule of castes, which is slavery, and to attain to liberty. This aspiration it is that characterizes the present age.

To-day we stand between two worlds,—the world of Inequality and Slavery, which is coming to an end; the world of Equality, which is opening before us.

## EUROPEAN AFFAIRS

TO THE WEEK ENDING SEPT. 1,

Latest Date, Aug. 18.

THE intelligence from HUNGARY, like that of the previous week, is in the highest degree favorable to the success of that struggling people. The discreet military policy which has been so long pursued is still continued by the Generals of her army, and is attended with very satisfactory results. They avoid a general engagement, in which the fortunes of the nation would be risked on a single battle, but they constantly hover about the enemy, and in this way, have gained several important victories. They have captured the city of RAAB, which forms an important post, on account of its situation between Comorn and Presburg and Vienna. Comorn was previously in the hands of the Hungarians. By the capture of Raab, they have gained possession of a large amount of military stores, belonging to the Imperialist army, spread terror into the ranks of the enemy, and cut off communication between the Austrian Army and the Capital. At Miskobcz, in the interior, near the upper Theiss, a battle has been fought between the Hungarians under Gorgey, and the Russian forces, commanded by Gen. Grabbe, which though claimed as a victory on the Austrian side, is in fact in favor of

the Hungarians. The object was to intercept Gorgey on his march to Debreczin; this was not effected; Gorgey continued his progress, while the enemy gave up the pursuit. In the Southern district, Croatia, and on the lower Theiss, the Austrians have been more successful, and a union has probably been effected between Haynau and Jellachich. In Transylvania, Bem has met with reverse.

It is stated in a London paper that the dismissal of SCHWARTZENBERG is said to have been resolved upon by the Austrian Emperor. Should he be dismissed, the Emperor will probably at once enter into negotiations with the Hungarians. Indeed, it is said that the Austrian government has already determined to open negotiations with the Hungarians. Of this, however, there is no reliable intelligence. Reports were also circulated of the desire of the Russian Czar to withdraw his troops from Hungary, and one despatch attributes this to the protest made against his intervention by the governments of England and France.

An exciting and disgraceful scene took place in the FRENCH Legislative Assembly on the 10th of Aug. It was occasioned by an application from the Attorney-General of Besançon for leave to prosecute two representatives, MM. Sommier and Richardet, for the publication of seditious articles in the *Démocratie Jurassienne*, of which the latter is editor. M. Dariste read one of the articles, headed "Restoration of the political scaffold." When he came to the following passage, referring to the execution of the assassin of Gen. Brea, "Where was the President? he was resting from the fatigues of the ball the night before, and recruiting strength for the ball of the next night. What was it to him? Had he not his 500,000 francs a year to spend?" M. Gastier, an aged representative, belonging to the left, exclaimed, "It is quite true!" M. Pierre Bonaparte, who happened to be sitting near him, immediately addressed him and said, "Oh, you do not know my cousin, or you would not say so. It is not true." The other retorted, "Oh, I know better; it is quite true." M. Pierre Bonaparte then said, "No, I say it is not." On which M. Gastier hastily exclaimed, "You are an imbecile," which was replied to on the instant by a slap on the face from M. Pierre Bonaparte. The members of the left immediately rushed to the assistance of M. Gastier, and those on the right to protect M. Pierre Bonaparte.—The ushers ran up to stop the tumult, but the crowd had in a moment become so compact that they were unable to effect their object. A number of members were then seen struggling together, and the confusion was of the most painful description; so that the President at once put on his hat, to intimate that the sitting was suspended. The struggle, however, went on, until, at the end of about ten minutes the members of the dense crowd gradually unclosed their hold, and with disarranged dress and heated faces withdrew to their places.

On the resumption of the sitting, M. Dupin, the President, suggested the appointment of a committee to inquire into the facts, and apply to the two members the penal enactments of the 120th regulation of the Assembly, namely, censure and temporary exclusion. This proposal was received with cries from the left, "There was no provocation." At this moment M. Pierre Bonaparte re-entered the hall, and having ascended the tribune, said: "I beg pardon from the Assembly, and deeply regret a moment of vivacity, which was excited by the most violent and personal provocation. I hope the Assembly will not follow the affair any further. It will be settled elsewhere."

M. Oudillon Barrot observed that the police of the hall belonged exclusively to the President and the Bureau; but he assured the Assembly that no later than the following day judicial proceedings would be taken. The President then announced that he had written to the Attorney General to commence proceedings, and M. Gastier with great difficulty obtained a hearing. He protested vehemently against the outrage offered to him. M. Dupin observed that the moment he had heard of the incident,

he had ordered both parties to be taken into custody. This statement elicited another explosion on the left, and M. Dupin, being unable to re-establish silence, again covered himself, and invited the Assembly to adjourn to the bureaux. In a few minutes the hall was completely cleared.

On the 11th the President presented a requisition for authority to prosecute M. Bonaparte, for the outrage committed the previous day. This was granted unanimously.

The President has continued his journey to the principal cities of France. He was received at Rouen with great enthusiasm on the 11th ult. His first act was to proceed to the Cathedral, where he was received by the archbishop and clergy. During the afternoon he reviewed the troops and visited several manufactories. An entertainment was given to him in the evening, at which M. Thiers, who was on the way to Dieppe, was present. The Mayor, M. Henry, after a short speech, referred to the President's uncle, the Emperor Napoleon, and proposed the following toast:

"To Napoleon! to his nephew, who is also called to be the savior of France and of civilization, and who so well justifies the hopes of the country."

The reply of Louis Napoleon was filled with expressions of common-place conservatism, the upshot of which was that the evils of society are not to be cured by mystical theories, but by common-sense and commerce. His reception at Havre the next day was less cordial, the cries being principally "Vive la Republique," "Vive la Constitution"—scarcely a voice calling "Vive Napoleon." The clergy and a large number of people met him, and paid him every respect. A dinner was given to him in the evening, at which about one hundred and fifty persons assembled. The address of M. Bertin, who spoke in the name of the Mayor, breathed a spirit of true Republicanism, and of strong attachment to the Constitution. The example of Washington was warmly recommended to the President of the French Republic. The reply of Louis Napoleon could not have been shorter without a violation of decency. Here is the whole of it.

"I regret, exceedingly, gentlemen, not being able to thank you as I could wish for your kind reception. Permit me in a few words to propose a toast: 'The town of Havre and the prosperity of its commerce.' The population of this town will be convinced every day, more and more, that there is no prosperity for commerce without order and stability. No, without order and stability there can be no public prosperity. Gentlemen, I drink to the town of Havre."

The Archbishop of Paris has addressed a long letter to the French Minister of Foreign Affairs, strongly advocating the joint interference of France and England in bringing about a settlement of the differences between Austria and Venice, and saving the latter from the inexorable conditions which the former wishes to impose on her. It concludes as follows: "Evil be to the government who shall witness with a dry eye the agony and death of a vanquished people! What does history already say, and what will posterity forever say, of those who allowed the destruction and partition of Poland! Venice, doubtless, is of less importance; but the right of a large State is not more sacred than that of a small one. To labor for the salvation of Venice, or at least to prevent its total ruin, would be also worthy of the Minister who at this moment directs our foreign affairs. His heart, so noble and so open to the inspirations of true liberty, must be filled with sympathy for such misfortune. Let him not allow it to be one day said, that French diplomacy, under his Ministry, did not make a last effort to stop the pitiless designs of Austria, and save the Venetian States from a complete loss. I do not speak of the promises made to Venice, of the hopes that have been held out to her, and of the support even which has been given to her. I only speak of France, of the interests of her glory and of her dignity. I speak also of the glory of a Minister who is dear to us. I con-

jure him to turn his eyes toward the Adriatic, or rather toward Vienna. There are in that city envoys from Venice, rejected and abandoned. Let him come to their aid, let him take their interests in hand, and he is sure to acquire imperishable claims to the gratitude of all who love justice and hate iniquity."

At Rome, Gen. Oudinot has resigned his authority into the hands of the Government Commission. A commission composed of three Cardinals, Altieri, Vannicelli, and Della Genga, has been empowered by the Pope to form a ministry, and restore the temporal authority of the supreme Pontiff, and has arrived at Rome.

A proclamation was published on the 1st of August, announcing the triumph of religion by means of the devotion of the Catholic powers, and abusing in the severest terms the "wretches" who had dared to set up a Republican form of Government, but mentioning neither constitution, concessions, amnesty nor in fact any of the points which chiefly interest the public.

The other acts of the Pontifical Commission are equally ominous. They comprise the re-establishment of the ecclesiastical courts; the abolition of all laws enacted since the 6th of November, 1848; the dismissal of all persons who served under the Republic, and other measures so absolute and despotic, that nothing but the presence of French troops prevents a general convulsion. In short, the French Republic has "liberated" the Romans with a vengeance.

The Pope had still refused to return as long as that city remains in the exclusive possession of the French troops. It was added that his Holiness had expressed a wish that the French army should retire and leave the protection of his person and capital to the Spanish troops under General Cordova; but that in the event of this not being agreed to, he should be satisfied if the garrison of Rome should consist of French, Austrian, Neapolitan and Spanish troops in equal numbers; but he adds the condition that the whole of the foreign troops remaining in Rome, of whatever nation, should wear the cockade of the Pope.

The French diplomatists have completely failed in obtaining terms from his Holiness; and the Cardinals who surround him, show a decided determination to carry their victory to its utmost limits.

Dr. Giacinto Achilli has been arrested in Rome, and thrown into one of the secret dungeons of the Holy Office. In these dungeons the bones and other remains of former victims were brought to light in the beginning of 1849. Dr. Giacinto Achilli is a Protestant of about five years' standing. Formerly, "Vicar of the Master of the Holy Palace," under Gregory XVI, professor of theology and professor of moral philosophy at the College of Minerva, he subsequently became a Protestant, and is well known both in England and in many other parts of Europe, as one who from conscientious motives, had quitted the Roman Catholic Church. He exercised the right which the *de facto* constitution of Rome gave him to take up his residence there, and to labor in the dissemination of the Holy Scriptures, and in the propagation of his principles among those who were disposed to hear him. The name of the French Republic has there been used to re-open the tribunals of the Holy Office; an eminent protestant theologian has been thrust into an inner dungeon, in the name of France.

The most important intelligence from ENGLAND is contained in the following extract from a letter of the very able correspondent of The Tribune.

"The troubles abroad have one effect upon us that few anticipated. Socialism expelled from Paris has come to London, and that, in the persons of its ablest defenders. They seem to think that John Bull is a fair fellow after all, and that he will still listen to them, even though they be unpopular and not successful at home. Louis Blanc is publishing an English Socialist Magazine in London. Others of the party are not inactive; and

in short, it is more than probable that Continental events will set up a very active and very peaceful Socialist propaganda among the English. If Proudhon were here, the thing would be complete. We should then have with us representatives of at least three great schools.

By the bye, I am surprised that Proudhon's works are not translated into English. Our gravest journals laud them to the skies, when most detesting their doctrine. The Quarterly Review regards Proudhon as a giant in thought and logic: and the Athenæum very lately passed upon him the same judgment, defended him from the charge of Atheism, praised his literary powers to the utmost, and paid equal tribute to his terrible sincerity.

In other respects the English Socialists are busy enough. We find announced in the Times a translation of Fourier's papers on the Soul, from the Phalange, which will form a large work in two volumes 8vo. Then, moreover, his New Industrial World is in the press, and the first number published, being done, as I understand, at the expense of a gentleman in high life who intends to promote this cause. Among the clergy, too, there is a little Socialist knot, and a periodical called the Anglo-Saxon, is boldly taking up the question, chiefly in the direction of Fourier's views. My decided impression is, that these questions are about to be very actively canvassed in this country, but chiefly through the medium of grave and unexciting works. The Owenites have all but disappeared, which was necessary before Socialism could gain a hearing.

### News of the Week.

**GREAT MEETING IN FAVOR OF THE HUNGARIANS.**—An immense meeting in favor of the Hungarians was held on Monday evening in the Park. During the day our national and civic flags, and the flag of Hungary were displayed on the City Hall, and early in the evening crowds of people began to assemble in the Park, until they formed one of the largest assemblages ever seen there. Three large platforms were erected, one for the American speakers, another for the Germans and Hungarians, and third for French and Italian speakers.

The meeting was opened by Alderman Kelly, who said that the Governor had been invited to preside and regretted extremely his inability to attend; but said that his most heartfelt wishes were for the success of the glorious cause of the Hungarian People, struggling for their liberties, and that the highest honor which could have been paid him, was the invitation to preside at this meeting. Mr. Kelley then proposed ex-Mayor Havemeyer as President, and he was appointed to preside.

The meeting was addressed by Mr. Havemeyer, N. B. Blunt, Esq., General Walbridge, Messrs. Doheny, Sickles, Walsh, Mumford, and by a native Hungarian; also by Mr. Raymond, editor of the Courier, this gentleman having been loudly called for.

An Address and several Resolutions were read and adopted; among the resolutions were the following;

*Resolved*, That it will be the imperative duty of the American Government to recognize the national and political existence of Hungary as soon as an accredited Minister from that Republic shall make the necessary application.

*Resolved*,—That a committee of 22 be selected to proceed to the city of Washington, to urge upon the General Government the immediate, absolute, and unconditional recognition of Hungarian independence.

The following gentlemen were appointed the Committee to carry them into effect: Wm F. Havemeyer, John Young, F. B. Cutting, Henry J. Raymond, Wm. V. Brady, Dr. A. S. Doane, David Graham, J. Phillips Phoenix, Robert Emmett, Charles Webb, Simeon Draper, James Kelly, F. A. Tallmadge, Moses H. Grinnell, Jacob Bell, Robert H. Morris, Peter Cooper, Charles W. Hall, M. Van Schaick; Hungarians,—L. R. Brei-

sach, S. Ludwig; German,—M. Rader, Gustavus Bach; Italian,—Gen. Avezzana.

**ELEVEN AMERICANS IMPRISONED IN MEXICO.**—The Cincinnati Daily Commercial contains a letter addressed from Puebla June 1, by W. H. McElhany to his father, J. McElhany, a Keeper of the Cincinnati and Harrison turnpike, from which it would appear that young McElhany and ten other Americans are held in close confinement on charge of robbery. His version of the affair runs thus:

"On or about 5th of June, 1848, I with about twenty more young men, set out for Vera Cruz, on horse back. We were very badly armed. When we arrived at a small town about 12 miles from this city, we were persuaded to leave the main road and take a higher cut to Jalapa. We proceeded on this new road about forty miles, when we were attacked by a party of lancers, and after killing eight of our party they made us prisoners. After securing us, we were robbed of everything but our shirts and pantaloons, and then taken to a small town called St. Andres, where they held a consultation whether they should shoot us the next afternoon, but they did not; some Colonel interceded for us. From that town they marched us to another, and kept us until Gen. Worth and the remainder of the American army, had left for Jalapa, and then marched us to this city. When we were coming here we could see the last of the Americans going on another road, but we could give them no sign. After we had been here for fifteen days they took us out and tried us for highway robbery. Such a trial and court was never seen before. The whole court consisted of the Judge and interpreter—no jury or witness. After trying us he sent us back to prison, where we remained for seven months more, when we were called out again and tried after the same manner. No witnesses have ever appeared. What ground they have for charging us with this crime we cannot see. Yesterday we were told that they were going to send our cause to another town and have it settled by another court.

**LITERATURE IN BOSTON.**—Our book publishers have a rare feast in store for the reading public this fall. Emerson's lectures on "Representative Men," Napoleon, Fontaigne, Bacon, Swedenborg, Shakspeare, and others, are announced. Ticknor & Field have in press Lectures on Literature and Life, by E. P. Whipple. Greenwood Leaves, a collection of Grace Greenwood's writings. Lectures by Henry Giles. The Boston Book, new series. Old Portraits and New Sketches, by John G. Whittier. Angel Voices, or words of counsel for overcoming the world. Poems of Robert Browning. The miscellaneous writings of De Quency, the celebrated English opium eater. The three last mentioned works, are reprints of English publications. The Lectures of Messrs. Whipple and Giles are favorably known to the New-England public, and will doubtless meet with a ready sale, as the reputation of their authors is well established, and the subjects on which they write are of a general interest.

The work of Mr. Whittier is a reprint of many of his pleasing sketches of the famous men of old, the sturdy Reformers of England at the period of the commonwealth, and the founders of the sect in which Mr. W. was educated, and which retains his sympathies. These articles have had a very extensive circulation in the *National Era*, where they have been originally published. This newspaper has a large number of paid contributors. It has a circulation of upwards of fourteen thousand copies. It has over six hundred subscribers in Boston, and is delivered by carriers, the same as our own journals. This fact shows that a good newspaper will find patrons in this country who can appreciate elaborate articles from good popular writers.

**CHARITY IN THE TIME OF PESTILENCE.**—How often is it the case that the greatest sacrifices are made for charity by those

who are at the smallest remove from want. *The Herald of the Prairies*, at Chicago, records in the same paragraph the sufferings of the Norwegian people during the pestilence, having lost one in fifteen of their number by the cholera, and the heroic liberality of the same people towards a still more needy and afflicted company of Swiss emigrants who arrived in the place during the epidemic:

"Their pastor is an evangelical, benevolent and laborious man, and like Moses, he has impressed his own spirit on his people. The health of their community in the spring was as good as that of any part of the city. A large number of Swiss families came to our city, and being strangers and without friends or money, they were taken into the Norwegian families. Many of them were sick with cholera symptoms, and the result is as we have stated above. They have fed the hungry and clothed the naked, and they will not lose their reward. Even this affliction, severe as it really is, does not deter them from still extending the same benevolence to others who need their care. 'He that giveth to the poor lendeth to the Lord,' and it shall be returned to him with usury."

THE ST. LOUIS BANK DEFAUCATION.—A correspondent of the *N. Y. Evening Post*, writing from St. Louis says:

Within the past week, an event has transpired in our city, that produces more excitement than did the fire or the cholera. An embezzlement of the funds of the Bank of Missouri has been discovered to the amount of \$120,000. The party accused, Mr. Nathaniel Childs, late paying teller in the bank, has heretofore borne a high character for integrity and piety. He is a minister of the Methodist persuasion. The case is now before the grand jury, and they have found a true bill against him, but whether a conviction will follow or not, is very uncertain. The evidence will be mainly circumstantial, and our jurors sometimes take a *chance* totally unexpected by the court, the lawyers, and the parties themselves. The trial will not, probably, come on at this term of the Criminal Court, as the docket is full.

THE CASE OF MARTIN.—An examination was held on Saturday morning in the case of John and Elizabeth Hayes vs. George Martin, an action of damages to recover for services rendered by a fugitive slave. The defendant had been lodged in jail, and was brought out upon a petition for hearing under the act of 1846, prohibiting the imprisonment of non-residing debtors. The evidence to the immediate issue proved that Martin was a resident of Chester county, Pa. Upon this testimony which there was no attempt to disprove, Judge Legrand ordered his discharge. In the course of the examination, some statements were brought out, by which it appeared that the slave in question had been residing for some eight years past, in Chester county, a portion of which time he had been in the employ of Mr. Martin. He had passed as a free man, and was generally supposed to be so; even his wife is represented to have been ignorant of the fact that he was a slave.—*Baltimore Sun*.

THE CUBAN EXPEDITION.—*The Mobile Herald and Tribune* of the 23d, speaking in relation to the rendezvous of a large band of suspicious characters at Round Island, opposite Pascagoula, says: "Nothing is known here to the public except that some 400 or 500 hundred men have been rendezvoused upon Round Island. It is understood, also, that they are entirely without arms and ammunition, and our last information represented them as almost destitute of provisions, so much so, indeed, that they have killed all the cattle on that and the neighboring islands, and had forcibly taken all the stores from the light-house keeper. At Pascagoula, it was feared they would become still more lawless, and in their extremity of hunger, ravage the coast. So far as we can learn, the men themselves are totally ignorant of their destination. Upon enrollment they were paid \$20 each with a promise of an additional bounty, and at the termination

of the expedition, are to receive \$1,000 each. This is the current report hereabouts.

There is, without doubt, something in the wind, and the Government is probably in possession of the leading facts; at least we infer so from the promptness with which it has moved to to counteract the project, whatever it may be. The U. S. sloop of war *Albany*, Lt. Ridgley commander, arrived off Pascagoula on Tuesday afternoon, to keep a watch on the movements of these men. Other vessels of the Gulf squadron were, we learn detailed for the same service, but they had sailed from Pensacola before the orders reached there.

### Town and Country Items.

OPPOSITION TO CHANGE.—We have noticed in an extract from Macaulay the spirit of opposition to all change which was manifested on a particular occasion in London, when it was proposed to light the streets. In that extract Macaulay referred to the opposition which was made to vaccination. The same spirit was shown when inoculation for small-pox was first introduced. The following account of it is given in a paper before us:

hen, in 1718, inoculation for small-pox was adopted in the country, the greatest uproar was stirred up against it. Not only was the whole medical profession opposed to it, but further, as Moore tells us in his amusing work on inoculation, "some zealous churchmen, conceiving that it was repugnant to religion, thought it their duty to interfere. They wrote and preached that inoculation was a daring attempt to interrupt the eternal decree of Providence." Lord Wardcliffe, in his "Life of Lady Wortly Mantague," says that "the clergy descanted from their pulpits on its impiety." A Mr. Massy preached in 1722, in St. Andrew's Church, Holborn, that "all who infused the ferment were hellish sorcerers, and that inoculation was a diabolical invention of Satan." And one of the rectors of Canterbury, the Rev. Theodore de la Faye, perhaps exceeded this, in a sermon preached in 1751, for he denounced, with horror, inoculation as the offspring of atheism, and drew a touching parallel between the virtue of resignation to the Divine will and its practice.

LIBERIA.—A correspondent of the *N. Y. Express* has the following account of the people and products in Liberia:

"Two crops a year! Such coffee as Mr. McLain showed me, commanding the highest price in the market, of an oily richness, as if it came from a land 'flowing with milk and honey!' Arrow root, too, that even now competes with the best of the West India Isles. Coopers, carpenters, millers, cooks, washers, and seamstresses are found among this number. Those of twenty years old and upwards have lived that length of time or longer with the same master. They are sensible, orderly, and industrious people, have been used to the culture of rice, sugar-cane, corn and cotton. They understand the preparation of rice for market, and the manufacture of sugar. William Goldman is a very ingenious blacksmith and house carpenter; has had the management of a steam saw, and rice mill, and has acted as engineer on board a steamboat, can read, write, &c.

GOV. TAYLOR ATTACKED WITH CHOLERA AND RECOVERING.—President Taylor arrived at Erie, Pa. Saturday, P. M., quite sick having been attacked with purging and vomiting at Waterford, Pa. and was obliged to be lifted out of his carriage and carried into the Hotel. He rested well last night and feels better this morning, and has determined not to go East until after the N. Y. State Fair. Gov. Fish has, we understand, received a letter from the General, in which he states that he intends to visit Albany on or about the 14th of September. This will be immediately after the State Fair.—*Albany Evening Journal* of the 28th.

**PRINCE METTERNICH**, it is said, is suffering very much from "a softening of the brain." So much that he cannot recognize his own daughter. If he had suffered some time ago by a softening of the heart, mankind would have suffered less. Whether the Prince's celebrated Johannisberg wine has had anything to do with softening his brains, we are not informed, but we have noticed that the people who buy the wine of that name sold at our crack hotels at \$12 per bottle, have the softest of brains. Yet the Prince's politics are a greater humbug than his wine—a greater, thank God, than the world can ever bear again.

**A JOKE MADE A MATTER OF NEWS.**—George Hudson, the exploded railway king, has, say the English papers, purchased from the government the ruins of Longwood, at Saint Helena, and is about to go thither. The Admiralty, it is said, have offered him passage in the man-of-war brig Stag.

The above item of intelligence is circulating in the newspapers, the Boston Courier says, without any suspicion on the part of readers or publishers that the story is a quiz. The downfall of the Railway Napoleon, naturally suggests the parody of the French Emperor's exile. The "brig Stag," is of course the proper craft to carry Hudson off. The dealers on the Stock Exchange give the name of this animal to a speculator who gets hopelessly "cornered."

**SINGULAR FATALITY.**—Interments in cities have long been deemed unhealthy, yet a case has lately been made public in Boston, by the Rev. Mr. Barnard, of that city, which is worthy of note. He says that two children who went to the Neck Burial ground for a walk, were taken with vomiting on their return home, and one of them died in consequence of the poisonous effluvia. He also says that a clergyman and mourners were recently driven out of the grounds by the noxious exhalations. He further adds that the whole neighborhood is tainted therefrom, and that no one can live there with impunity.

Some of the English railway companies now issue insurance tickets to their passengers. A first class passenger may, on buying his ticket, by paying three-pence extra, have his life insured for the journey to the extent of £1000, payable, if he is killed, to his legal representatives—and compensation for personal injury, if life is not lost. A second class passenger may insure for £500 for two-pence, and a third class, £200 for one penny.

**MEETING OF TAILORS.**—A general meeting of the tailors of the city and county will be held this morning, at the Filbert Street Hall, to consider the condition of their brother tailors of Boston, who are now on a strike for an advance of wages. A delegation from Boston will be present to address the meeting.—[Phil. Sun, 28th.

Speaking of the fighting firemen of Philadelphia, the *Ledger* says:—

The fighters now look to the newspapers for an account of their exploits as regularly as the public world look to the bulletin of a commander-in-chief from the field of battle, and feel chagrined if no notice is taken of them.

**RIGHT.**—The colored people of Pittsburgh, Pa., are about to inquire legally, whether Boards of Directors of that State, have the right to exclude black children from their common schools.

A French wag says that when the fogs hinder the working of the telegraph, the French provincials do not know whether they are governed by a King or a President.

**PSYCHOLOGY.**—An association has been formed in Troy, N. Y., to test the efficacy of "Electrical Psychology in the cure of diseases."

## NOTICES.

**BACK NUMBERS**, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

**ALL** who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

**SUBSCRIBERS** will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes

Social Evils, - - -	148	Affecting Incident, - - -	151
Property and its Rights, - - -	148	Answering our own Prayers, - - -	151
Anecdote of Washington, - - -	148	Church and State, - - -	152
Female Usefulness, - - -	143	Man and his Motives, - - -	153
The Philosophy of Endless Punishment, - - -	149	The Cause and Remedy, - - -	155
Popular Errors, - - -	149	Equality, - - -	156
A Singular Race of Men, - - -	150	European Affairs, - - -	156
Southern Anti-Slavery, - - -	150	News of the Week, - - -	159
The Yeomen, - - -	150	Town and Country Items, - - -	159
		POSTAL—Soar High! Soar High! 144	

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

This Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being.—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

**EDITOR,**  
**WILLIAM HENRY CHANNING.**

**PUBLISHERS,**  
**FOWLERS & WELLS,**  
CLINTON HALL, 129 and 181, NASSAU STREET, New York.

**PUBLISHED EVERY SATURDAY:**

**TERMS,**

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland.
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.

**OTHERS**, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MCDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, SEPTEMBER 15, 1849.

NO. 11.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

### From the German of Papen. GOOD NIGHT.

DARK is the night!  
Yet stars are glimmering through the cope of heaven;  
The air sighs softly through the wandering trees;  
And innocence, unstained by evil leaven,  
All bright within—the outward gloom can please,  
With the sweet influence of the calm hour filled,  
In its clear bosom carrying its own heaven!  
To all who have their day's work well fulfilled—  
To them good night!

Still is the night!  
All day loud noises wane;  
Weary and tearful eyelids own the calm;  
And sleep is lulling in her soft domain  
The throbbing heart with Heaven's own soothing balm.  
To you for whom her shades descend in vain,  
Whom care keeps watching, peace your cares disarm;  
Soothed be the couch of sorrow and of pain—  
To such good night!

Rich is the night!  
Can man hope here for more,  
When the dark night of trouble veils him round,  
Than in bright dreams to see heav'n ope its store,  
And each warm wish by fancy crown'd?  
Do you for whom Hope smiles by day no more,  
May her soft whispers in her sleep be found!  
To you good night!

Faith springs by night.  
When all the fond heart hailed,  
Have long beneath the lonely hillock slept—  
When they—the dearly loved—the deep wailed—  
Fate's bitter flood from thy fond arm hath swept:  
Think, amid all the trials that assailed,  
One eye, above the stars, its watch hath kept:  
And watches still, good night!

### ALL FOR THE BEST.

ALL's for the best; be sanguine and cheerful,  
Trouble and sorrow are friends in disguise;  
Nothing but folly goes faithless and fearful;  
Courage forever is happy and wise;  
All for the best—if a man would but know it:  
Providence wishes us all to be blest;  
This is no dream of the pundit or poet:  
Heaven is gracious, and—all's for the best.

## For The Spirit of the Age. REFORMERS.

FANATICISM is not peculiar to any age or country. Wherever there are systems of belief, religious, political, or philosophical, fitted to excite the sensibilities, there will be error, or which is saying the same thing, there will be differing opinions and zealous partisanship. There will be men who believe essentially opposite creeds, and earnest natures that cannot believe except they also *feel*. That man has but superficially studied human nature who would not expect such results, from the peculiarities of its constitution. "If" says an author, "a man makes a mental advance, some mental discovery, if he acquires some new idea, or some new faculty, what is the desire that takes possession of him at the very moment he makes it? It is the desire to promulgate his sentiment to the exterior world, to publish and realize his thought. . . . Immediately there becomes joined to his acquirement, the notion of a mission." Here is the spring of all attempts at reformation. And the law of progress working by individuals implies the collateral existence of that successive enthusiasm which men call fanatical. For in the very act of discovering error, the fortunate discoverer alone in his triumph is likely to be more deeply imbued with a consciousness of the importance of his new acquirement, by the power of that principle which in some measure excites every man to aspire towards originality and to desire that which is new and strange. The knowledge of some new chemical combination, or principle in physics or morals, the solution of a baffling astronomical problem,—any such treasure, whether it promises special emolument or not, is a secret of which any man may be proud; prouder than he can be of accumulated gold, or even of extended authority, and it is an elevation of soul which we more easily justify. It is not wonderful then, if his enthusiasm is greater than that which marks the common daily routine of labor, or recreation, or even of religious duty.

The religious enthusiasm of the Apostles, of Luther, and of the Crusaders, the political enthusiasm of the French Revolutions and our own, the incitements of earlier chemistry, the mercenary ambition of which our times and our country furnish a present illustration; all these and all like these and of which there are types *must* have dwelt as they did in the hearts, and guided the minds, and nerved the arms of men, the elements of whose natures were just what are those of our own.

It may be doubted indeed if the total absence of fanaticism would not imply an unfortunate and lamentable stagnation in the current of human affairs. Every reformation must be preceded by an exhibition of energy on the part of its first leaders which to an unambitious conservatism will seem undue and unwise, "zeal not according to knowledge," which quoted in such a connection implies that knowledge has or should have determinable bounds; and a preference for intellectual immobility over intellectual restlessness which must attend progressing knowledge.

Nor, can we suppose, that a cautious and limiting conserva-

tism is without its uses; just as the drag upon the swift wheel of a chariot is useful; just as the checks and counter checks of constitutional government have their value. It furnishes the modifying influence in human affairs; but what if it seek to rule? The shade affords relief from a vertical sun; but what if there were nothing but shade?

Our own age, our own country, has its proposed reforms. In the matter of our "peculiar institutions," in the penal department of legislation, in the modes of executing laws, in the general social organization that prevails, in theories of medicine and in prevailing theological systems. There are men, who daring to dispute human authority, and to resist human usurpation, but not to dispute or resist the voice of conscience or the claims of heaven, proclaim aloud their detestation of that dark and malignant disease in our political system,—human Slavery. There are others who would have judicial condemnation discriminating and merciful, not relentless and harsh, who would save life where it can be saved, rather than lose it wherever it may legally be lost, who cannot forget the common endowment of humanity, which belongs to the criminal and the judge, who recognise the possibility of error even in systems of divinity guarded by the poetical conservatism of age and the erudition of a powerful ministry; and who reverently and hopefully wait for new truth from any source, so it is but truth. Social evils have attracted the notice of a few earnest and philanthropic minds and these are occupied continually with systems of social reform. They would have labor rewarded, education free and ample, physical and mental suffering alleviated; the hunger of Ireland and the poverty and destitution of England and of our own country, are not mere narratives of fact necessary to the complete education of gentlemen as matters of knowledge; but startling and mournful realities fitted to inspire, and inspiring the active philanthropy of men and brothers. They would inquire how far crime which riots most in the hovels of poverty is the result of poverty, and how far that poverty is unavoidable and undeserved, and they would further presume to hope and ask for a remedy of such dread evils. These are the men who are called fanatics.

Their opponents, those whose professions are to suffer and the tenure of whose incomes may become less secure if these proposed reforms succeed will constitute the conservative party. They will see evil in slavery, but it is remediless, they will passively witness its overgrowth upon our institutions, and take shelter in their own supposed irresponsibility against the attacks of more honest haters of evil; some notion of the depravity of the races will impede their conversion and paralyse their benevolence, the faces of their suffering brethren do not exhibit the beauty of feature or complexion necessary to give the right to freedom, but rather indicate the inevitable providential destiny against which, in their piety they would not murmur. They would have the penalty rigidly enforced whenever the law is violated, and crimes punished because they deserve punishment, and in accordance with their desert; the preservation of society which they deem a subordinate object is to be better secured by an impracticable attempt to render equal and exact justice to crimes (the power only of Omniscience), than by a reasonable and feasible apportionment of penalty to crime as a directly preventive force. The system of these men might be complete and adequate, if it were not by the very nature of the beings it proposes to govern incapable of being realised. Theologians are astounded at the presuming innovations of those whose efforts are aimed at what are deemed inconsistent and contradictory views of God and destiny of punishment and salvation. Physicians reverently cherish and indignantly defend systems of medicine produced by the learning of ages; the great names of the profession have lived and died with full belief in their efficacy and shall there be any thing new that is better than theories confirmed by remarkable success and fortified by voluminous learning.

But perhaps no sarcasm has been so bitter, no attacks so furious, no personalities so violent and unjust as those which greet the efforts of social reformers. The names of Socialist, Fourierist, Agrarian are with this class only the synonyms for fanatic, infidel, fool. The merchant or professional man with quick and dignified step passes through the crowded thoroughfare to his princely mansion or lofty storehouse, elbowing poverty and vice which no false sensibility shall induce him to assuage. Choice rhetoric embodies beautiful and consoling thoughts of the religion of merrymen as they come to our ears from gilded pulpits and in measured tones. "The violated law speaks out its thunders," but the evils of society by which many are rendered liable to its penalties find little consideration. Social imprisonment and all hopes for man kindred to it are in the view of many poisoned fruits that spring up from the soil of infidelity. Strange, is it not, that infidelity should exhibit a concern for human misery which the church fails to show! Strange, that the church is so easily satisfied with existing things, and stranger that she looks so jealously upon those whose efforts however mistaken, are directed to the removal of temptation, and the true enjoyment of life.

But what should be the treatment of reform? We answer—The end they propose being a good one and their sincerity being unquestioned, they should be met in a fair, generous and philanthropic spirit, a spirit anxious for truth, and caring little whence it comes, if it be only truth. The characteristic eagerness we see in them should be regarded as natural to their position. Prompt and zealous co-operation, cordial and honest acknowledgment and just honor, a spirit of candor and deliberation which may soften asperities, and modify extravagance, and distinguish a great good from little evil which which it may be associated, and give to it a judicious and practical working—these, and not wholesale condemnation and sarcastic bitterness are the feelings with which all sincere endeavors to reform evil should be met. It is far more to the honor of professed reformers, who are sincere and honest that they offer projects of amelioration which if even extravagant and impracticable attest their earnestness and vindicate their sensibility, than to the honor of those who indulge in sweeping denunciation of such reforms that they thus denounce, and yet offer no substituted plan by which to show their interest in suffering humanity.

"Tis easy thing to say, that men are knaves;  
 'Tis easy thing to say, that men are fools;  
 'Tis easy thing to say, an author raves;  
 Easy, to him who always ridicules  
 The incomprehensible, to allege—and saves  
 Trouble of farther thought—that oft there rules  
 Fanatic feeling in a madman's brain."

The late Dr. Channing, in speaking of one of these reformers uses this language, "I far prefer his morbidly sensitive vision to prevalent evils, to the stone blindness of the multitudes who condemn him."

"Reform" should be no equivocal suspicious word, but one we should joy to hear. The age in which it will not be heard, must be either an age of unparalleled sloth and insensibility or the millenium.

It is no purpose of this article to argue against the condemnation of false reformers, nor in favor of their extravagant propositions. We only insist that hasty censures and violent abuse shall not discourage the benevolent heart, and that the true spirit of reform shall be ever welcome. A noble conciliation and a considerate magnanimity are the safe principles upon which error may be avoided and truth elicited. There lives no man so high in station, with so varied acquisitions of wealth, or power, or knowledge, of such intrinsic or derived dignity, that he can be more nobly employed than in investigating the great problem of human suffering, and seeking with a fervent pur-



pose its most effectual remedy. There is no man so lowly in birth, or poverty, that he may not contribute to the treasury of human charity, and in some way aid in the speed of universal happiness, for

"Man is dear to man; the poorest poor  
 Long for some moments in a weary life  
 When they can know and feel that they have been  
 Themselves, the fathers and the dealers-out  
 Of some small blessings; have been kind to such  
 As needed kindness, for this single cause,  
 That we have all of us one human heart."

R. W.

### BEWARE OF DESIGNING ADVERTISEMENTS.

Our city readers may not all be aware that advertisements not unfrequently find their way to a portion of the daily press, designed to mislead the unwary, and whose authors are actuated by the basest motives.

An occurrence has just been narrated to us by a worthy widowed mother, who desires it noticed as a warning to others. She has an attractive little family of daughters, and being in feeble health, and left dependent on personal exertion, has very properly instilled upon the minds of her household the importance of each doing their part toward meeting their common wants. One of the elder children, a girl of fifteen, in looking over the daily *Sun*, observed an advertisement saying that apprentices were wanted at No. —, Canal-street, to learn the business of artificial flower making, and that small wages would be given at first, and increased according to competence, &c.

The daughter supposing that an opening was thus presented of which she might avail herself to begin to be useful, took it to her mother to ask permission to apply for the work in question. As no evil was suspected, her wish was approved. She went to the place designated, and on ringing the bell was met by a gentleman who assured her she would be wanted, and directed her to go to their place of business a long distance down town. She did as desired, and on arriving at the place, found an elegant residence, with nothing to indicate its being a place of business. For a moment she hesitated about entering, but finally ascended the steps and was about to ring the bell, when a person on the walk, who had observed her attentively, inquired her errand. She gave it readily, and he at once admonished her not to enter the door, saying it was known to be a disreputable house and should she go in she might not so soon go out again. He enquired if she had a mother, and counseled her never again to answer such an advertisement unattended. His kind solicitude led him to accompany her almost to her home, but she did not learn his name or address. "Oh," said this mother while her eyes filled with tears, "if I could but know where to find him so that I might go to him and express my grateful thanks for his timely caution to my child."

The truth here was obvious. A fresh supply of young victims was wanted for the charnel-house, and the advertising agency could be made available for this end. Who can tell how many are, through such means, unwittingly introduced to disgrace and infamy. Let mothers and daughters beware, and may the latter especially, ponder the paths of their feet, and heed no tempting bait, till it has first been examined by those competent to judge of its true merits.—[Advocate and Guardian.]

ROYAL ARGUMENTS.—Fredrick the Great was very fond of a disputation; but as he generally terminated the discussion by collaring his antagonist and kicking his shins, few of his guests were disposed to enter into the arena against him. One day when he was even more than usually disposed for an argument, he asked one of his suite why he did not venture to express his opinion on some particular question: "It is impossible, your majesty," was the reply, "to express an opinion before a sovereign who has such very strong convictions and who wears such thick boots."

### HOW CRIMINALS ARE MADE.

THE NEWSPAPER BOY.—Entering the police court, as usual one morning, I noticed among the prisoners a youth who was poorly clad, and who was bathed in tears. Sitting down by his side, I said to him, "Why are you here my son?"

"I am accused of selling newspapers, sir, without a license."

"Are you guilty?"

"Yes sir."

"Have you been arrested before?"

"Yes, twice."

"What for?"

"For selling newspapers."

"Why do you persist in doing it?"

"Because I don't know what else to do to get a living."

"Have you a father?"

"No sir, my father is dead."

"Is your mother living?"

"My mother is a drunkard; she does not take any care of me, and I don't know where she is now."

As the thought of his loneliness came over him he wept as though his heart would break. I was much moved."

"Where do you lodge?" I inquired.

"Near Union-street, sir. I pay ninepence a night for lodging in advance, and I buy two plates of beans in the course of the day for which I pay as much more."

"How do you spend your evenings?"

"I walk about the streets or go into the auction rooms."

"Cannot you sit down in the house where you lodge, by the fire and read?"

"No, sir, the woman of the house is poor. She has no room for me at her fire."

"Would you like to go into the country and work, if a place could be obtained for you?"

"Yes, sir, I would be glad to go and work for my living. I don't want to stay in Boston any longer. But I have nobody to get a place for me. I don't want to go down to the jail again."

I now spoke to the judge respecting the prisoner. One of the officers of the court said, "It is of no use for you to try to do anything for him, for he has been sent to the jail twice for doing the same thing, and it did not do him any good"—"That is a good reason," I said, "why he should not be sent there again."

After some conversation with the judge, I agreed to pay the costs of the prosecution, and he agreed to call the fine one cent.

Taking the boy by the hand to my house, he was supplied with food, shoes and stockings were put upon his feet and a good place was immediately obtained for him in the country, where he is now doing well.—[John M. Spear.]

### THE FABLED UPAS TREE.

What passes with most as a fable, is after all a reality. Brooke's Journal of a residence in Borneo are entitled to all credit, for their author ranks already as one of the most remarkable men of the age—having by his individual enterprise, put in train a series of events resulting in the conquest and probable civilization of the savages of that Island.

While making geological examinations in search of coal, he with his friends discovered an isolated upas tree, (*Antiaris toxicaria*), nearly forty feet high. Its trunk was almost straight, its bark smooth and of a red tan color, and its head a dense mass of dark green glossy foliage. The ground beneath its shade is crowded with tombs, yet vegetation flourishes luxuriantly round its roots.

In tapping it, no bad effects were experienced from the effluvia. But on cutting it to obtain a portion of the wood, bark and juice, a man was so much stupefied that he was obliged to denist. It is ascertained that the bread-fruit tree, the mulberry, and the cow tree of South America, belong to the same natural order as the deadly Upas.—[N. E. Puritan.]

## THE FALLS OF NIAGARA.

We have had many descriptions of the Falls of Niagara by English tourists, and it may perhaps seem unnecessary to add to the number. The following, however, from the pen of the Rev. James Dixon, D. D., late representative in this country of the British Wesleyan Church, differs from others in its analytical character. It is taken from the doctor's published narrative of his visit to America.

Prepossessions in visiting scenes of this nature are unfavorable to first impressions, to a full admission of fine feelings of lofty sentiments, or even of adequate conceptions. These prepossessions, in my case I found to be all untrue; they had all to be removed from my mind before even the grandeur which stood arrayed before me, in all their majesty and glory, could produce any accurate ideal, or excite any corresponding emotion.

These mental errors reached to everything just as the mind under the influence of one false impression is itself placed in a wrong position and consequently becomes incapable of seeing any thing aright. The whole scene from these causes, though not less extraordinary than I had imagined, yet was so in a perfectly different manner from anything anticipated.

From all I had read, as well as from the testimony of eye-witnesses, I had always supposed that the scenery around—the country itself—was bold, lofty, sublime—whereas it is perfectly level. Through the same deception I had imagined that the waters of the river must rush through some mighty chasm, some prodigious rent and fissure of mountain, broken through to form the channel, while overhanging rocks, hideous precipices, and lofty peaks frowned in awful majesty upon the current as it passed; but instead of this, the banks are quite even and covered with verdure, plants, flowers and beautiful trees. Under the influence of the same misconception I had next fancied that the visitor was always placed at the bottom of the Falls, that the torrent fell at his feet, that he had to lift up his astonished eyes to gaze on the descending flood; while, in reality, he finds himself at the top, on a level with the edge of the precipice, having to look down into a frightful gulf below.

Our path across Goat Island brought us close to the American Fall. I sat down on the roots of a tree, on a level with the crest of the cataract, and almost near enough to touch the waters with my foot. My companion, who had often seen these wonders of nature previously, left me alone, and amused himself by walking about the island. I sat silent and motionless a long time, looking with a sort of vacant astonishment on the whole scene. The thoughts "It is grand! it is sublime! it is awful!" crossed my mind, but nothing definite had fixed itself there; all remained in the same confusion, chaos, stupefaction. At length as if awakened by a dream, I exclaimed, "How beautiful!" And then in a moment, a thrill ran through my soul like an electric shock, which at once scattered the mists, and I exclaimed loud enough to have been heard, "Ah yes, that is it, that is it—it belongs to the beautiful!" This was a new idea, a revelation, and transformed the whole scene in an instant into perfect unity and glory.

With this general notion, this new instrument, I began to examine the several objects around; endeavored to analyze, to separate the elements, to watch the extraordinary movements of the liquid machine which was moving so majestically around me; and yet, at the same time, to combine, to grasp the whole. Is beauty compatible with sublimity? Can the two attributes in one and the same object? Must the sublime be necessarily devoid of the beautiful? Must the beautiful be destitute, *per se* of the sublime? These are questions which have engaged the attention of great authorities. Generally speaking they seem to have entertained the notion that the ideas are incompatible; that the beautiful and sublime belong to distinct and separate departments, whether of nature or of thought; and that no union, no harmony, no concord of circumstances, can blend the beauti-

with the sublime, or the sublime with the beautiful, constituting them one and the same object. We venture to differ from these authorities; and our proof, our demonstration is in the Falls of Niagara.

No ore doubts as to their sublimity; the grandeur of the scene is too palpable, too imposing, to overwhelming to admit of doubt on this point. The subject admits not of reasoning—it is a matter of mere sensation. No human being ever beheld these wonders without doing homage to this sentiment. Many have probably been unable to comprehend their own sensations as they looked upon the astonishing phenomena; but they have felt their power, and been subdued into reverence and awe. It seemed almost impossible for me to stir for a great length of time; an irresistible fascination seizing all my faculties, as if over-shadowed by the presence of a mystic power, whose voice was heard in the thunder of many waters, as well as his majesty seen in the grandeur of every object around.

But the sensations of pleasure and happiness are produced by the beautiful; and, at the time, I considered Niagara the most sublimely beautiful object my eyes ever beheld. Heaven was most propitious. The sun shone forth in all his glory, the skies were lofty, blue, clear, and stretched over an infinite span, an ample arch, such as is only seen in such climates on a summer's day. Seated on the roots of the tree before mentioned, I began to employ my new power, the idea of the beautiful, and soon found its use. Above the crest of the cataract the water was of yellow color; but I saw that as soon as it passed, with the exception merely of slight streaks of its primitive hue, and in one or two places green, which only heightened the effect, it instantly changed into perfect white. The brilliant and dazzling white, as pure and spotless as snow, was predominant, and gave its character to the whole scene.

By intense gazing, I next perceived that the descending waters did not retain in a smooth, glassy, stream-like surface, but broke into crystals, as the dew-drops of the morning, losing their watery appearance, and were made brilliant and sparkling like gems, by the illumination of the sun's beams. This magnificent expanse of crystals was next seen falling from the precipice in countless myriads, not in confused heaps, but in perfect order as an immense roll of beautiful drapery studded with brilliants, and united by the force of some common element. The unity and order are, in fact, one of the peculiarities of the scene. It might be expected that the "flood of many waters," was dashed against the stones and rocks, and broken into fragments. Not so. The flow is perfectly regular; and the splendid sheet of fluid gems is seen to fall in a regular and continued stream. The only deviation from this regularity is the apparent formation of a beautiful curve at the Great Fall, the bend or concave side being inward; while below the flood of white foam spreads itself out like the robes of sovereignty at the feet of a mighty prince. But this splendid robe does not present the aspect of an even surface; it is gathered into festoons, as if so formed for the purpose of ornament. The crest of the precipice is evidently uneven—there are rocky projections, and yet these are not sufficiently great to divide and break the waters in their fall, while the stream retains its unity. The effect of this is to grasp the flood, as if by the human hand, into folds which fall gracefully down, and add much to the beauty of the scene.

Here then, is the combination of beauties seen at Niagara. Let the reader imagine a rock with a crest three-parts of a mile in length, and one hundred and sixty or seventy feet above the level ground; then let him imagine some mysterious power, everlastingly rolling from this crest a robe of hoar frost, white, dazzling, pearly, descending like beautiful drapery, festooned and varied, yet regular in form, with a long train spread on the level plain below, and he will have the best idea which I can give of the garniture of Niagara. Conceptions are difficult perfect description impossible; nature has, however, supplied us with the power of short ejaculations in the place of all other

means of expression; and after gazing with indescribable intensity on this glorious object, I could only exclaim "It is like beautiful robes falling from the shoulders of a goddess."

As soon as some necessary preliminaries were disposed of, we went to see the Great Fall. The river at this point is about three-fourths of a mile across; the fall itself is in the form of a crescent, the curve inward, and is often called the Horse-shoe Fall, by reason of its resemblance. The descent of water at the American Fall is 164 feet; and at the greater one 158 feet. Below the cataract the river is only half a mile in breadth, being as we see, contracted after its descent, while its depth is said to be three hundred feet. This rush of water is connected with distant forces. The river forms the outlet of the waters of the great upper lakes, which together with Erie and Ontario, drain according to professor Drake, of Kentucky, an area of country equal to 40,000 square miles; and the extent of their surface is estimated at 93,000 square miles. These lakes contain nearly one-half the fresh water surface on the globe. On arriving near the fall I placed myself on Table Rock, the usual and best position to obtain a perfect view. With all the characteristics of beauty mentioned in connection with the first scene described, we have here many additional elements brought to view. The difference is in position, extent, greatness, and if, the term may be employed, the unity and perfection of the object.

The lesser fall is that of a branch stream—this is the parent river; the former finds its way into the channel from the side, the bank—this spans the channel itself; the crest of the smaller precipice is nearly a straight line—this is a beautiful curve; the dependent stream looks like an accident, a phenomenon that need not have been, and in which, even now, some change might possibly be produced; but the Great Fall looks like the "everlasting hills," as so to speak an eternity, an essential, original, immutable power of nature. A stranger, having never seen this fall would be led to imagine something extremely confused must prevail, like the heavens in a storm, cloud rising after cloud, or like the ocean agitated by opposing currents. Nothing can be a greater mistake. The very opposite is the fact. The day does not break, the tide not flow, the planet does not move in its orbit, with greater regularity, and certainty than Niagara. From Table Rock, or my bed room at the hotel, I always saw the same calm, unruffled majestic object. No diminution or augmentation of water appeared but a constant inexhaustible roll of the torrent, nothing analogous to the rise and fall of the tides, or the ebbing and flowing of the sea occurs, but one deep, even, everlasting movement; winds and storms will scatter the spray before the cataract is reached, but after the waters have passed they can have no effect; they cannot turn the stream one hair's breadth or stop its course for a moment. There is something perfectly awful in the idea of the undeviating uniformity of all the forces seen to be at work at this great fall.

We behold motion, calm but rapid—uninterrupted, irresistible, eternal—with the feeling that this motion has been in progress for hundreds, for thousands of years; for aught we know, from the beginning of time, or, at any rate, ever since the flood. We see force and power—palpable, tangible, concentrated, and, to man, omnipotent—always at work and unwearied, silent, majestic, like the omnipotence of God. We contemplate a created sovereignty, a kind of rectoral glory, enthroned—a power, concentrating itself at this point in lofty grandeur, as if to render itself visible,—then sweeping along, and, in regard to all within its sway, helpless in resistance; like the mighty stream of time, bearing the fate and destiny of nature and empires into the abyss below, the Hades of all created things. We follow the course of the waters, and see, at a prodigious depth, a frightful gulf, scooped out as if to embrace the descending flood and conduct it to some new destiny,—as the present receives the past in its passage onward, and impels it by a new impulse, together with all it bears on its tide, to the mysterious future. We stretch our gaze over this yawning deep, and perceive that the water has changed its aspect altogether. It has not a milk-

like appearance, and is tossed, agitated, whirled, infuriated—heaving its bosom to an immense height, and sending forth its spray and mist to be arched by the rainbow, and painted by sunbeams with every variety of color; thus imitating the progress of human events in reducing old, great, majestic time-worn forms of power into chaos, and then handing them over to other agencies to receive some new form, to run in new channels, and push their way into an untried destiny.

Such were the thoughts which passed through my mind; but who can grasp, who can describe, the combined effect? We have no analogies in nature. These falls are alone in the universe hoistand in peerless majesty; nothing is like them. The sublimity consists in their combined majesty and beauty. Their grandeur is no in the slightest degree in harmony with that of the Alpine mountains, rugged heights, and overhanging rocks covered with clouds and lost in darkness. It is rather as if nature had sat in council with herself to create a living embodiment of her utmost power, sovereign glory, irresistible force, rapid motion, and then throw around the representation of her visible symbol—instinct with the life of many, of all elements—a covering of exquisite, of inexpressible beauty.

There this living monument stands, a glorious emblem of the majesty of God! It has been looked upon with wonder next to adoration by a countless number of visitors; these have all received different impressions, in accordance with the structure of their nervous systems, the powers of vision and the faculty of combination. Many have given their impressions to the public; some in classic and eloquent, impassioned and poetic strains; some again in scientific and geological language; but all have come short, all have failed. This attempt to convey the impression of another soul, the feeling of another heart, is equally short of the truth, is equally failure. Who can describe thunder? Who can paint the rainbow? Who can exhibit the ocean in language? Who can grasp the infinite? God has left in all his dominions and works space for imagination. Every thing has its mystery—nothing its limits. Niagra stands a mystic creation, defying the admeasurement of the human intellect. But he welcomes all who approach to indulge the feelings of admiration wonder, awe. And by the eternal roar of his glorious music he sends up sounds of adoration to God, and challenges for his Creator the homage of all hearts.

#### CANNING FLOORING AN IMPERTINENT.

Before dinner, Lord —— called on Frere, and asked himself to dinner. From the moment of his entry he began to talk to the whole party, and in French—all of us being genuine English—and I was told his French was execrable. He had followed the Russian army into France, and seen a good deal of the great men concerned in the war; of none of those things did he say a word, but went on, sometimes in English and sometimes in French, gabbling about cookery, and dress, and the like. At last he paused for a little; and I said a few words, remarking how a great image may be reduced to the ridiculous and contemptible by bringing the constituent parts into detail, and mentioned the grandeur of the deluge, and the preservation of life in Genesis, and the Paradise Lost, and the ludicrous effect produced by Drayton's description in his *Noah's flood*:

"And now the beasts are walking from the wood,  
As well of ravin as that chew the cud,  
The king of beasts his fury doth suppress,  
And to the ark leads down the lioness;  
The bull for his beloved mate doth low,  
And to the ark brings on the fair-eyed cow." &c.

Hereupon Lord —— resumed, and spoke in raptures of a picture which he had lately seen of Noah's Ark, and said the animals were all marching two and two, the little ones first, and that the elephants came last in great majesty and filled up the foreground. "Ah! no doubt my Lord," said Canning, "your elephants, wise fellows! stayed behind to pack up their trunks." This floored the ambassador for half an hour.

Coleridge's Table Talk.

## SKETCHES OF DISTINGUISHED MEN.

BY J. P. SYME.

## THOMAS BABINGTON MACAULAY.

EVERYTHING in its place, and a place for everything, seems to be a law of natural order, as well as poor Richard's economics. Thomas B. Macaulay, like M. Guizot, was out of his place as a statesman: he is where he ought to be in the closet of the historian. It is true that Mr. Macaulay looked pretty enough in a debate, or on the ministerial benches; but practically he was a perfect partisan, a specious talker about liberty, who was at the same time one of the most passive curs to the whipper-in of British Whiggery, and who earned and won dismissal from every constituency which he represented. As an intellectual man, however, T. B. Macaulay deservedly claims the esteem of his cotemporaries. In literature his position is equally high and independent.

Thomas Babington Macaulay is the son of that famous Zachary Macaulay, who, although a slaveholder, delighted to struggle with Clarkson and Wilberforce for the freedom of the slave.

T. B. Macaulay studied at Trinity College, Cambridge; took his bachelor's degree in 1822, obtained a fellowship at the October competition open to graduates of Trinity; and, after studying law at Lincoln's Inn, he was called to the bar in 1826. It was in this year that his *Essay on Milton*, appeared in the "Edinburgh Review," to which celebrated periodical he has since continued to contribute. The career of Macaulay has two aspects; it has been political and literary. In both spheres has he shone with a splendid brilliancy, but in the latter only has he acquired solid fame. As a parliamentarian he has been well paid for his speeches; and no one can give him a higher title as a statesman than that of an orator.

He was first appointed by the Whig administration one of the commissioners of bankruptcy, and entered parliament as member for Calne in 1829. In 1834 he sat for Leeds, at which period he was appointed secretary to the India Board, but soon after he was named member of the Supreme Council in Calcutta, and proceeded to India to assume his office. In 1838 he returned to England and was elected M. P. for Edinburgh at three several elections. In 1846, the people of Edinburgh, disgusted with his domineering disposition and servile partisanship, refused to elect him again, and chose as his successor, Charles Cowan, a gentleman whose independence and urbanity are only surpassed by his active benevolence.

Mr. Macaulay's defeat was exceedingly mortifying to his vanity. His organ of self-esteem is very large, and it is whispered that he would rather have been defeated by Milton's Satan than the good paper manufacturer; by a famous fiend than an obscure saint. He retired into private life immediately after his discomfiture, and the result has been his recent *History of England*.

Macaulay is a poet, essayist and historian, but perhaps his genius may, after all, be termed simply historical. His bold bursts of song are all animated by the historical spirit; the "Battle of the League" is an enthusiastic description of an episode of French history; and his lays of ancient Rome are classical ballads, or illustrations of the "brave days of old" when the woodman left the waters of Auser, and the hunter of the deer, the Cimman hill, and the herdsmen, the meads of Clitumnus, that they might go and cut the throats of the Romans or have their own throats cut. The "Lays of Ancient Rome" are just illustrations of Livy, and certainly contain more romantic history than poetical tenderness. Macaulay's powers as an essayist, have shone most luminously in literary history; and his highest achievements have been in the descriptive more than in the philosophical branches of criticism.

He has travelled over the world of general history, and has anatomised some of its episodes with the scalpel of an analyst,

and adorned them with the skill of an artist. It is impossible not to love Macaulay as a writer, for he possesses an exuberance of spirited sentiment, which might easily impose upon those who did not know him as a politician, as earnestness of principle. In his personal predilections he is free and liberal and single,

"Then none was for a party,  
Then all were for the State;  
Then the great man helped the poor,  
And the poor man loved the great.  
Then lands were fairly portioned,  
Then spoils were fairly sold;  
The Romans were like brothers,  
In the brave days of old."

The Whigs of England once were animate with the classical, republican spirit of old Rome, but in modern days, modern whiggery and Toryism are nearly arrived at the point of coincidence. Macaulay theoretically maintains the sentiment of the Whigs of 1793, but we have heard him superciliously tell the working men of Edinburgh that they had no right to the franchise, while at the same time he stigmatised them as Cherokees and savages. The purpose of God, as seen in the tendencies of humanity, has pushed Mr. Macaulay back into his closet, there to sit and look at the stream of history, as it flows on to the universal republic. Neither states nor parties can change the current of ages.

Mr. Macaulay is of middling stature, with a receding brow, oval face, and lively, mobile features. In speaking, his voice is clear, full and sonorous; and his gestures lively and animated. Long may he be spared to write history, and never may he be called upon again to assist in making it.

THE "COMING MAN" FOR CANADA.—The following appears in the French republican journal, *Le Moniteur*. It is a description of the coming man—that individual to whom is to be entrusted the organization of Canada:

PROMISE.—Canada will become free, and will be annexed to the United States in five years. Upper Canada will form one State, Lower Canada, a second, and New-Brunswick a third. Independence of the country will be obtained by means of petitions addressed to the parent country, signed by men of all parties, and among others by 60,000 French Canadians. Lord Elgin will never go back to England. The first Governor of the State of Lower Canada will be a man of middle age, who, just now is living very retired, equally unknown to all parties. He is a Canadian in heart and feeling. His mother is a Canadian, but his father is of English origin although born in Canada. It is this double character meeting in him, which will cause him to be advanced to the Presidency by the almost unanimous voices of the People. Louis Joseph Papineau will not be one of the first to declare himself in favor of the annexation, although he longs for it with all his heart. His name will be glorious in the future, (*dans l'avenir*.) All the Canadians will unite to send him as their representative to the Senate in Congress. Believe this, or believe it not, as it suits you; it will turn out the same in the end.

ATHENS AND SPARTA.—The ancient philosophers praised the aristocratic constitutions of Sparta; but really I prefer all the Athenian licentiousness, bad as it really was, to the order of Lacedæmon. What have they done or produced, except some noble instances of self-devotion? They are noble, to be sure; but if a country produces nothing but this readiness in sacrificing one's self, it seems to me something very negative. It is easy in this life to sacrifice everything to a single object, as all the human faculties in all their variety and activity nearly, were sacrificed to the single object of making Sparta a warlike state: but the difficulty is to find out systems in which all the different parts have their proper sphere assigned them. And yet (he added after a pause) Sparta forms after all a beautiful part of the whole picture of favoured Greece.—[*Nibubhr*.

## HOMESTEAD EXEMPTION.

A contributor of that old and excellent paper, the Knoxville Register, (which wears now the same face it did twenty years ago,) is out in favor of the Homestead Exemption for Tennessee. His argument is a good one—its main points being, that the proposed exemption "would curtail credit to its legitimate bounds;" that it "would have a favorable influence upon agriculture," now in a deplorable condition in that State; and that it would give greater stability to the population, rendering the people "more domesticated and more attached to the soil."

These three points are all important, and either of them supplies the materials for a strong argument in favor of the Exemption proposed. Of the three points, perhaps the last has the most force. In a military age, great States might exist while the tens were freeholders and thousands tenants or slaves. But in an age like the present, when the arts of Peace are held paramount of those of War, a first necessity is the gratification of what we have called the *Proprietary instinct*. To be contented and stable, and undoubtedly prosperous, men must have Homes, and have them secured to them beyond the caprices of fortune, the risk of business, or the knavery of associates.

This is what the Homestead Exemption proposes and can be made to accomplish. We can foresee the most beneficent results, from its general establishment by the different States of the Union. There are many ways in which it would influence the lives of men favorably; and while it would be thus advantageous to individuals, we can see no particular reasons for believing that it would have any general effects of an adverse nature upon the business interests of the country. Its action, of course, must be made prospective in all cases; and this being so, when it shall be the settled policy and law, it will be a thing always taken into account in trade, and be regarded as are all other contingents.

The Exemption, unfortunately, failed in Ohio last year. Its friends must see that a similar fatality does not attend its introduction into the Legislature next year.—[Cincinnati Gazette.

## MORE UNITED STATES.

The territory not yet formed into States will make forty-six and a half States as large as Pennsylvania. Of these, thirty-five will be north of 36 deg. 30 min.—or free States. Eleven and a half south of 36 deg. 30 min.—or slave States, supposing the Missouri Compromise line to be adopted.

The United States will then consist of seventy-six sovereign States. Tyrants, tremble!

Should Oregon, California, and New Mexico fly off, and the Rocky Mountains be the division between the United States of the Atlantic and the United States of the Pacific, the Atlantic Union will contain fifty-seven sovereign States; the Pacific Union nineteen gigantic sovereign States. Tyrants, still tremble!

These calculations are based upon the recent report of the United States Commissioner of the General Land Office—and take in all the United States territory of every kind not yet formed into States.

God save the Union.—Westchester Jcf.

The above calculation, which is not wide of the accurate truth, shows that at no remote time, probably in a century, there will be a colossal Republican power upon this continent. Our computation would give more to the Pacific. The extent of our territory upon the Pacific, from 32 deg. to 49 deg., may be called 1,200 miles. The breadth may be called 800. This last is supposed under the actual measurement. This gives 960,000 square miles, and will make twenty-four States of 40,000 square miles. New Mexico added would increase the number to about thirty. Suppose Texas to make two and Minnesota one, we shall have sixty-three States. But before this consummation, it is

probable that the two Canadas, New Brunswick and Nova Scotia will swell the list four more, making sixty-seven States.

The power and resources of this chain of States would not do to be measured by the present condition even of the present thirty. The commerce of Asia brought to our doors—and the St. Lawrence, whose importance to Canada or Great Britain is trifling, but which would be to us an element of strength and prosperity not inferior to the Mississippi—will make a national wealth and strength with which no other power on the globe can come in competition.—[St. Louis Union.

## IMPERIAL ORTHODOXY.

The Czar having assembled the Russian and Polish Catholic Bishops at St. Petersburg, made them the following speech:

"I do not wish for a new religion; a new sort of Catholic creed has been invented abroad, and I desire that it may not be introduced into my empire, because these innovators are the worst agitators, and without faith it is impossible that anything can subsist. The West at this moment offers a fair specimen of what men come to if they have no faith—how great are the follies and absurdities which they commit! Look at Rome; I predicted all that would happen there. Faith has entirely disappeared in the West. The manner in which the Pope has been treated is a clear proof that the true faith exists in Russia alone, and I hope (making the sign of the Cross,) that this holy faith may be maintained here. I told the late Pope Gregory XVI. things which he had never heard from any body else. The present Pope is a good man, his intentions are excellent, but his principles savor too much of the spirit of the age. The King of Naples is a good Catholic; he had been calumniated to the Pope, and now the Pope is compelled to have recourse to him."

Bishop Holowinski replied—"Your Majesty, the Holy Father was obliged to yield to circumstances and the spirit of the age."

The Emperor—"Very possible; but all these disorders arise from want of faith. I am not a fanatic, but I have firm faith. In the West they have run to two extremes—fanaticism and impiety." Addressing the Polish Bishops, the Czar continued—"You are the near neighbors of these misguided men; let your example be their guide. If you encounter obstacles, address yourselves to me. I will employ all my power to stem this torrent of impiety and revolt, which is spreading more and more, and threatens even to penetrate into my dominions. A revolutionary spirit is the result of impiety. In the West there is no longer any religious faith, and this evil will increase still more." Addressing himself to the Metropolitan Bishops, and kissing his hand, the Czar concluded by saying—"We have always understood each other, and I trust it will always continue so."

SEKFS IN RUSSIA.—There are 48,000,000 serfs in Russia, of which 20,000,000 belong to the crown, and 28,000,000 to the nobles.

These serfs are bought and sold with the land. Some of them are mechanics, but the greater part are farmers. Each serf has as much land as he can cultivate, the use of which he pays for in money or in kind. These rents are very reasonable, and many of the serfs become very rich, for their property is sacredly protected. There is no country in the world where a man can rise so rapidly as in Russia. A lecturer mentioned the case of a man, who has risen from a condition of serfdom to be the owner of 100,000 serfs. In Peter the Great's day, the higher offices in the army were open to the serfs.

The dress of the serfs, for the most part, is very rude. They live in a cabin, fifteen or twenty feet square, containing one room, in the center of which is a table, and around the sides is a bench, which, being turned over at night, forms their bed. This cabin is kept intensely hot by a stove, but the injurious effect of so great a heat is counteracted by the smoke which produced by shutting off the fire when the wood is charred.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 15, 1849.

## OUR GOOD NAME.

We were as much astonished the other day to find ourselves nominally set in the stocks of the Liberator's Refuge for Oppression, as the good deacon was, who having given some clothes away in charity, saw by the morning papers that he, the deacon aforesaid, had been picked up drunk in a gutter and conveyed to the watch house,—his name having been conspicuous on the garments of a luckless loafer.

On inquiry we learned, that we had two cousins in this country,—the SPIRIT OF THE AGE of Woodstock, Vt., and the SPIRIT OF THE AGE of Pittsburgh, Penn.,—the latter bearing as alias the cognomen, The Weekly Commercial Journal. Whether there are other members of the family in the U. S. A. we have not heard. The most ancient branch however we are told lives over the waters in London.

Now as we are unwilling that our clansmen should bear the burden of our sins and have on our part no wish to wear the honors due to them, we must request our friends,—when they quote us, or extract from our pages, which we cordially advise them to do often and freely,—to use the designation "THE (New York) SPIRIT OF THE AGE."

To our elder kinsmen we can only say, we shall try not to disgrace our Good Name.

W. H. C.

THE CHRONOTYPE,  
AND THE SPIRIT OF THE AGE.

The following extracts are made from number first of the Weekly Chronotype:

## NOTICE TO THE SUBSCRIBERS TO THE 'HARBINGER.'

"A specimen copy of the WEEKLY CHRONOTYPE is sent to the subscribers to the Harbinger, so far as we have the list. We may not be able to supply all our old friends this time; but our next week's paper shall be sent to all the names left over.

"Our 'Weekly' contains all the leading articles of a Socialistic character, which appear in the 'Daily.' Yet there are some things crowded out. In a short time the paper will be enlarged, so as to take in all. Meanwhile we would refer our old Harbinger readers to the following explanation from our Daily paper of last Tuesday."

"THE SPIRIT OF THE AGE AND THE CHRONOTYPE.—In our notice of the first named paper yesterday, we neglected to state that it takes the place not only of the *Universalist*, but also in a measure of the *Harbinger*, inasmuch as its editor and many of its writers were connected with that organ.

"Our own connection with the Chronotype is also to be regarded as one branch of an arrangement to supply the vacuum felt by many readers since the suspension of the *Harbinger*. The *Spirit of the Age* is the other branch, the complement to this. That is weekly,—treating topics from a calm, convenient distance, not too far for sympathy. Ours is daily, more down in the bustle of the world. (Our own 'Weekly' being but a sheaf or fancies of the Daily reappings or choppings of our Chrono's sickle or bill-hook—hardly Time's scythe—in a week.) The *Spirit of the Age* is the inspired part, ours the material part of the old paper. That is the religious, this the secular *Harbinger*. We trust that every old friend of the *Harbinger* will now take both the *Spirit of the Age* and the Chronotype, and find them harmonising perfectly with one another, even as it is the very mission of Associationists to reconcile sacred and secular, spiritual and material, faith and works, the Kingdom of Heaven and

the kingdom of this earth, by the application of the divine Law of Order to the incoherent, false societies of men.

"While the Executive Committee of the 'American Union of Associationists' were making arrangements for an organ upon a better business foundation than the *Harbinger*, there was offered almost simultaneously, to our friend W. H. CHANNING the editorial control of the *Universalist*, and to ourselves that of a portion of the *Chronotype*. These opportunities seemed worth securing to the interests of our cause. Accordingly we can with confidence present these two papers to the friends of Association, of the Guarantee movements, and of Social Reform generally, as their own. They will feel, we doubt not, some parental responsibility for both the handlings, and will lend their cheerful efforts to increase the circulation of both papers. J. S. D."

Most cordially do we welcome our brother worker, especially such an old backwoodsman, into the wide prairie of Social Reform. The smoke from his log-hut will look very cheering in these as yet somewhat unpeopled regions. Several pioneers have swarmed hither already, and right upon our heels may be heard the tramp of millions. The soil is virgin, the produce will be prolific. Good cheer, God speed to all faithful husbandmen.

While we thus heartily congratulate our friend that he has reached once more the wide west of hope with axe and plough reset in working order, and his chest replenished with seed-corn in plenty to scatter, while we gladly present ourselves and summon our readers as helpers at his "raising," will he allow us to demur a little at some of his claims?

I. He unconsciously is a "squatter" on land where we some two months back set up a fence and sowed choice grain. In plain words, when we agreed in the First No. of the *Spirit of the Age* p. 10 that "The subscribers to the *Harbinger* who have paid in advance will receive THE SPIRIT OF THE AGE to the full amount of their subscriptions," we scarcely expected to see "ALL our old Harbinger readers" entered as bounty land, to return once more to our metaphor. We suggest to our co-worker that there should be a little over-looking of title-deeds here; though where both parties are equally desirous of each others success there can of course be no real difficulty in settling conflicting pretensions. We wish all "our old Harbinger friends" to take the Chronotype, but not to drop us in so doing.

II. While we appreciate most kindly the good will of our friend Dwight in exalting us to the skies and congratulate him that he feels his feet firm on solid ground, we can not quite consent to "stay put" in the Seventh Heavens, until after our translation, which we know the Boston Circle will gladly postpone yet awhile. The *Spirit of the Age*, in its prospectus, in its opening articles, and in every successive number, has most distinctly declared, that its end was to UNITE THE "RELIGIOUS" AND THE "SECULAR." We respect most highly,—no one can more highly,—our brother's practical faculty, which his beautiful idealism often hides to the superficial eye, as rich verdure hides the rock stratum on which the soil that nurtures it reposes; but we assure him, that if he purposes to be more quick in advocacy of (the "material") "works" and the "earth"-side of the Kingdom of Heaven, he must "get up early." We have no notion of being yet soaring in the largest balloon ever yet blown up, or however well equipped with arms and ammunition to storm the strong-holds of oppression—at least not until Venice is taken by Montgolfiers, or the air-ship makes one safe trip and back to Eldorado. No! brother! with generous rivalry we say to you, we fight on foot side by side with you in the forlorn hope. Let him be judged best fellow who first and highest plants the Oriflamme on yonder battlements of old abuse—Now on!

III. To sum up:—"The Spirit of the Age" so far from purposing to be "one branch of an arrangement to supply the vacuum felt by many readers of the *Harbinger*," intends, God



willing, to be ALL that the Harbinger was, and something over; intends, that is, to be even *more* PRACTICAL while quite as SPIRITUAL. The Editor confidently appeals to past numbers to prove that this high aim has from the first been kept in view. Let others judge of his success.

The Spirit of the Age will be one organ of the ASSOCIATIONISTS of the U. S. A.; and the Editor, in his function of Corresponding Secretary of the American Union has been awaiting only the return of health to address to that body a series of letters on their position and duties;

2. An exponent of the tendencies of all the *Reforms* of the day to Integral Association by means of GUARANTEE-Movements;

3. A teacher of Practical Politics,—of the PEACEFUL TRANSITIONS—wherein true statesmanship consists, in this generation;

4. An expounder by means of translations and original essays of UNITARY SCIENCE, according to its capacity and necessary limits;

5. A herald, so far as light is given of the Religion of DIVINE HUMANITY, which we are assured by the Life of Christ, and the History of Christendom will one day be universal, making Man at-one with Man and with God;—

In a word, the Spirit of the Age will aim to show how, the "Will of God may be done on EARTH, as it is done in Heaven."

The aims and ends of the Chronotype we presume are identical with those of the Spirit of the Age,—the only difference being that one is a *Daily* the other a *Weekly*. If now our friends Parke Godwin and Henry James could apart or together establish a *Monthly*, as vehicle for elaborate articles, the organization of a Socialist Propaganda would be complete, so far as the press is concerned. For the auxiliary force, headed by the indomitable Tribune, is already numerous and strong throughout the land and swelling every hour.

iv. One word in conclusion by way of *Appeal to FRIENDS*.

The Publishers and Editor of the Spirit of the Age are determined to make this paper all and more than its most sanguine supporters hope. We will spare no effort. And just in proportion as our means enable us, we intend to raise every department of it as high to *perfection* as possible. Our ideal is bright before us; our purpose strong—Having once put our hand to this plough we mean to turn a broad, deep furrow.

Friends! all we ask of you is to aid in securing for our paper as large a circulation as the momentous interests which it advocates, deserve. We wish to bring our subscription list rapidly up to five thousand, at least. Let each reader then procure for us twelve, seven, five, assuredly one additional subscriber.

Let no friend dream for a moment that by studying and inwardly digesting the food we offer here, he is doing full duty to SOCIAL REFORM. Brethren and sisters! This movement is *Providential*; it is dear to God and Humanity. See, that you become straightway zealous, faithful sowers and reapers in this wide harvest-field.

Circulate our paper amongst your neighbors, and for that end take two copies, one to *bind*, and one to *lend*.

Select paragraphs for extracting in friendly journals.

Interest all good and wise persons who are accessible in the great topics discussed in our columns.

Send us suggestions, communications, news, illustrations, hints in relation to the social state and progress or perils of your communities. In a word put your shoulder to the wheel, with the unflinching resolve that Social Reform SHALL GO.

Finally the Editor has only to add, that this is about the *Spring Equinox*, according to our friend Wilkinson's most felicitous and philosophical moral almanac, as given in the first number. For one he feels his sun returning, which has been terribly low in the horizon, he is forced to confess, during this cholera-season. About Christmas—heaven helping—it will be in solstice.

God bless us all, brother-socialists. Yours in good hope. W. H. C.

In following numbers, we shall quote freely from the Chronotype, just to give our readers a bite of its good fruit and tempt them to subscribe.

Might not our friends aid us by publishing in friendly journals the parts of head III between white lines, and numbered 1, 2, 3, 4, 5.

W. H. C.

## THE MIDDLE CLASS.

### I. MEDIATION.

"MODERATE Party, Balance of Power," a friend of Order exclaims, "what means all this? Last year were you not of those who announced a new upheaval of the moral world in the rise of the Working-Class,—and went about prophesying that the establishment of Producers in their just position would bring in a Social Millennium? We told you then that such talk meant Red-Republicanism or nothing, which you denied as an ignorant or wilful slander. Look at France, Germany, Italy; have not events verified our predictions? And now, when every where apparently Socialists and Revolutionists have coalesced, you presume to draw discriminations. Blow either hot or cold. We do not trust you. At least be brave in agrarian insanity. Your watch-word in eighteen forty-eight was "The People," why, in eighteen forty-nine cry "The Middle Class?"

"Peace-Policy," 'Reconciliation,' shouts on the other side a friend of Liberty, 'none of your milk and water, rose-scented, kid-gloved, metaphysical jargon for us. We want our rights, and do not mean to wait till you can talk over the Have-Alls into sharing with us what our hard hands have wrung out of the elements. If you are a real brother of the Workers come under the black, red and gold banner, betokening past oppression, present vengeance, and freedom in the future. There can be no half-way in the warfare. Producers know their power, and mean to take possession of their due share in earthly good. He that is not for us is against us. Wave not your white flag there midway or you may chance to feel the tramp of millions on your mangled body, as we rush to prostrate old Bastilles, Feudal Castles, and every form of hoary wrong. Justice first, and then Peace in welcome; recognition of our Manhood first, then in God's name reconciliation with our would be masters. But now there is no Middle Class, nor middle ground.'"

To both parties this is the frank answer. We stand where we have always stood in relation to the struggle between the Privileged and the People—without variableness or shadow of turning, so far as it is desirable for servants of Providence to keep a fixed position.

We proclaimed in the spring of 1848, that the *social* movement in Christian Civilization had begun,—an entire emancipation of Labor; we proclaim it more loudly now. And would that words of light could be poured into and through us, whereby adequately to picture the blessedness of that era, when justice shall be done by the few to the many. God reserves his richest blessings for the last. As from formless elements come Minerals, and from concreting crystals Vegetables, and from growing, seed bearing cells Animals, and from sensitive instinct—moved fragments of spirit, Man, endowed with Unity, aspiring to Unity in will, thought, power; so from rude forms of social combinations Providence evolves God's perfect image in Collective Humanity. Thus far the multitudes have been truly *Masses* molded by mechanical force; now, heaven be praised, they are to become *Organic Bodies*, inspired by the Divine life of love, one and universal. With peans of thankful praise we repeat; "The Good Time Coming" has dawned; the day of God-with-us has risen; and though fogs darken its beams for the moment, already through rifts of vapor streams in the radiance of Heaven upon Earth."

In the spring of 1848 too we proclaimed, that this movement was not a Revolution but a Reform; that its method was not



Destruction but Construction; that its end was not Rejection but Reconciliation. No development of past ages has been untimely, no institution insignificant. Theocracy, Monarchy, Aristocracy, Democracy, embody radical elements, vital ideas, in Man Universal. Transmuted they must be in the new Society which is forming; but perfected, not mutilated, will they reappear. Loyalty and Liberty are inseparable complements; Honor and Friendship must not be divorced. We never shall know the reality which Priesthood, Kingship, Nobility, Equality have symbolized, till we see these sundered organs symmetrically interworking through Associated Communities and the Confederated Race. Conservatism and Reform to-day might be at one, if with open hearts and willing hands we would become fellow-workers, like dear children, with the Father of all. Utterly gratuitous is the impending conflict throughout Christendom. If prejudice, folly, wilfulness, tame submission to a natural necessity which human reason was meant to rule, bring on the death-fight of Reaction and Revolution, let no man impiously refer that judgment to Divine Will. Its crimes and horrors will be self-imposed. God and his angels are earnest for a Peaceful Transformation of Society. They abhor all else. Shall we welcome their blessed communion, or open once again the blasting Hell of Universal War?

So spoke a year and more ago, so still speaks, we are assured, THE SPIRIT OF THE AGE.

Its word was, yet is, MEDIATION.

Grieved by the perversity at once of the People and the Privileged, it makes its last appeal to the Middle Class.

## II. WHO ARE THE MIDDLE CLASS?

It might be difficult to mark limits of distinction so precise as to assign to every person a due place among the Privileged, the People, or the Middle Class. But for present purpose the following definitions will be sufficiently accurate, based as they are upon the chief ground of difference, Property.

The *Privileged* are those who live, without labor, on their capital, whether inherited or self-acquired.

The *People* are those who live on wages of labor sufficing for bare subsistence, and the Poor.

The *Middle-Class* are those who combine their capital with their labor, whether or not employing hired service.

According to these definitions, it is obvious that the Middle-Class embraces a large proportion of the Professional, Commercial, Manufacturing, Mechanical, Agricultural orders throughout Christendom; and that it is undeniably the Ruling Power in this Republic.

The history of the Middle Class is well known here in the modern world. Slowly organizing through ages of feudal oppression it announced itself as born alive in the war of the Free Cities against the Nobles. Alternately nursed and neglected, petted and beaten, by Kings, Barons, Clergy, it was early trained to sturdy self-dependance; it strengthened its brawny limbs in peaceful toils, and brawling tumults; it sharpened its intellect to shrewd directness, gathering around it a tough hide of prejudice as shield against plausible persuasion and tyrannous abuse; it fed its coarse, yet warm, brave heart, alike with romantic traditions and stern realities; gradually it gained freehold, citizenship, and rose to political power in the English, American and French revolutions; then intermingling with the most refined of higher classes by marriage, intercourse, party manoeuvres, and growing conscious of the influence of wealth, it doffed the garb of an inferior caste, and proudly seated amid lordly domains, and palaces enriched with treasures of art, proclaimed itself as the Monied Aristocracy; finally, admitted, though reluctantly, to peerish with the Privileged, it organized and conducted the government, social institutions, commerce and diplomacy of the United States, set the Citizen-King upon the throne of France and drove him thence when he forgot the Bourgeoisie in family intrigues, and as its crowning act has just abolished

the Navigation Laws of Great Britain, at one blow sapping her ancient Aristocracy to its foundations by the subtle instrumentality of Free Trade.

Such is the Middle Class. No earlier forms of power, not all combined, can cope with it. Their very function was to prepare its fitting advent and to ensure its prosperous growth. In turn it exercises Sovereignty; in turn too must it render an account of its Reign.

## III. ESTIMATE OF THE MIDDLE CLASS.

To understand aright the trusts and obligations of the Class, —which thus throughout Christendom holds the balance of power,—we must consider its relative Position and its inherent Worth.

1. In position the Middle Class is legatee of past success, and guardian of germs of good. Varied experience and learning, disciplines of every kind from handicraft to statesmanship, all manner of hallowing influences from household ethics to national worship, courtesies and conventional customs, maxims of policy and rules of prudence, songs and fables of rude ages, deposited lessons of history, matured institutions, approved precedents, armaments, machinery, capital and credit, belong to it, by inheritance.

But this accumulated wealth, spiritual, social, political, is placed in its hands not for luxurious indulgence, but for faithful stewardship. Dependant upon its care, swathing its guidance, are the younger branches of Nations, from infantile Industry sick nigh to death with painful dentition, to youthful Reform, rash in its sanguine hope and heroism. The temptations, ignorance, helplessness, self-confidence, above all the exuberant talent and spirit of the working classes and the poor, summon it by appeal and promise not to be false to its responsibilities. The shades of by-gone generations warn it neither prodigally to squander nor selfishly to monopolize priceless opportunities, which the forethought, courage, patience, boded of a lengthened ancestry have bequeathed, for universal use. In a word, the Middle Class is an elder brother charged by the Privileged to protect the family estates, and to provide means of education, till the People come of age.

2. Is the Middle Class fit for such function; what is it worth? In balancing its weakness and strength, one radical fault, fatally engrafted, rankly bred, stands prominently forth, viz: *mercantilism*. By money it has gained, by money it holds honor and power, and money is it stimulated to heap together by all tendencies of the times. Bankers and owners of Real Estate are the transition between this Class and the Privileged; merchants according to the rapidity and sureness of exchange rank as peers of bankers and capitalists; tradesmen by strict economy and keen bargains vie with merchants, and wait only for enlarged means to expand retail jobbing into wholesale speculation; mechanics aspire to become master manufacturers; farmer's sons spurn plough and spade for collegiate diplomas, lawyer's offices or the slippery preferments of politics. In every pulse of age and youth is felt the wiry throb of an infectious Gold-Fever. School-boys peddle windfall fruit or berries from the hedge with their own brothers; dying fathers reckon amid prayers per-cent upon investments, relaxing a grasp of purse-strings only when they can no longer keep back without loss a hard-earned property from eager heirs. Competition, cunning, calculating utilitarianism, vigilant rivalry, treacherous espionage, feigned affection, overgrow with webs of wile many an opening flower of friendship, love, filial honor, paternal kindness, taste, enthusiasm, reverence. And parching draughts of worldliness burn up life's green romance and early bloom.

Mercenariness tempts the Middle Class to join the party of Reaction.

Yet it is a cynical criticism that dwells upon defects. The deformity of the Middle Class is but an incident of excessive toil and stingy nutriment. Beneath bent shoulders, stiffened

limbs, and awkward gait, his energy, strong sense, straightforward honesty, ready for emergencies, needing but direction. Anxious care may cramp but cannot kill humanity, and genial influences quickly thaw the icy fetter at the fountain-head of love. By the very position of the Middle Class, the excellencies of Privileged and People blend in a vast majority. Habits of self-help, and memory of progress, earned in rough schools of labor give healthy appetite and vigorous digestion; and refinement, learning, skill, grace, breeding, are rapidly assimilated. Judgment, attuned by hot trials, adverse blows and shocks of failure, is keen to sever sophistry. While ambition presents soft robes of fashionable folly, wounds borne in fighting with inequality, yet, sorely healed, are reminders of wrongs still unredressed. Experience of privileges deepens the sense of the people's deprivations. Gratitude for the aid of well-ordered institutions is motive for rooting out hindrances in the road of general progress. Enterprise disciplined by conquest over evil, boldly demands unlimited reform. In a word, the Middle Class, while over-cautious is earnest and capable, while distrustful of dreamy philanthropists quick to aid substantial plans of benevolence, while tenacious of right is just in purpose, while by habit mean is at heart magnanimous.

Magnanimity will ensure the co-operation of the Middle Class in securing by Peace the ends sought by Revolution.

#### IV. DUTIES OF THE MIDDLE CLASS.

The mission of the Middle Class is implied in all that has been said and may be stated in a word. It is to make ready for the coming of God's latest born best beloved child the *Aristocracy of Usefulness*, the Associated People.

The day of consummate charity draws nigh; and it is for the Middle Class to usher in triumph, to the grand Congress of Nations the Monarchs and Nobles of ORGANIZED INDUSTRY.

How prepare for this sublime transformation of Civilized Christendom?

A glance at preceding changes gives the answer.

The first grand development in modern society,—after the organic formation of Roman Law, German Freedom, and the Catholic Church into one confederated body,—was an outgrowth from the imprisoning husk of Hierarchy. If we ask, in what did the power of Theocracy consist, we find at once that its constituent elements were holiness, humanity and learning. The protection of the Priesthood during the winter of barbarism, was an invaluable sheath; its sway was broken when spring-time caused the germs of love to swell against constraint. It was by the use of its own peculiar power of piety, truth, charity, that Theocracy was overthrown; and the persons who employed it were monks. The Clergy it was, who voluntarily interlinked with the Laity by diffusion of their own endowments. It needed the Church to reform the Church.

The second grand development in European States and their offshoots was the breaking up of Feudalism—combined as that system was of Nobles, Monarchs and Vassals. If here again we seek the dynamic principle which held in strong cohesion such repellant forces we recognise it in loyal clanship, admiration of executive talent, respect for courage and energy. Invaluable, at one period, were the iron order of military governments, the established centers of a landed oligarchy, the rough justice of self authorised legislators. What shattered to fragments that mighty pile of composite tyranny? Alternately Monarchs and Nobles brought to bear against each other the very reverence, trust, fear, which upheld, and guarded their separate power. It was Feudalism itself that interlinked with the Third Estate by sharing its own privileges in land government, and the right of waging war. It needed Kings and Aristocrats to open the exclusive door of their own Orders.

Now comes the third grand development of Christian Civilization, a practical acknowledgment of the Peerage of the People. Will not the same Law of growth still quicken and control so-

ciety? What is the special quality of the Middle Class, the Bourgeoisie, the Third Estate? Skill so to use all means of gaining and expending wealth as to make the material serviceable to the spiritual, the elements of nature to social well-being. Its power is economic. By the very necessity of accumulation, by the fatal tendency of capital to concentrate, by the conscious energy of combined wealth, the Middle Class is already organized into a world-wide Commercial and Industrial Feudalism. Its influence is just culminating; its work of beneficence is ripe; tolerated longer it will become a noxious excrecence; now is the very hour for transition—according to past precedents. It is the Middle Class should interlink with the People. This instrumentality must be such liberal arrangements of Labor and Property as will make Producers Capitalists in exact proportion to actual efficiency.

*Curb the Privileged and free the People by Peaceful Economy* is the brief formula that sums up the Policy for the Middle Class.

This policy shall be hereafter made plain.

W. H. C.

For The Spirit of the Age.

### LECTURE ON REFORM!

BY FRANK A. HOWIG.

We live in an age replete with wonders, even when the great mass of the human family are waking up from the slumber of ages—are shaking off the fetters of oppression and prejudice, and adopting truth as their motto are fast verging toward a higher, a nobler, and a holier state of existence.

No other age has been like the present. No other age, since the memory of man, has opened to the moral and investigating philosopher such broad and expansive fields from which the eye and mind may reap such an abundant harvest. Each and every individual wishes to think and act for himself. Old and superstitious customs are abandoned; and honor, integrity, and justice, have now a different meaning. Individuals and even nations are fast verging toward one common level. The aristocratic and tyrannical few who have for ages past ruled the world are fast becoming extinct. Their crowning sun has set to rise no more. The royal blood which has so long been the pride of nations shall soon course through the peasant's veins. Education once thought a luxury for the few may now be obtained in the humblest walks of life; and to think and act different from another is not considered new, as it once was, a grievous sin. The time has at last arrived when it is proper, when it is required of every person to read, to think, and investigate for themselves. Reason and sound philosophy have never been trusted—they have been considered false and fickle. Common sense has not been sufficient to rule the world, and all those who are now in advance of public opinion must bear ridicule or persecution. There must yet be an entire revolution in the moral, political and religious aspect of the world. The glorious sun of reformation has hardly arisen. Its bright and congenial rays illumine but a minute portion of the vast ocean of human mind whose mighty undulations cause kingdoms and principalities to tremble. The great work is slowly but surely progressing. The whole human family perceive and feel that there is a mysterious something effecting an entire change—causing the earth as it were to be "created anew." A new fountain of Truth has burst upon the world from which emanates a "desire for freedom," love and happiness. The accumulated atmosphere of ages, containing stale ideas and opinions which have resulted in ill will, discordancy, and wars, will soon be among the things that were. There are a few who can not but notice the change. These hail with pleasure the "good time that is coming." The veil which shuts the present from the future is in a manner partially drawn aside, revealing to mankind the hidden secrets

of another world which has for ages past lain enveloped in the dark folds of superstition and ignorance. As the arts and sciences advance, mystery upon mystery is unfolded to the world. *Magnetic Clairvoyance* now forms a new epoch in the history of the world. Under its mysterious influences the spirits of this world commune with those of the "Spirit Land,"\* thieves are ferreted out, and the art of medicine advanced with lightning speed. But even yet this grand science is only in its infancy. There are yet thousands of unbelievers in the science, who sneer at the very idea of Clairvoyance, and alas! too many of the Medical faculty treat the subject with utter contempt. Still this only reflects discredit upon themselves—it only betrays their ignorance. Truth will ever hold the ascendancy, and while one half of the world lend an ear to its voice, the other half with its jeers and taunts only place themselves still farther back on the olden car of ignorance, believing that the gilded rays of science which are just dawning in the distance are only some wild delusion—some "Ignis Fatuus" which is destined to lead the world astray, then vanish and leave them to grope their way through endless darkness with evil spirits for their tormentors. With more than one half the world peopled by such persons, wishing to follow on in the old track of their forefathers, "turning neither to the right nor to the left," and to whom knowledge would be ignorance, are we to wonder if a final reformation is slow to accomplish, are we to wonder at the tardiness of all scientific pursuits, and furthermore, are we to wonder at the comparatively few who even dare to speak forth boldly and fearlessly their opinions regarding truth and error, declaring to the world that by adhering to certain principles we may be far wiser and happier than at present. In conclusion, if we would view the fruits of reform, let us look three hundred years hence into the dark veil of futurity. There, stamped upon the character of man, which time nor eternity can never erase, shall we behold the "wheel in motion" of a reformation begun to-day yet never-ending in its completion.

MACEDON, N. Y., August, 1849.

\*A. J. Davis' Revelations.

## EUROPEAN AFFAIRS

TO THE WEEK ENDING SEPT. 3,

Latest Date, Aug. 25.

THE war in HUNGARY has closed. That gallant nation has been compelled to submit to the superior force of her combined enemies. The intelligence has taken the world by surprise! Even those whose sympathies with despotism, under the pretence of order, led them to wish for the overthrow of Hungary, did not expect so speedy an issue to the conflict.

The decisive battle was fought on the 9th of August near Temesvar. The united Austrian and Russian divisions of Haynau and Panutine, were under the command of Gen. Haynau. The Hungarian forces were led by Bem, Dembinski, Velter, and other distinguished chiefs. After the disastrous termination of this hard-fought battle, a council of war was held by the Hungarian leaders, and at the proposal of Gen. Gorgey, it was determined to abandon the struggle, and surrender to the Imperialist authority. This took place at Vilagos, a town near Arad. The Russian General in command was Rudiger. The force of Gorgey at the time of surrendering was only 27,000 men with eighty pieces of artillery. The accounts are still imperfect and confused, and we must wait for further intelligence, in order to present the details with clearness.

At Rome, the three cardinals who form the Pontifical commission of Government have decided that they will not recognise any notarial act or any contract passed under the Provisional and Republican Governments. They have also declared all engagements contracted within that period as invalid. All pro-

ceedings on such engagements are stopped, and the tribunals are forbidden to enforce them. Even a will made in the absence of the Pope is considered as illegal. The judgments given by the tribunals under the Republic are also considered null. According to the letters of the 10th, an ad interim ministry has been named, but the commander-in-chief refuses yet to surrender to any Roman authority the direction of the political police. Notwithstanding the forced circulation given to the Republican paper money at a discount of 30 per cent, the public refuse to accept it, unless at an additional discount of 20 per cent more. The Pope still persists in refusing commissions. There was a rumor of his dangerous illness.

In FRANCE, the trials were in progress of the persons implicated in the disturbances of June. M. Ledru-Rollin, who had been in Paris for a week, has just left on the entreaty of his friends. The Chief of the Mountain wished to present himself before the High Court of Justice, in order that his testimony might be of use to those of his friends who are culpable in appearance. In a council which was held two days ago the most influential Montagnards made him, it is said, comprehend that as far as he is concerned, he risked more than a condemnation to imprisonment, namely, a transportation beyond the seas. He at length yielded to their wishes.

The first meeting of the Peace Congress was held at Paris on the 22d of August, and produced a gratifying effect on the public mind. It was composed of many eminent individuals both from France, and England, as well as the United States. Among the American delegates present, we notice the names of Elihu Burritt, Rev. Joseph Allen, James Freeman Clarke, Henry Clapp, Jr., Amasa Walker, of Massachusetts, Hon. C. Durkie, Member of Congress from Wisconsin, Rev. President Mahan, of Ohio, Mr. W. Brown, of Kentucky, Mr. Hurlburt, of South Carolina. Messrs. Cobden, Villiers, Hendley, Richards, Sturge, were delegates from England. The French delegation were the Archbishop of Paris, Garnier, Bouvet, Coquerel, Rochefoucauld-Liancourt, Carnot, Chevalier, Cormenin, Victor Hugo, and about one hundred others.

M. de Lamartine would have acted as President, but the bad state of his health would not permit him to do so. The Archbishop of Paris was also invited to accept the Presidency, but declined for the same reason. In a letter to the members of the Congress he says, "This, gentlemen, is an honor, the full value of which I feel, and for which I should never be able adequately to express my gratitude. I think with you, gentlemen, that war is a remnant of ancient barbarism; that it is accordant with the spirit of Christianity to desire the disappearance of this formidable scourge from the face of the earth, and to make strenuous efforts to attain this noble and generous end."

The programme of resolutions was then submitted as follows

"Recourse to arms being a usage condemned alike by religion, morality, reason and humanity, it is the duty of all men to adopt measures calculated to bring about the abolition of war; and the following resolutions will be submitted to the friends of universal peace, assembled in the Congress at Paris on the 22d, 23d, 24th and 25th August, 1849:

"1. As peace alone can insure the moral and material interests of nations, it is the duty of all Governments to submit to arbitration all differences that arise between them, and to respect the decisions of arbitrators whom they may choose.

"2. It is of the highest importance to call the attention of Governments to the necessity of entering, by a general and simultaneous measure, upon a system of disarmament for the purpose of reducing the national expenditure, and of removing at the same time a permanent cause of disquietude and irritation from among the nations.

"3. The Congress recommends all the friends of peace to prepare public opinion in their respective countries, for the formation of a Congress of Nations, whose sole object it should be to

frame a code of international laws, on just principles, and to constitute a Supreme Court, to which should be submitted all questions relating to the reciprocal rights and duties of nations.

"4. The Congress condemns all loans and taxes intended for the prosecution of wars of ambition and conquest.

"5. The Congress recommends its members to endeavor to eradicate from the minds of all, in their respective countries, both by means of a better education of youth, and by other practical methods, those political prejudices and hereditary hatreds which have so often been the cause of disastrous wars.

"6. The Congress address the same invitation to all ministers of religion, whose sacred mission is to encourage feelings of good will among men; as to the various organs of the press, which exercise so powerful an influence over the progress of civilization.

"7. The Congress earnestly hopes for the improvement of the means of internal communication; for the extension of postal reform; for the universal adoption of the same standard of weights, measures, and coinage; and for the multiplication of Peace Societies, which shall keep up a correspondence with each other.

"8. The Congress decides that the Committee be instructed to draw up an address to all nations, embodying the resolutions of the Congress: and that this Address shall be presented to the various Governments, and that special means be taken to bring it under the attention of the President of the French Republic."

The assembly was then addressed by M. V. Hugo, in an eloquent speech, and was followed by M. Vescher, resident of the Peace Society of Brussels.

President Mahan, of the Oberlin Institute, Ohio, spoke as follows:

"I could never feel as I was advancing towards Europe that I was advancing towards enemies. I came on a mission of benevolence. I have some individual opinions. As I understand the subject, the object of the friends of peace is not only to abolish war, but to secure peace by efficient means. The measures to be taken I hold to be such as will approve themselves to all parties. I advocate arbitration. I had rather my own nation were defeated in an arbitration than saved by war. If we resort to arbitration, who will be selected as arbitrators? The executive of the nations that might be selected as arbitrators would of course not be employed. Unless nations agree before hand upon the body (not the executive) to whom they would submit the question, difficulties would certainly arise. The executive appears little capable to me, from its necessarily financial and political influences, to act without prejudice. I think somebody should be entrusted who would only be actuated by benevolence and justice, and be separated from all other influences."

On the third day of the Congress, M. Emile de Girardin came forward and was most warmly received.—"Soldiers of peace!" said the honorable gentleman, "be not astonished that I so address you, for there must be soldiers of peace as well as of war! War is made to end in peace; why not have it without having recourse to arms? My object in addressing you was principally to draw your attention to the amount of permanent armies. I am no more an advocate of long speeches than I am of numerous armies, and when I see a man who belongs to the class of workmen producing so great an effect, (apparently M. Vincent was alluded to,) I give up the delivering the speech which I had prepared, and I shall merely confine myself to placing before you some unconnected ideas. It is said that France ought not to commence the general disarmament. Why not? Because it is said that other nations would remain armed, and, in that case, would have an advantage over her. But such an argument is nothing but a vicious circle, each party throwing the onus of commencement on the other. If that argument had prevailed when the abolition of Slavery was discussed, Slavery

would still exist. Wilberforce, when he advocated his favorite theme, never thought of calling for a general congress to carry out his views. Let us so act that we may force France to disarm. How is that to be done? It is to cause her Government to abolish the shameful system of military servitude which at present exists. [Hear! hear!]

"Whenever that could be done war would of necessity cease. No one denies that armies are a great evil, and yet it is declared that it was impossible to put them down. Why should that be the case? Did not nations exist in former times perfectly well without them, or at least with exceedingly small forces? From 1600 to 1609, in the time of Henry IV., the forces of France amounted to not altogether 7,000 men, and yet it was with such a force that the military glory of the monarch was achieved. In 1818 the force of France was 240,000 men; and at present, thirty-three years after the proclamation of peace, the army was not less than 360,000 men. Thus, the farther we withdraw from war the larger becomes the armed force of the country. Such a fact is an anachronism, tending to national bankruptcy to the permanent misery of the people. [Cheers]. I maintain that we have a right to say to the Government—'You have no right to take the money of the poor in order to keep up an army of 500,000 men; you are not justified in impoverishing the country in order to keep up such a force.' It is affirmed that France cannot lay down her arms if Europe does not do the same. If that argument is of any value, it ought to have held good in the effort made to effect commercial reform in England; if the argument of waiting until an example should be given by some other power was of value, Cobden would not have commenced his great reform, nor Robert Peel have attached imperishable glory to his name by acceding to his demands. [Loud applause]. But in looking at the nations that have to disarm great forces, I must except England and the United States.

"They do not keep up great forces; and thus the sums which they receive for that purpose are necessarily less. The army of the United States is only about 8,000 men—about the number of France under Henry IV.—[hear, hear.] The army ought to be the element of order, and when I attack its existence, I request you to believe that I do not attack the French army, *per se*; I attack merely the institution in the abstract—I maintain that large armies are not necessary for the interior or for the exterior. At home you have railways which can bring in a few hours 100,000 men from the end of the country to Paris. As much greater speed could be achieved, so much would a less number of forces be required. In some cases 100,000 men would be equal to 1,000,000. Let it not be supposed that large armies can prevent Revolutions. Two years ago there was an immense standing army in France, and yet that did not prevent the Revolution from taking place. What will prevent the recurrence of such terrible events is to have a good Government—to treat the people who pay taxes as they deserve to be treated. But, looking at this subject in the point of view of the necessity of defending territories from foreign invasion, he maintained that there also was no necessity for armies; since, if one nation led the way, the others would follow. He maintained that when Revolutions took place, it was the Governments which brought them about."

The Congress was addressed by several others, with great effect, and particularly by Mr. Cobden of London, who concluded his speech with the following remarks:

"And here is the great reason why this Congress desires in the terms of the motion before it, to bring the nations into a system of disarmament. Now, how shall all this be accomplished? Why, by teaching our respective Governments this little arithmetical problem, of which, in times past, they seem to have been entirely ignorant, namely, that if two nations are both armed in a time of peace, up to a certain point, say 6, they

## THE SPIRIT OF THE AGE.

are not relatively stronger than if their armaments stood both at 3, and that they would be equally strong relatively if they disarmed altogether. [Loud cheers.] But you, the tax-payers of France, will see that there is an immense difference to your pockets. [Laughter.] Do not, however, let us deceive ourselves with the idea that we shall easily succeed in teaching this little arithmetical problem to our Governments. I speak from long experience when I say that no men are so difficult to teach as professional statesmen. [Laughter and loud cheers.] They are so devoted to routine, so fortified in self-sufficiency, that they do not easily believe that any wisdom exists in the world, excepting that which radiates from their bureaux. [Laughter and cheers.] Do you suppose, then, that they will listen readily to the advice of this Congress?

"On the contrary, they are at this moment laughing at us Utopians, theorists and dreamers. [Laughter.] And yet I think the result of their system, in a financial point of view, ought to make them more modest. [Cheers.] I ask the Governments of Europe, can you continue your present financial system for ten years longer? With scarcely one exception they must answer 'No.' Is it, then, Utopian on the part of the Congress to arouse their attention to the subject, to point to the great gulf which yawns before them, to show that the danger of financial ruin which they lose sight of is far more imminent than the risk of foreign attacks, which they so constantly dread and so diligently provide against. [Applause.] Even in this, the lowest point of view, as a question of finance, you stand justified before the world for holding this Congress of nations. It is time that the People interfered, and the Governments of the world ought to tender you their thanks for having, by this fraternal shaking of hands across the Atlantic and the Channel [loud cheers,] facilitated that process of disarmament which is called for alike upon every principle of humanity and sound policy. [Loud and repeated cheering.]"

The news from ENGLAND is unimportant.

### News of the Week.

#### PRESIDENT TAYLOR'S ARRIVAL IN NEW YORK.

PRESIDENT TAYLOR was induced, by the reception of important dispatches from the Seat of Government, to omit his intended visits to Buffalo and Rochester, and proceed directly to New-York on his way to Washington. He accordingly left Lewiston on Wednesday afternoon in the steamer Bay State for Oswego, and arrived at Albany Thursday morning.

Here he was received by Gov. Fish, Hon. F. Humphrey, the Mayor of the city, the State Officers in Albany, Hon. John L. Schoolcraft, Members of Congress elect, and other distinguished citizens. He was taken immediately to the mansion of Gov. Fish, who tendered him the hospitalities of the occasion, and spared no attention or kindness which was demanded by the impaired state of the President's health and the fatigue which he had been obliged to encounter on the journey. After enjoying an interval of rest, and dining with a select party at Gov. Fish's, consisting of his suite, Hon. Baillie Peyton, of La. Minister to Chili; Gov. Letcher of Ky.; Dr. B. G. Wood of the Army, and Dr. W. M. Wood of the Navy, the attending physician of the President; Col. Bullitt of Washington, Mr. Weed of the *Albany Evening Journal*, and the gentlemen named above, the distinguished guest was introduced to the citizens from the balcony of the house, and addressed them in a brief speech, expressing his happiness at seeing the faces of his friends in Albany, and his regret that his feeble health would not permit him to take them all by the hand.

He was then escorted to the Steamboat Isaac Newton, which was to convey him to New York, by four light Infantry com-

panies, who turned out on short notice, and made an appearance in the highest degree creditable to their discipline and zeal. The President made another short address to the multitude of citizens who gathered round the pier to witness his departure, and to speed the noble veteran on his way by their shouts of sympathy and admiration.

On arriving at New York, at an early hour yesterday morning, he was met at the landing by his Honor Mayor Woodhull, Aldermen Sturtevant and Franklin, Simeon Draper, Jr. Esq., Hon. Mr. Maxwell, Collector of the Port, Dr. Deane, and Mr. Chas. Stetson of the Astor House. A police force was stationed on the ground, at the direction of the Mayor, under Capt. Williams of the Third Ward, and excellent order was preserved in the crowd of spectators, who soon assembled to greet the arrival of the President with their hearty cheers of welcome.

He was then cordially invited by Mr. Stetson to partake of the hospitalities of the Astor House, where every arrangement had been made for his reception, and where his presence would be regarded as a distinguished honor. The President replied that he had been so much deprived of sleep, and was so greatly fatigued by traveling, that he would prefer to remain in the steamboat for the short period he was to stay in the City.

As the number of eager and impatient citizens about the wharf increased, it became evident that he could enjoy no quiet or retirement in that situation, and he was at length induced to accept the invitation of Mr. Draper, to accompany him to his residence, No 19 Warren Street, where he would be less exposed to the outpourings of the public enthusiasm, than he would be either in the Boat or at the Astor House.

After arriving at Mr. Draper's house, the President made his appearance at the window, in compliance with the general wish, and said a few words to the people. His remarks were received with vociferous applause.

After partaking of a breakfast in company with the gentlemen who attended him to Mr. Draper's he was called upon by Mr. Brady, Postmaster of New York, Mr. Hall, District Attorney, Alderman Kelly and others, with whom he engaged in conversation for a short time; and at half past eight o'clock took his leave for the cars of the Philadelphia Railroad.

A salute of thirteen guns was fired at the ferry, under the directions of Commissary-General Stewart. He then crossed the ferry, with the cheers and shouts of the people, who could scarcely be restrained from rushing into the boat and giving the object of their enthusiasm a parting demonstration.

The President has given every assurance to his friends that he will return to New York in the Fall, and complete his intended tour as originally proposed.—[Tribune]

**ABOLITION OF SLAVERY IN THE PORTUGUESE COLONIES.**—We are gratified to learn that there is now a fair prospect that a law will soon be passed in Portugal for the Abolition of Slavery in all the colonies of that country. A bill for that purpose was read in the Chamber of Peers at Lisbon on the 25th of May last, and the Committee on Colonial Affairs, to whom it was then referred, made their report on the 26th of June, approving the bill and recommending its adoption by the Chamber. The bill provides,

I. That the children of slaves born after the date of the law shall be free from the moment of their birth.

II. That all slaves who enter any territory or ship of Portugal, after the date of the law, from whatever motive, shall be considered free from the moment that they enter such territory or ship.

This clause is thus qualified: In those countries where Slavery is sanctioned by law, if slaves go on board a Portuguese ship, while in any port of such country, that they are of course amenable to the laws of that country while the ship is in port; but if they be carried out of the port, they shall be free from the moment the vessel is clear of the port. The persons who

decoy them or take them away, however, are to be held responsible for their value. Slaves accompanying the embassies which African potentates send to the Government of Portuguese colonies, may be held as slaves while the embassy is in the country, but will be set free if they remain after the embassy has left the Portuguese territory.

III. The transportation of slaves from one Portuguese port to another, or from a Portuguese port to a foreign country, is strictly prohibited.

IV. All slaves now belonging to the State are declared to be immediately free, on the publication of the law; and all who may hereafter become its property are, at the moment they become so, declared free.

V. Every person throughout the Portuguese empire, is to be considered a freeman unless he can be legally proved to be a slave.

VI. In each Portuguese ultra-marine colony, there shall be kept books for the registry of the slaves; and it shall be the duty of every slaveholder to see that the names of the slaves are entered, with the descriptions necessary for their identification. No person who is not registered can be held as a slave.

VII. If a slaveholder shall cause to be registered as a slave the name of a person legally entitled to liberty, he shall forfeit all his slaves, who are to be immediately declared free; and he himself is to suffer the penalty usually imposed on the kidnapper.

Slaveholders are also required to report every half year any alterations which may have occurred in relation to their registered slaves; and if they omit to make this report for three successive half-years, their slaves are all to be forfeited and declared free.

VIII. The slave, or any of his friends, may demand his emancipation at any time by paying his master the price fixed by arbitrators, chosen one-half by the master and one-half by the civil authorities.

IX. Curators of slaves shall be appointed in each of the ultra-marine Colonies, whose duty it shall be to superintend the execution of the law, and to do all in their power to protect the slave and promote emancipation.

From this outline of the provisions of the proposed law, it will be seen that the friends of emancipation in Portugal are disposed to do their work thoroughly. If the bill passes, Slavery will cease at no distant day in every part of the Portuguese empire. The number of slaves in that empire, since the separation of Brazil, is computed at from 50,000 to 60,000, nearly 30,000 of whom are in the settlements along the eastern coast of Africa; about 6,000 in the Cape de Verde Islands; and the remainder, chiefly in the settlements and on the islands along the western coast of Africa.—[N. Y. Observer.

SEIZURE OF THE STEAMSHIP NEW ORLEANS, AND THE PROPELLER SEA GULL.—A requisition having been made on Commodore McKeever, of the naval station at this port, by the U. S. Marshall, for a detachment of men to capture the propeller Sea Gull (suspected of being connected with some secret military expedition), Lieut. Swartmont, executive officer of the U. S. ship-of-the-line, North Carolina, with Lieutenants Gibson, Midshipman Spicer, a body of Marines under Lieutenant Broome, and forty seamen, proceeded on Thursday evening, in the steamer Duncan C. Pell, to the quarantine ground, where the suspected vessel lay. Having been informed that a large body of men were on board the Sea Gull, they were led to expect, from what was known of the character of the men, and of the enterprise they were engaged in, that a stout resistance might be offered. At all events, they would be prepared for the worst. Accordingly every man was armed with a musket and cutlass, and carried a brace of pistols in his belt. Coming up alongside, she was immediately boarded, and taken possession of in the name of the President of the United States, on a charge of a

violation of the Neutrality Act. As nearly as can be judged, there was some forty men aboard of her, principally Spaniards and Cubans. They were taken altogether by surprise, and appeared to be in a state of much trepidation. Of course, there was not the slightest show of resistance. This was at sundown. They were ordered to heave anchor, and the vessel was placed under the guns of the North Carolina, about 9 o'clock in the same evening, in the charge of Midshipman Spicer, with a body of seamen.

Those found on her were set at liberty.

This done, the Marshall, accompanied by Lieut. Broome, and a body of Marines, immediately proceeded to take charge of the steamship New Orleans, lying near the foot of Grand Street, also suspected of being engaged in an illegal enterprise. Though information had been received a short time previous, that she contained a considerable number of men, she was found to be deserted. Possession was taken of her by the same authority as was the steamer first seized. No investigation was had, in case of either vessel, as to the nature of their cargoes, or to ascertain whether there were arms or ammunition on board,—the Marshall having decided, as we understand, to await further instructions from Washington. The New Orleans is a staunch, large steamer, used as a transport for troops during the war with Mexico, between New Orleans and Vera Cruz. She has a large quantity of coal in her, and is thoroughly watered and provisioned.—[Journal of Commerce.

REV. HENRY COLMAN of Boston, died of fever near London, on 17th August. He had engaged his passage in the Caledonia, with intention of returning. Mr. Coleman was about 65 years of age. He was a native of Boston, and for many years pastor of a Congregational Church in Wingham, Mass. He subsequently engaged in teaching, with distinguished reputation, in the vicinity of Boston, and afterwards assumed the charge of the First Independent Church in Salem. With an enthusiastic natural taste for agricultural pursuits, which he never ceased to indulge, in connection with his professional employment, he retired to one of the most beautiful farms in the fertile Valley of the Connecticut, in Deerfield, Mass. where for some years he devoted himself to practical agriculture. At a later period, he was appointed by the Massachusetts Legislature, under the administration of Gov. Everett, Agricultural Commissioner for that Commonwealth. A series of valuable reports attest the fidelity and zeal with which he discharged the duties of that office. In pursuance of a design which he had long cherished, the later years of his life were devoted to extensive European travelling, with a view to gaining information on foreign agricultural systems. The results of these travels are partly before the public, but it is understood that Mr. Colman had collected copious materials, which he intended to embody in a future work. He was a man of commanding personal appearance, of singular activity of temperament, of great industry, and of uncommon rapidity and clearness of observation. His conversational powers were striking and brilliant, and his ready wit, his social disposition, his popular manners and his varied information caused his society to be sought after in every circle. Although most of his latter years had been spent abroad, his death will produce a void in an extensive circle of friends and acquaintance, which is seldom occasioned by the departure of a private citizen.—[Tribune.

MARSHAL AL. RADETSKY.—A Florence letter contains a graphic description of the celebrated Austrian General, Marshal Radetaky: "Radetaky has been here; he is a small, big-headed old man of eighty-four years, and his face resembles Mrs. Trollope; his eyes are red and watery, but he bears himself like an old game cock. He looked down from his balcony with an expression which seemed to say, 'If you don't like me, you may lump me—and be hanged to you, you rebels!'"



## Town and Country Items.

**SOCIAL UPSET IN CALIFORNIA.**—If the following be true, and we find it in an extract of a letter from San Francisco, published in the *Boston Courier*, there are some strange overturnings in society in California: "Since my arrival, I have seen a lieutenant of the navy, and a New-York merchant, dragging a hand-cart, at an ounce per load; a few days since, I met a professor in one of your first colleges, driving an ox team, hauling emigrants 'traps' to the 'diggins' at \$20 for one hundred pounds. A Georgia planter cooks my salt pork, and does my flap-jacks brown; a printer from the *Pittsburg* office keeps my books, and two young gentlemen from jobbing houses in Pearl-street take care of the mules, haul lumber, and act as porters in the store, each at from ten to sixteen dollars per day with board. In California all labor, and one is daily furnished with innumerable sources of amusement by meeting an old friend in such comical employment. Imagine your old friend, the artist, with buckskin trousers, red flannel shirt, and California hat, peddling newspapers! 'Latest dates from New-York, at only two dollars each.'"

**COMMENCEMENT AT BOWDOIN COLLEGE.**—The forty-fourth Commencement of Bowdoin College, last week, went off with the usual gratifying results. The Poem of CHARLES C. NUTTER, Esq., of Boston, before the Athenian Society, is mentioned as a finished and effective performance. On Wednesday the discourse before the Historical Society of Maine was pronounced by HON. ROBERT C. WINTHROP. Mr. Winthrop's subject, says the *Portland Advertiser*, was the Bowdoin Family—commenting chiefly upon the character and services of the illustrious revolutionary statesman, JAS. BOWDOIN, the Governor of the Commonwealth, but with most pertinent and interesting sketches both of his son, the well-known patron of the College, and of his father and grandfather, the last named a Huguenot from Rochelle.

**JOHN BANVARD AND HIS PANORAMA.**—John Banvard has given a free admission to his Panorama to all the charity children and ragged schools in the parish of St. James, in which his panorama is exhibited. They are received in detachments, and the wonder and delight manifested by these poor children, in this to them rare and peculiar indulgence are not easy to be conceived. We may add that the great success of Banvard has had the usual effect. Numerous imitations are now exhibiting in the country, and one of these has the cunning to state in its handbills and advertisements—"This is the very subject exhibited before her Majesty at Windsor."—*London Paper*.

**DR. AMARIAH BRIGHAM**, the Superintendent and Resident Physician of the New-York State Lunatic Asylum, at Utica, died on Saturday morning, after a severe and painful attack of dysentery. Dr. Brigham commenced the practice of his profession at Greenfield, Mass. and after spending some time in travelling abroad, removed to Hartford, Conn. where he had the charge of the Lunatic Hospital of that place with distinguished success. He was favorably known by his contributions to medical literature, and his assiduity, fidelity and skill made him a deserved favorite with his numerous patients.—[*Tribune*.]

**¶** We noticed Rev. John Pierpont in our streets yesterday, apparently in excellent health. He has entered upon his duty as pastor of the first Unitarian Society in Medford.

Boston Trans. Thursday.

**¶** An American vender of universal medicines declares that if his prescription be followed literally a cure is certain. "This medicine is to be taken internally, ex-ternally, and x-ternally."

## NOTICES.

**BACK NUMBERS**, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

**ALL** who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

**SUBSCRIBERS** will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

Reformers, - - - - -	161	More United States, - - -	167
Beware of Designing Advertisements, - - -	162	Imperial Orthodoxy, - - -	167
How Criminals are Made, - - -	163	Our Good Name, - - -	168
The Fabled Upsy Tree, - - -	163	The Chronotype, &c., - - -	168
The Falls of Niagara, - - -	164	The Middle Classes, - - -	169
Canning flooring an Impertinent, 165		Lecture on Reform, - - -	171
Sketches of Distinguished Men, 166		European Affairs, - - -	172
Homesstead Exemption, - - -	167	News of the Week, - - -	174
POETRY—Good Night, - - -		Town and Country Items, - -	176
			181

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of The Age* will endeavor to present a faithful record of human progress.

EDITOR,

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,

(Invariably in advance.)

**¶** All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

Boston, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland.
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.

**OTHERS**, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.



# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, SEPTEMBER 22, 1849.

NO. 12.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

From the Anti-Slavery Standard.

### KOSSUTH.

BY JAMES R. LOWELL.

A RACE of nobles may die out,  
A royal line may leave no heir;  
Wise Nature sets no guards about  
Her pewter plate and wooden ware.

But they fail not, the kingly breed,  
Who starry diadems attain;  
To dungeon, axe, and stake succed  
Heirs of the old heroic strain.

The zeal of Nature never cools,  
Nor is she thwarted of her ends;  
When gapped and dulled her cheaper tools,  
Then she a saint and prophet spends.

Land of the Magyars! though it be  
The tyrant may relink his chain,  
Already thine the victory,  
As the just Future measures gain.

Thou hast succeeded, thou hast won  
The deathly travail's amplest worth;  
A nation's duty thou hast done,  
Giving a hero to our earth.

And he, let come what will of woe,  
Has saved the land he strove to save;  
No Cossack hordes, no traitor's blow,  
Can quench the voice shall haunt his grave.

"I Kossuth am: O! Future, thou  
That clear'st the just and blot'st the vile,  
O'er this small dust in reverence bow,  
Remembering what I was erewhile.

"I was the chosen trump wherethrough  
Our God sent forth awakening breath;  
Came chains? Came death? the strain He blew  
Sounds on, outliving chains and death."

### CONSTANCY.

Who is the honest man?  
He that doth still and strongly good pursue—  
To God, his neighbor, and himself most true;  
Whom neither force nor fawning can  
Unpin, or wrench from giving all their due;  
Who, when great trials come,  
Nor seeks nor shuns them, but doth calmly stay  
Till he the thing and the example weigh.

### KOSSUTH.

As when a child of rare promise is taken, the parents smiling with gratitude amid their grief, collect each memento of his bright presence,—so would Humanity now gather up every word and remembered deed of the Hero of Hungary. His oath before Komorn was: "We will be free or we will die."

All readers of this paper will be glad to preserve in a permanent form the few records here presented of a Man, so quickened through his whole being with the Spirit of the Age.

#### I.—BIOGRAPHICAL.

He was born in a little village of the north of Hungary, April 27, 1806, of a poor but noble family of Slavonian origin. His father acted as steward to another nobleman of more favored circumstances, but was not able, it seems, to support his son at the university. The application and talents of the latter, however, found him friends, who not only enabled him to finish his studies, but also continued to assist him subsequently.

In 1835, when so strong an opposition existed against the Austrian government in the Hungarian diet, Kossuth, who was already somewhat known as the founder of political clubs for young men, was employed to conduct an opposition paper. The proceedings of the Diet up to this time had never been properly reported. The government would not allow the employment of stenographers, and the reports, as they appeared in the official journal, gave no idea at all of the real proceedings. All oral speeches and propositions, as well as expositions of the abuses of the administration, were entirely suppressed. Kossuth learned stenography, and undertook to give true reports. But, as it would be necessary to submit his paper, if printed, to the censorship, by which everything liberal would be crossed out, he went to the immense labor of issuing it in manuscript. A great number of persons were employed to copy, and thus it was sent in the letter form to every part of the country. This extraordinary manner of proceeding surprised the government, which for a time was at a complete loss what to do. It soon, however, took its resolution. Every one of these dangerous letters was put out of the way before reaching its destination.

When this became known, they were no longer trusted to the post; but the local authorities of the different counties took the charge of conveying and distributing them to the subscribers. The county of Pesth, in which the paper appeared, even authorized publicly, in spite of the government, its issue and distribution. Thus matters continued till May 2, 1836, about a year after the establishment of the paper, when, on the closing of the Diet by the King (Emperor of Austria,) six persons suddenly disappeared; Baron Wesselenyi, the most formidable enemy of the government in the Diet, Kossuth, the editor of the opposition paper, and four students of law, leaders in the young men's political clubs. For above three years the public was entirely ignorant of the fate of these persons. At last, in 1839, they appeared again as mysteriously as they had disappeared, not even knowing themselves where they had been, for they had been seized secretly, and conveyed blindfolded to dungeons,

from which they were brought out in the same manner. But what a horrid change three years in damp filthy dungeons had made! Weeselenyi was blind, Lovassy, one of the students, crazed, and the rest dangerously ill. Kossuth seems to have escaped the least affected, though his constitution was thereby much shattered. Such was the detestable conduct of the Austrian government. It was afraid, in such a country as Hungary, to accuse these men openly, for no violation of the law could have been proved against them. Had the place of their imprisonment been known, too, they would not probably have remained long in it. It feared, however, to have them die upon its hands, lest it should afterward be accused of secret assassination. When it thought them therefore out of the condition to be no longer formidable, it set them free. It got rid indeed, of two enemies, but one of the others became ten times more dangerous.

The unjust imprisonment of Kossuth rendered him of course extremely popular. A year after, he became editor, though not openly, of a paper issued in Pesth, called the *Pesti Hirlap*. So popular did this paper immediately become, that from 563 subscribers, which in had it July 1840, it amounted by the end of the year to 11,000, which is a greater number than any paper in Germany has at present, except the *Augsburg Allgemeine Zeitung*. It appeared every day, at the low price of 4 florins (\$1 62 1-2) per year. Its character was exclusively political and national.

Besides opposing the Austrian government on general questions, it brought to light many abuses of the administration, both local and general, which, when known, surprised the people. It was very soon after its establishment to be seen in the hands of almost every peasant. It did more, also, for the spread and general use of the Hungarian language than all the laws of the Diet together. Germans and Slavonians who had formerly paid little attention to that language, now learned it, to be able to read a paper that excited so much the public mind. But the talented editor was not left long undisturbed in his labor. The government succeeded in bribing or threatening the publisher, who in 1835 discharged Kossuth from the editorship.

But the active nature of Kossuth would not now suffer him to remain idle. He turned his attention to founding societies for establishing and encouraging domestic manufactures, and for constructing public roads. Hungary was at that time in some respects in an almost semi-barbarous state.

In six months after the founding of the "protection societies" by Kossuth, more than half the Hungarian people were pledged to wear only articles of domestic manufacture.

In the Hungarian Diet which met at Presburg, Nov. 11, 1847, Kossuth was elected deputy from Pesth, to the lower house, in which he took from that moment a leading part. It will be only necessary to enumerate the decisions of this Diet, from Nov 11, to Feb. 22, to see that a gigantic reform was going on in Hungary, even before the breaking out of the French Revolution, and the subsequent movement in Germany. The following were among its decisions:—Freedom of the peasantry to change their place of abode (they were before attached to the soil, as under the feudal system,) and unrestricted freedom in the selling of landed property (abolition of hereditary property, such as exists in England,)—abolition of tithes, for a fixed compensation—liberty for strangers to settle in the country—the taxation of all classes equally (the nobles were formerly exempt)—emancipation of the Jews—language regulations, by which the Croats are permitted to use their own language in conducting their interior affairs—eight millions set apart to encourage manufactures and construct roads. On the 22d February, still before the revolution at Paris, Kossuth used the following words in a speech:

"Since 600 years, we formed a constitutional state; we wish therefore that ministers sit on these benches to hear and answer our questions. From this day forth we wish to have a Hungarian ministry."

Five days after, the news of the movement at Paris reached

Presburg. The conduct of Kossuth at this not only contributed more than that of any other man to rouse up the Hungarians to demand their rights, but also had great effect in exciting to activity the people of Vienna itself. He was at the head of the deputation, which, the 16th March, demanded and obtained from the Emperor a separate Hungarian ministry. From this time forth he was the soul of the Hungarian Diet. As dangers and difficulties came, his influence increased. On the 11th June he became finance minister. June 17th broke out the war with the Servians. Aug. 25th with Croatia. Sept. 20th he was president of the ministry. Sept. 26th appears the "Imperial manifest," which produces the open rupture between Hungary and Austria. At the head of the committee of safety, Kossuth now conducted Hungarian affairs. His history since is that of Hungary itself, which I need not repeat here.—*Western Literary Messenger*.

This great man was educated as a lawyer, and was, therefore fitted by early training to head a movement whose object was the maintenance of legal and constitutional rights. Persecuted as a journalist for his defence of some young men accused of high treason, illegally arrested, and condemned to a long imprisonment, he became a martyr, pointed out by the Austrian government itself as a leader of the coming revolution. The Diet of 1849 interceded so energetically in his behalf, that the imperial ministry thought it prudent to release him, under the pretext of a general amnesty to all political offenders.

After an imprisonment of some years, he reappeared as the promoter of many plans for the material improvement of his country, such as the projected railway to connect the Danube with their port of Fiume, on the Adriatic; thus seeking to release and give a vent to its pent-up forces. In 1847 he was elected deputy to the Diet, and became the leader of the opposition. In April, 1848, he was appointed Minister of Finance. When the war with Jellachich broke out, he was elected president of the committee of defence. Since April 14, he has been a president of the kingdom (not the republic of Hungary, as his enemies assert,) and thus invested with an ancient title of its most glorious era.

His influence over his countrymen is immeasurable. In spite of defeats and the occupation of the capital by the enemy, he was enabled, in the face of an overpowering force to collect an army of 200,000 men, whom he had inspired with enthusiasm by his eloquence, and supplied by his indefatigable activity with all the material of war. By taking advantage of undeveloped resources, by the establishment of magazines and manufactories, by carefully organizing the forces of the country, he was enabled to maintain these supplies. Although himself ignorant of war, his genius enabled him to select from the crowd those generals, many of them as yet untried, whose battles were a series of triumphs. Perhaps there does not exist in Europe another statesman so profoundly acquainted with the wants and prejudices of his countrymen, or whose ambition so entirely represents their cause. With millions at his disposal, he lives simply, and improvident of the future, well knowing that his victorious country would never allow his family to want. As for himself, he knows his days are numbered, for he is consumptive, and he redoubles his activity in order to concentrate the more into the shorter time. But the great secret of his influence—that which more than his inexhaustible eloquence, his organizing intellect, or his genius as a statesman, marks him as the chief and central point of the movement—is his unshaken faith in the ultimate triumph and brilliant future of his fatherland. This is the electric spark which emanates from him, pervades and unites the nation one man.

When Hungary was invaded by Jellachich, in September last, and 50,000 armed men were collected in a fortnight, in the neighborhood of Stuhlweissenburg, to repel the aggression, Kossuth issued a proclamation from which we extract the following sentences:

"It is an eternal law of God, that whosoever abandoneth

himself will be forsaken by the Lord. It is an eternal law that whosoever assisteth himself, him will the Lord assist. It is a divine law that false swearing, by its results, ebastiseth itself. It is a law of our Lord's that whosoever availeth himself of perjury and injustice, prepareth himself the triumph of justice. Standing firm on these eternal laws of the universe, I swear that my prophecy will be fulfilled—it is, that the freedom of Hungary will be effected by this invasion of Hungary by Jellachich."

This proclamation, which electrified the chivalrous people to whom it was addressed, concludes in a style not unworthy an eastern prophet, nor unsuited to the genius and origin of his race, by these words:—"Between Vespriinn and Weissenburg the women shall dig a deep grave, in which we will bury the name, the honor, the nation of Hungary, or our enemies. And on this grave shall stand a monument inscribed with a record of our shame. 'So God punishes cowardice,' or we will plant on it the tree of freedom, eternally green, from out of whose foliage shall be heard the voice of God speaking, as from the fiery bush to Moses, 'The spot on which thou standest is holy ground,' thus do I reward the brave. To the Magyars, freedom, renown, well-being and happiness."

His speeches in the Diet were of a other kind. In these we find the lucid exposition, the cool reasoning, and large views of the statesman. He ever stands forth as much the resolute opponent of communistic violence as of military despotism.

That he is an Orator, a few men living or dead, the following from a foreign correspondent indicates:

"The effect of his oratory is astonishing. When he rises to speak, his features, finely molded and of an oriental cast, though pale and haggard, as from mental and physical suffering united, immediately excite interest. His deep-toned, almost sepulchral voice, adds to the first impression. Then, as he becomes warmed by his subject, and launches into the enthusiastic and prophetic manner peculiar to him, his hearers seem to imbibe all the feelings that so strongly reign in his own bosom, and to be governed by the same will. In his tour through the provinces to raise the landsturm (all the able-bodied,) so great was his power over the peasantry, that frequently men, women and children, running to their homes and seizing hooks, or whatever their hands could find, assembled on the spot, and insisted on being led directly against the enemy."

Such orators become the highest of human agencies in concentrating the power of a nation, and thus Hungary is fully aroused from her center to her farthest limits.

## II.—Kossuth's Proclamation to his Countrymen.

The National Government to the People: Our Fatherland is in danger. Citizens of the Fatherland! To arms! To arms! If we believed the country could be saved by ordinary means, we would not cry that it is in danger. If we stood at the head of a cowardly, childish nation, which in the hour of peril prefers defeat to defense, we would not sound the alarm-bell. But because we know that the people of our land compose a manly nation, determined to defend itself against the most unrighteous oppression, we call out in the loudest voice, "Our Fatherland is in danger." Because we are sure that the nation is able to defend its hearths and homes, we announce the peril in all its magnitude, and appeal to our brethren, in the name of God and their country, to look the danger boldly in the face, and for each man to take his weapon in his hand. We will not smile and flatter. We say it plainly, that unless the nation rises to a man with bold resolve, prepared to shed the last drop of blood, all our previous struggles will have been in vain, the noble blood that has flowed like water will have been wasted, our Fatherland will be crushed to the earth, and on the soil which Heaven has destined for a free inheritance to our children, the Russian knout will be wielded over a people reduced beneath the yoke of slavery. Yes, we declare it openly and without reserve, that if the people do not rise in their united strength, they must fall a

prey to famine. He who is not pierced by the weapons of barbarous foe, must fall by hunger; for the wild invaders not only now mow down the fruits of your industry, the ripened sheaves of your harvest, but we tell you, with a bleeding heart, that the savage hosts of Russia destroy the unripe grain, trample it under their feet and strew it over their accursed camp. So stalk they murderously onward, leaving slaughter, flame, famine and misery in their track. Wherever the Russian troops appear, ploughing and sowing are useless: hordes of foreign robbers consume the fruits of your bloody industry. But, with our trust in the God of Righteousness, we declare that the peril of our Fatherland will not be fatal, if the people do not cowardly surrender; if they bravely rise for the defense of their country, their hearths, their families, their harvest, and their own lives, armed with axe or scythe, with clubs, or even nothing but a stone, they are strong enough; and the Russian bandits brought into our dear Fatherland by the Austrian Emperor, will be driven forth to the last man by the avenging arm of the free Hungarian people. If we wish to shut our eyes to the danger, we shall thereby save no one from its power. If we represent the matter as it is, we make our country master of its own fate. If the breath of life is in our people, they will save themselves and their Fatherland. But, if paralyzed by coward fear, they remain supine, all will be lost. God will help no man who does not help himself. Fired by our sense of duty, we tell you, people of Hungary, that the Austrian Emperor sends the hordes of Russian barbarians for your destruction. We tell you that a Russian army of 46,000 men has invaded our Fatherland from Galicia through Arva, Zips, Szaros, and Zemplin, and are constantly pressing forward ready for battle. We tell you, besides, that in Transylvania, Russian troops have entered from Bukowina and Moldau, with whom our army has already had bloody conflict. We tell you that relying on Russian aid the Wallachian rebellion has again broke out in Transylvania, and that the Austrian Emperor has collected his last forces to uproot the Hungarian nation. We tell you once more, fellow-countrymen, although it is as certain as God in heaven, that if the Russians succeed in conquering our Hungarian Fatherland, the subjugation of every nation in Europe will be the consequence. We can expect no foreign aid; the rulers who look on our righteous struggle with coldness and silence, will chain up the sympathies of their people. We can hope in nothing but a just God and our own strength. If we do not use our strength, God will also leave us. We see dark days before us, yet if we meet them bravely, we shall obtain freedom, happiness, prosperity and renown. The ways of Divine Providence are hidden. Through strife and sufferings, it leads the nation to felicity. The struggle of Hungary is not our struggle alone. Our victory is the victory of freedom for the nations. Our downfall is the downfall of their freedom. God has chosen us to redeem the people from material bondage by our victory, as Christ has redeemed Humanity from spiritual bondage. If we conquer the hordes that tyrants have poured out upon us, our victory will give Freedom to the Italians, the Germans, the Tzchecks, the Poles, the Wallachians, the Slavians, the Servians, and the Croats. If we succumb, the Star of Freedom sets over all nations. Thus do we feel ourselves to be the consecrated champions of the Freedom of the Nations. May this feeling strengthen in our bosoms the force of noble resolve, and give new vigor to the yearnings of our heart; may this power rescue the Fatherland for our children, rescue the life-tree of Freedom, which, if it is now cut down by the accursed axe of the two Imperial tyrants, can never take root again. People of Hungary! would you die under the destroying sword of the barbarous Russians? If not, defend your own lives! Would you see the Cossacks of the distant North trampling under foot the dishonored bodies of your fathers, your wives, and your children? If not, defend yourselves! Do you wish that a part of your fellow-countrymen should be dragged away to far-off Siberia, or to fight for tyrants in a foreign land, and another part should writhe in slavery be-

neath a Russian scourge? If not, defend yourselves! Would you see your villages in flames and your harvest-fields in ruins? Would you die of hunger on the soil you have cultivated with sweat and blood? If not, defend yourselves!

(Here follows the organization of the "crusade" against the "barbarous hordes.")

The people will be summoned from the pulpit and by ringing of the bells. He who has no firearms must seize an axe or scythe. He is no Hungarian, but a wretched Caudor, who chooses his weapons and does not take the first that comes to hand. Wherever the Russians appear, the bells will call the militia to the gathering-place. Wherever they advance, let the people rise in their rear, and cut down the Cossacks, who ride in a scattered manner, and other small bodies of soldiers that remain behind. Especially must the people be prepared to give the enemy no rest at night, but to fall upon him suddenly, to go back and return again, and at least continually to disturb him with the ringing of bells, so that he cannot find a moment's rest on the soil which he has violated by his ungodly invasion. Every kind of provision, animals, wine, and brandy, must be concealed from the enemy in the depth of the mountains or the hiding-places of the swamps, so that he may perish with hunger. Before the enemy gets possession of any place, every living thing must be removed, and afterwards, daring men must burn the houses about their heads, so that the savage hordes may become a prey to the flames, or at least, may be deprived of all repose. At the commencement of the century, when Napoleon attacked the Russian Empire, the Russians thus saved themselves from destruction. But now we see the enemy has ravaged everything with fire and sword. How many cities and villages has not his flaming torch laid in ashes? Even this very day has the Austrian soldiery, after falling on the defenceless inhabitants of Bosarkany, burned every house to the ground. If, then, there must be fire, let it be at least where the enemy has pitched his camp. If we conquer, we shall still have a Fatherland, and the ravaged villages will bloom afresh from their ashes; but if we are vanquished, everything is lost, for it is a war of annihilation which they wage against us.

He who attacks the country with the sword is an enemy; but he who neglects the duty of defense is a traitor to his Fatherland, and will be regarded as such by its government. The country needs only a brave effort, and the Fatherland is saved forever; but if the people are false to their trust, the Fatherland is forever irretrievably lost. The country is in danger. But we have yet a brave, valorous army, resolved to die for Freedom, 200,000 men in number, with whom, as heroes inspired with a holy devotion to Liberty, those minions of oppression cannot be compared. The one stand in the brightness of eternal light—the others are only the craven wardens of darkness. This strife is not a strife between two hostile camps, but a war of tyranny against freedom, of barbarians against the collective might of a free nation. Therefore must the whole people arise with the army; if these millions sustain our army, we have gained freedom and victory for universal Europe, as well as for ourselves. Therefore, oh strong gigantic People, unite with the Army, and rush to the conflict. Ho! every Freeman! To arms! To arms! Thus is victory certain—but only thus. And therefore do we command a general gathering for Freedom, in the name of God and the Fatherland.—[

### III.—KOSSUTH AS SEEN BY HIS SECRETARY.

—As you are already aware, at the very beginning of the Hungarian Revolution, several Secretaries were appointed in Kossuth's Cabinet, one of them understanding Bohemian, another Croatian, another Italian, another French and German, and all of them understanding Magyar. Among them I had the place of Translator from the French into Magyar. While we were still in Pesth I worked in the Chancery at Buda, and had only now and then the opportunity of seeing our Kossuth. But since the Chancery was removed to Debreczin I have been almost

every day at his side—or rather, I might say day and night, for hardly a night in the week passes away in which we are not compelled to be busy. I say *we* for the great man always employs more than one at a time. I will accordingly endeavor, as far as words will allow me, to introduce you into our work room and to let you behold with your own eyes, as an observer, the Liberator of whom in America there is no just conception, who is even unknown in neighboring countries, and whom few of your correspondents can describe, for there are not many who have had the opportunity of carefully studying a Kossuth.

I hardly know how to begin as there is hardly ever a pause in the course of his activity to start from, but, for example, I will write down for you the doings of yesterday.

Yesterday morning, after I had breakfasted, I hastened to the Chancery—that is to say, to Kossuth's house, which contains four apartments, his sleeping-chamber, a parlor, the Chancery where we four correspondents have our places, and a small room for copyists. Three couriers with dispatches were in the room as I entered, and Kossuth sat in his usual place, with a pen in his right hand, and in the left the dispatches just brought him. I had come rather too late, for it was already a quarter past 5 o'clock, and another Secretary had prepared in my place two dispatches, which were sent off before 5. As I entered he was employed in several ways: his hand was writing, his mouth was dictating, his eye glanced at and read the opened dispatches, and his mind directed and followed the whole.

He looked paler and more suffering than usual. A glass of medicine stood at his side, from which he tasted from time to time, as if it were the means of keeping up his physical existence. Indeed, though I have often worked at his side from early in the morning till late at night, I do not remember having seen him stop to take any nourishment except this mixture, and though he does sometimes eat, I can assure you that the amount of food which he consumes is hardly enough to keep a young child from starving.

One might almost say that the physical part of him has not an existence of its own; the man is nothing but spiritual energy, for, if it were not so, the perishing, sickly hull would long since have been dissolved in spite of all the wisdom of physicians. But he is perhaps the only living being whose mighty will is alone sufficient by its own force to urge forward the wheels of physical nature and keep them constantly in movement. He will not be sick, and he is not. Great as are his bodily infirmities and sufferings he is strong and indefatigable. His spiritual resources, his will, his enthusiasm, endow him with the powers of a giant, although his physical strength is not more than that of a boy of six years. He bids defiance to death that threatens him in so many different maladies; his spirit keeps the body alive. That spirit is still young and vigorous, and can only cease to be so when the too great tension shall have irritated the nerves to such a degree that they refuse to obey the will, and thus the organism destroys itself. I do not express myself cleanly, but words will serve me no further. But to our labors.

I had scarcely taken my place when he began to dictate a letter to Bem for me to write, and so we were employed some four hours during which I wrote two letters and each of my three colleagues three, all by his dictation; he himself had in the mean time prepared two dispatches, one for Perezel, the other for Comorn.

After 9 o'clock he left us work in abundance for the whole day, and went with the Ministers, Szemere and Duschek, who came for him, to the House of Representatives, taking along with him some papers, on which he had made several memoranda.

He came back about four o'clock in the afternoon, accompanied by several Representatives with whom he had a conference of two hours, answering their questions and suggestions; this did not prevent him from examining the documents we had prepared during his absence, or from dictating more letters

While he was thus dictating to us three or four letters, with totally different contents, being given off together by the same lips, we had to be exceedingly careful in taking them down.

At six o'clock came more dispatches, and verbal inquiries, all of which were answered without any delay. My dinner consisted of a glass of wine, a piece of ham, and some bread, which I had on the table beside me, and disposed of with the best appetite as I was writing. The Representatives, with one exception, went away; the one remaining sat down at the side of Kossuth and began to help us. This made five secretaries, and to give you some conception of the labors of the evening, I will tell you that from half-past 7 to half-past 8 he dictated to us, at the same time, five letters, all of different contents! One of them was to Dembinski, one to Bem, the third to Paris, the fourth to Vienna, and the fifth to Gyomay; two were in German, one in French, and one in Hungarian!

Is it a man who can do such things!

After this he was some time engaged with figures which he reckoned and reckoned in a state of almost perfect abstraction. While he was thus occupied, his friend and family physician, the Dr. and Professor Bugat Pal came in and interrupted him. He greeted the Doctor, kindly pointed him to a chair, and returned to his occupation as before. The Doctor took his hand which he yielded to him willingly, as if it did not belong to him, and held it for some fifteen minutes, feeling the beat of the pulse, after which he withdrew without any farther notice from Kossuth.

At 11 o'clock the head of one of my colleagues was already nodding and both myself and the one opposite me could hardly keep our eyes open.

The clock struck 12, and the noise of the departure of the copyists from the neighboring room roused him from his reflections. "What time is it gentlemen?" he asked us, and when we told him it was just after twelve, he became unquiet and a cloud suddenly passed over his brow. He arose from his seat saying, "Has no express arrived from Pesth?" "No," was the answer, and he began to walk up and down the room. He did not seem to think that it was high time to seek rest, and as if to prevent us from having any such idea, he said: "There is work to be done yet."

Finally, after waiting vainly for another hour, he said to us: "Let us take a little rest, gentlemen, while we are waiting; I will call you when I need your help." He went into his bedroom, and we arranged ourselves on the benches and slept with our fatigue as soundly as in the softest bed. But our rest was not of long duration. Between three and four o'clock the expected dispatches arrived. Still half asleep we took our places, and Kossuth, that Watchman of his country, dictated to us as before. At six in the morning we received permission to go away while he went for a bath, though with the request to be there again by 8 o'clock. We are young and strong, and such a night's watching now and then will not injure us; but it is not so with him. How long can this Hero of the Nineteenth Century—this guide of our Fatherland amid the foes that surround it—How long can his spirit sustain the contest that it carries on with the little of physical nature that is attached to it?

My friend, if beyond the ocean, in the free and happy America, there are men who feel sympathy for our good cause, who desire the success of our effort, do not ask their prayers so much for the triumph of the Magyars as for the life of Kossuth, for Hungary cannot be conquered so long as this incomprehensible being, whose name is Kossuth, is spared, though Russians and Austrians enter our country by myriads, and though thousands of our brethren fall as sacrifices of Freedom. He is the image of Liberty, Equality and Fraternity; he is the incarnate spirit of Justice; he is the Washington of Hungary, and so *Eljen Kossuth!*

#### IV.—LETTERS.

PESTH, 28th June, 1849—Evening.

I have this moment received your letter, dated Klausenburgh, June 23. The intelligence which it contained of the Russian invasion of Transylvania was already known to me. The death of the Colonel (Kiss) in Cronstadt, has affected me very painfully.

Alas! I perceive that you can not now come out of Transylvania into the Banat. Yet there, also, the danger is very great, as indeed it is everywhere. Now come our hardest times. May God give his blessings on our endeavors, for surely we need it.

In the Banat there are serious and unending differences between the commanders. And yet there must be order, coherence and union or we are lost.

We have made the following arrangements for the Bacs-Banat since you can not go thither in person. There are three forces in that country. 1. That which was under the command of Vecsey, now commanded by Guyon. 2. The Bacsar (Perczel's corps) present commander York. 3. The one which you led thither in person in return for the reinforcement given you at Deya; Commander Banffy, General-in-Chief of all the corps and divisions assembled in Bacs-Banat, Vetter.

Other differences I have already got rid of; but Banffy appeals to your orders to justify him in obeying no one but you, who are coming out in person, or Gen. Perczel. I have indeed given him the necessary orders, yet I respectfully ask you on your side also to give the orders to the military commanders detached from your army, wherever in the Banat they may be, that as long as they operate separated, from your army, they must regard as their superior general the one whom the Government has appointed to that post. This is now Field-Marshal Vetter, since you are now prevented from going there yourself.

But I must plainly and openly express the opinion, that if we can only concentrate our forces *speedily*, only *speedily*, then our Fatherland is saved—if not, not. With a bleeding heart, indeed, but with a firm conviction I must say, that I, if it be done quickly, am ready to give up whole Provinces, yes, four-fifths of the whole land, in order to see our forces speedily concentrated. For so we shall strike the enemy a fatal blow, and with the defeat of the enemy the lost Provinces will of themselves fall back to us; but if the main power is scattered, the nation politically falls, and the Provinces give us no help. Therefore it was my wish that you should come out with all your forces, unite yourself with the other corps and take the chief command; so we shall beat *ten a touz* each of our enemies and conquer our freedom from the world.

If this can not be done, I fear that within fourteen days a catastrophe will happen. Nevertheless, I will defend the land to the last man. Now I shall call the whole people of Hungary to arms.

To Grosswarden the command goes to let the two batteries, which will be equipped this week and the next, go at once to you, as I promised. Whether they are horse or infantry batteries, I do not know. But I would prefer an infantry battery now rather than a horse battery in two weeks—or who knows how long Grosswarden will remain ours. I beg you to send off the order to the troops of the Banat, regarding the superior command of Gen. Vetter. It is most necessary, or there will be confusion there.

And I commend myself to your friendly sentiments, which are much valued by me.

L. KOSSUTH, Governor.

SZEGEDIN, July 16, 1849.

I have received your valuable dispatches of the 8th and 9th of July, and to return your politeness I hasten to inform you before all, that for the present from Debreczin and Grosswarden out, Transylvania has nothing to fear from the Russians.

I have put the corps d'armes of Upper Hungary (IV) under the command of Gen. Perczel, and have placed at his disposition

12,000 new troops besides. So he has marched with 24,000 from Czegled on toward Szolnok, ready, according to circumstances, either to pass the Theiss or to threaten the Russians on the right bank of the Theiss. Therefore, we have caused a large company of the brave Kumanians, under Gen. Korponay, to collect at Sz. Agata, not far from Kardassug—as also to cover Grosswardein's two divisions of hussars and eight cannon, with a partial summons of the people (in all 9,600 men) in camp by Puspoky to reinforce them. The consequences of these movements was that the Russians have in haste retreated from Debreczin, and have abandoned the whole line of the Theiss, so that the whole district beyond the Theiss is clear of enemies, and together with the right bank of the Theiss is in our power.

Gen. Perczel is now in camp at Szolnok and Abony, with the determination to cover the right bank of the Theiss and the strip between it and the Danube, together with Szegedin (the present seat of Government,) and at the same time to operate according to circumstances on the flank and rear of the Russians, who with their main force turn toward Hatvan, and from there toward Pesth and Waitzen.

The hostile General, Ramberg, marched to Ofen on the 11th with 6,000 men, but must have been drawn back again; especially after we have demolished the fortifications of Ofen, Pesth and Ofen will not be considered as a tenable post on either side, and no value will be put upon its possession also on the side of the enemy.

It is true we could have none the less retained our position in Pesth, but then I should have been forced to call up the army of the Theiss or of the Bacs, and thus abandoned places from which I can call up armies as with a stamp of my foot from the ground even after having lost battles, while Pesth could offer me no resources. Therefore I have taken it as a principle that I will never subordinate the operations of the war to the safety of the seat of Government, but will adopt the choice of the seat of Government to the demands of the operations of the war. I know that this is the better way. Now we are in Szegedin—next week perhaps in Arad or in Grosswardein, (which I should much prefer.) But I, for myself, have the idea to go from village to village, and to collect volunteers, for I wish to form a new reserve of 30,000 men, and to command this reserve army myself. I believe in a month I shall have the 30,000 men.

Gen. Vetter has begun the offensive against Jellachich. The valiant Guyon has beaten Jellachich, who fled toward Tittel. Gryon is now following him, while Gen. Kmeti is also now delivering Peterwardein. Col. Banffy is hurrying the columns in Ecska Lukossalva, taking Aradassz in his hasty march toward Perlász, and is trying to take Tittel before Jellachich reaches it. But this he can hardly effect, and Tittel will be again a hard nut for us. *Vederemo.* The troops and their leaders are brave.

The Upper Army (ah! about this I shall have much to say to you,) is yet at Comorn. On the 12th they had a great battle without success, but kept their position at their fortified camp, with much loss on both sides, the enemy for the most part, especially in cavalry.

One single circumstance is most troublesome and unpleasant for me and for you, and for the whole land. Gen. Gorgey wrote from Comorn on the 20th of July; "The battle at Raab is lost,—the enemy has out-flanked us toward Biokshi, and I can not extend myself so far from the *point d'appui* in presence of 60,000 men; so that the enemy will be in Ofen in 48 hours. Let the Government think of the safety of the stores, the bank, &c.!"

I had no garrison in Pesth, and hence was unwilling to leave the bank-note machinery exposed to being carried off in case of an unfavorable event. I was therefore obliged to take it to pieces, and cause it to be transported to Szegedin, (a heavy load, of at least six thousand hundred weight of presses and matrices,) just at the time when on account of the approach of the Russians, I was obliged to break up the apparatus at Debreczin.

The erection took at least fourteen days, and for that time we fabricated no money. You therefore get nothing except the 125,000 florins, which I sent on the 9th inst. to Szolnok. I did what man could do; but I am no God, and can not create out of nothing. For a whole year, nothing has come in; empty purses and war. At this moment, I have the following troops to sustain; in Transylvania 40,000 men; Upper army and Comorn 45,000; South army 36,000; Theiss army 26,000; Peterwardein 8,000; Grosswardein, Arad, Szegedin, Baja, Zarander, Granzcordon, and small detachments, 10,000; in the whole, 173,000 men. Beside the reserved squadrons of 18 Hussar regiments, 7 battalions in erecting fortifications, 20,000 sick, 60,000 militia to be sustained,—powder mills, foundries, armories, boring of cannon, making of bayonets, 24,000 prisoners, the whole civil administration. This, General, is no trifle, and the bank-note apparatus has not worked for a fortnight.

I ask for patience. I am not God. I can gladly die for my country, but creation is beyond my power. In three days the bank will again be in order, and I can then deliver to your treasurer 20,000 florins a week. You write for 800,000 florins, and that in pieces of 30 and 15 kreutzers. I beg you to make the calculation, that for this there is needed 9,400,000 impressions, and with men working at 20 presses (steam is not to be had,) it requires 470,000 impressions for each press, and with 10 impressions a minute, and working night and day, there would be required, for this sum merely, a time of thirty-three days.

And this sum is scarce a tenth part of our monthly expenses. So much for explaining our difficulties. More I can not. Now for something very important. Bolexes and Balliach emigrants from Wallachia, have proposed to me to form a Wallachian legion. I have accepted the offer, in general, and referred them for details to the Commander-in-Chief. I recommend them. The matter is of great consequence. If you should march into Wallachia, as I hope, this battalion should form the advanced guard. The effect would be incalculable.

If the business comes to marching into Wallachia, I should ask these gentlemen, in confidence, to go some days before you, so that they can work in advance, for it's to be wished that we should be looked upon there as friends.

I consider it very important to announce in the proclamations that we come as friends of the Turks and Wallachians, to free them from the Russian yoke. The Turks pursue a two-sided policy. We must compromise them.

I read in the newspapers your declaration, whereby you arrogate all civil jurisdiction. This is a step of incalculable consequences, and can be done without my consent, only if I should declare before the Diet that I am not Governor. Half the country is in a flame about it. Why do you compromise me, my dear Field-Marshal?

Believe me, I have care enough; my friends should not increase it. That declaration is the suspension of the constitution. Even the ministry would need the confirmation of the Diet for it. Otherwise it would be placed in a sad position. A dreadful crisis may arise from it. Lend me your hand to avert this danger of confusion. I pray for this, and I trust to our interview at Grosswardein. Otherwise, I am of the best hope that we shall conquer our enemies if we are united. I am, unfortunately, quite unwell. Receive the assurance of my especial regard.

L. KOSSUTH.

#### V.—KOSSUTH'S PHRENOLOGY AND PHYSIOLOGY.

Both his Phrenology and Physiology, as indicated by this likeness,\* are altogether remarkable—not one in ten thousand as much so. The two distinguishing characteristics of his Physiology are LENGTH and PROMINENCE: the former indicating activity, and the latter power. To this he adds a large share of

\*See Am. Phrenological Journal for September, 1849.



the mental temperament, and hence this activity and power take on mainly a MENTAL direction. His thin face indicates a deficiency of vitality, while the angularity of his features denotes the highest order of mental activity. All these conditions combining, he could hardly help becoming conspicuous among his fellow-men, especially in some great mental and moral undertaking. As stated in the accompanying biography, consumption is plainly written upon his constitution, yet so powerful is his organization that a due degree of care of health would effectually keep at bay this predisposition. Those thus predisposed almost always have clear minds and intense feelings, because their mentality greatly predominates over their Physiology.

Certainly not less remarkable than his Physiology is his Phrenology. His head is unusually long, and broad in the whole coronal region, but comparatively narrow at the base. Such a one could not live therefore for himself mainly, or for the gratification of his merely animal instincts, but must live in and for the exercise of the highest elements of our being. To do good to man is obviously the crowning motive of his soul. Such Benevolence, Conscientiousness, Firmness, and Ideality are rarely found on human shoulders, which, combining with great Caution and Intellectuality, add superior judgment to devoted philanthropy. Both his perceptive and reflective faculties are powerfully developed, and his whole intellect is evenly balanced, and as the moral faculties are also very large, it must combine mainly with them. Hence he would show the highest order of talents, directed by the purest philanthropy and most exalted motives, and all under the direction of a high order of practical wisdom, correct judgment, and that prudence which are indispensable to success in all great undertakings.

Of the natural sciences, such a head must be extremely fond. My own experience has led me to the observation that heads thus developed have a special passion, along with uncommon capabilities for the prosecution of all the natural sciences. His Language, too, is very large, which, together with his large or very large Individuality, Eventuality, Comparison, Causality, Mirthfulness, Ideality, Sublimity, Form, and Size, and his exceedingly active brain and nervous system, would render him both oratorical and poetical in the most marked degree, and these same faculties would give him extraordinary powers for writing. Nothing but power of voice and vitality are wanting to render him one of the first of orators.

In short, this head, as a whole, is one of the highest order. No phrenologist can contemplate it without enthusiastic admiration. A head indicative of equal disinterestedness, moral purity, elevation of motive, moral excellence, and intellectual capability, combined with as little selfishness, is rarely met with in our day and generation.

#### A GENTLE WHISPER IN THE HUSBAND'S EAR.

HUSBAND, think of the good qualities of your beloved, not of her bad ones; think of her good common sense, her industry, neatness, order; her kindness, affability, and above all, her ardent piety, her devotedness to things heavenly and divine. Suppose you had a slattern for a wife, a slipshod hussey, a gossip, a real termagant, whose tongue was not merely a trip-hammer, but as the forked lightnings! so that even the housetop would be a thankful retreat from her unmitigated fury! Suppose all this, and still more, then say has not God dealt very kindly; graciously, mercifully, in giving you such a wife as he has? God has dealt infinitely better than your deserts.

"But she is not all I could wish."

Marvellous, wonderful! And are you, think, all she could wish? Turn the wallet. Suppose you cast an eye within and without, view your own ugliness, and crookedness, and blackness? How many things does your beloved wife see in you that she has reason to despise as mean, selfish, miserly, grovelling? Are you all that she could wish? Far from it. But this prying

into and scanning each other's faults hypercritically, is altogether wrong, and will always keep you on the hatchel, fidgety and rickety. Better a thousand times study each other's graces and good qualities, endeavoring to correct the faults of one another in the spirit of meekness and love. The cause of all this bickering, and sparring, and jarring, and splitting, and twitching, and hitching, is want of love. Love covereth a multitude of blemishes. Let the heart be filled with love, and the little faults which now appear mountains, will be swallowed up, or become as mole-hills. A husband who is always complaining, and growling, and snapping, and snarling is enough to crush a heart of steel, to sour the mind of an angel. The female heart is tender, soothing, sympathetic, lovely. Husband, speak kindly to your beloved—

Speak kindly to her. Little dost thou know  
What utter wretchedness, what hopeless wo  
Hang on those bitter words, that stern reply;  
The cold demeanor, and reproving eye.  
The death steel pierces not with keener dart,  
Than unkind words in woman's trusting heart.

The frail being by thy side is of finer mold; keener her sense of wrong, greater her love of tenderness. How delicately tuned her heart; each ruder breath upon its strings complains in lowest notes of sadness, not heard but felt. It wears away her life like a deep under current, while the fair mirror of the changed surface gives not one sigh of wo. Man, put away unbelief, banish that sourness and moroseness, and sullenness, and mulishness; put on a smile of affection; exhibit kindness, tenderness, sympathy and love; and rest assured your wife, if not a real termagant, will reciprocate, clasp you to her bosom in affection's grasp. Your mouth will be filled with laughter—your domestic fireside instead of a pandemonium, will be a little paradise. Your little ones will gather around you as olive plants—blooming sweetly in all the beauty and freshness of spring. Man, try it.—Golden (Ky.) Rule.

WHAT'S A GENTLEMAN?—We are constantly reading cards of thanks to the *gentlemanly* captain, the *gentlemanly* steward, the *gentlemanly* clerk, the *gentlemanly* barkeeper, *et cetera, et cetera*, and we have often asked ourselves what constitutes a gentleman of the present age. In old times, it was birth, manners, gentility of appearance; then it was fortune, living without labor and with ease and comfort: now it appears to be a title only conferred in return for some favor, and indiscriminately bestowed. Thus, the captain of a ship is termed gentlemanly if he treats his passengers with courtesy; the clerk of a steamboat, who hands the printers some newspapers, is gentlemanly; and the steward who pops you champagne is called gentlemanly. We are the nation of all others for titles, and we confound them all. Whenever we talk with Dr. Francis he always calls us doctor; when the recorder is speaking to us, he calls us judge; the lawyer calls us counsellor; the general never forgets to call us major; the countryman addresses us as "captain," and the down-easter as "stranger." The title least heard among us is *master*. We were once dining with our old consul at Falmouth, Mr. Fox, and were quite startled at a sweet Quaker girl asking us, quaintly and demurely:—"Mordecai, what wine wilt thou drink?"—[Noah.

COCOA NUTS.—The tree is a native of Africa, the East and West Indies, and South America. It is a kind of palm, from forty to sixty feet high; the trunk is entirely naked, having immense feathers, each fourteen or fifteen feet, and three feet broad and winged. The nuts hang from the summit of the tree in clusters of a dozen or more. The uses made of the tree and its fruit would require a long description. It affords food, clothing, shelter and protection, in innumerable ways.



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 22, 1849.

## HUNGARY AND RUSSIA.

Trust, walking childlike hand in hand with our Father; Duty, steadfast through trial in every allotted work; Hope, awaiting serenely the consummate triumph of good; be these the Light of our life in hours when shadows seem settling on Humanity.

A cartoon of Kaulbach represents a reality, which we most need to believe in, to-day. In the foreground lie heaps of slain, men and horses, old and young, mothers and infants. On either side rise up, as vapors, the awakening dead, lifting their faces, unmuffling their garments, grasping their weapons. Midway in the sky, like thunder clouds, meet the hosts of revived combatants, pouring in from interminable space, once more to weigh in the scales of battle Right against Wrong.

Oh Martyrs! oh Tyrants! There is appeal from mechanical necessity to living law, from Nature to God, from brutalized Humanity on earth to spiritualized Humanity in heaven. We are not alone. Man Universal, God in Man, work with us to fulfil our destiny of transformation from selfishness to love, discord to harmony, sorrow to beautiful joy.

Could we but be assured of this high communion with our ransomed brothers! Death borne in the struggle for justice is privilege; tantalizing doubt as to duty is the true crucifixion. What is *timely*? What does the Race *now* demand? What is the Sovereign Ruler's *present* Will?

There comes no audible answer; there shines no visible sign; no guidance constrains us to follow. Facts are before our eyes from which to judge. Illumination streams in, according to our singleness of spirit, our readiness to act. But *We must choose*.

## I. APPEARANCES AND POSSIBILITIES.

How then looks Christendom, as the War-clouds roll away from eighteen months of struggle between Absolutism and Liberalism? Is Napoleon's prophecy on the eve of fulfilment: "In twenty-five years Europe will be Republican or Cossack?" Did Landor's sagacity truly prefigure the future, when he said: "In two years the Czar will be at the gates of Paris?"

Russia, Prussia, Austria, linked once more in that hellish league so blasphemously named Holy Alliance, with the Pope's head for seal of the Iron Ring; smaller kingdoms and principalities of Germany and Italy swallowed up, partitioned off, mediatised; Switzerland buried beneath the steel glacier of foreign bayonets; Sweden, Holland, Belgium inert in helplessness; France rent in twain by traitors and zealots, boastful, licentious, fierce, fickle; England weighed down by debt, pauperism, colonial exhaustion, commercial perplexities, crumbling aristocracy; the United States fettered by slavery, drunk with gain, indifferent from self-complacent security; every where the Money-Power conniving at tyranny under the usurped name of order; Commerce dreading protracted struggle and deranged exchanges far more than inhumanity; the Middle Class tamed down and bribed into passivity; the People unorganized, despairing, demoralised; Press and College dependent on the patronage of a few who hold the purse-strings; the Church a pensioner of Industrial Feudalism. On a glance at the surface of most civilised states in this blundering, perverse generation,—does it not look as if Absolutism was now enthroned as Universal Dictator?

Answer who can: "Will the Combined Monarchs gather their myrmidons, and availing themselves of the prestige of conquest and their momentary union of panic and dissension among revolutionists, wretchedness in the masses, timid heart-sickness and mercenary meanness in the bourgeoisie, oversweep western Eu-

rope with one long billow, and upon their once dreaded now detested, their once haughty now humbled foe, Great Britain, break like a flood, swallowing up at once the only efficient rival of Continental Commerce, the only Constitutional Government that presents a barrier to the spread of Centralization? Answer who can:—"Will bureaucracy take the place of popular representation,—diplomatic cajoling and caprice of responsible administrations,—the summary knout of jury and judges—espionage of enlightened public opinion,—censorship of freely diffused intelligence,—drudging routine of expanding education,—syco-phantic effeminacy of manly highmindedness,—courtly falsehood of honorable citizenship,—sluggish conservatism of elastic progress,—paralysing priestcraft of quickening humanity?" Answer who can: "Will this Republic long resist the insinuating charm of flattery to great men and bribery to small,—the deluge of a corrupt, sophistical, plausible literature poured in by panders to tyranny,—intrigues of combined capitalists seeking to cover the civilised world with a mesh of speculative duplicity,—the subtle poison of emigration infused through every vein and artery of national life,—provoked rivalry among our confederated states lured by promises of foreign alliance,—the coil of despotic policy subtly entwined about our government,—and finally concerted invasion by the heartless machinery of standing armies?" In one word, answer who can; "Is Liberalism laid prostrate by its abortive effort to extend Free Institutions?"

## II. TENDENCIES AND PROBABILITIES.

Is this seemingly threatening invasion of barbarism to be feared, or will the check to human development be but momentary? Does this cold blast from St. Petersburg betoken a coming Cimmerian winter, or is it but a late frost that nips the buds of a spring already advanced?

1. If Absolutism dreams of universal conquest, her hordes can be supported only by spoliation in the form of taxes and indemnity for protection. Subject States must pay, feed, clothe and house her soldiery. Is the Civilised World ready for this? One of two results will swiftly, surely ensue. Either agriculture, manufactures, exchange, finance, charity, police, administration, must all become centralised by a gigantic system of INDUSTRIAL FEUDALISM, headed by Autocrats; or the Aristocracy of the Loom and the Mint will awake betimes to the whirl of the descending flood, and with one desperate effort throw themselves on to the firm ground of a POPULAR POLICY.

Can sagacious men long hesitate when such an alternative is presented? "*Checkmate the Monarchs by withholding supplies,*" will be again the watchword. Cobden in England has already uttered it. For the old Barons, proud in territorial independence, will rise the counterpoise of the new Barons, indomitable in castles of capital.

Even supposing, however, that the very worst fears are realised, and that the *first* course is chosen, is not Nicholas already the grand rail-road builder, weaver, planter, corn-merchant, banker; will not Europe still steadily advance in every art and practical science? And what is most to the point, as showing the resistless tendencies of the age,—with widening unity of Centralization will not either the very need and habit of War be absorbed in the combined efforts of governments and people for common prosperity; or the galling remnant of Tyranny be snapped and shivered to dust by a spasmodic outbreak of allied nations feeling at once their own strength and their Master's weakness?

God grant that the *last* course be chosen, while yet there is time. He is the true Statesman for this crisis, who drops forever antiquated tactics of balancing the Privileged by the Middle Class, and firmly asserting the rights of the People, by compact logic and persuasive appeal, wins over the Middle Class efficiently to organise *Transitions*. Oh! for a Webster's brain to institute that masterly policy.

2. Can all the Cossacks of Siberia overlay with sand-clouds from their barren steppes the rich gardens of European intelligence? Will there be a worse than Alexandrian conflagration in the holocaust of German, French and English libraries? Can catechisms, however skillfully concocted and artfully instilled, drug the common sense of once enlightened nations into worshipping Czar, Emperors and Kings, as symbols of Divine Paternity?

The diplomatists of Absolutism are *too* cunning. They entrap themselves by the very skill wherewith they dig their pitfalls. Every regiment that has set its foot on the Holy Ground of Hungary, has received thereby an unseen baptism of free principles, which will consecrate it evermore as a missionary of the People. God *can not* be mocked by all the Schwarzenburgs whom Satan ever spawned. The very mingling of the nations, by melting away barriers of language, costume, conventions, manners, tastes, creeds, ideals, destroys Centralization *at the center* by loosening all cohesion in its *circumference*.

Mental culture has been transmitted around the globe, and now vibrates back again through all its fibres. It is as if the world by a vast process of digestion was assimilating through countless absorbents the nutriment of truth taken in from all ages. Not a Ruler, Councillor, Ambassador, General, Soldier, Gendarme, Police Agent, can resist subtle influences from an atmosphere of thought, which enfolds the earth like a garment of light. Constitutions or no constitutions, Justice will more and more shape legislation; censorship or no censorship, the knowledge of Universal Order, throughout Nature and Humanity, will more and more mold all minds to large proportions; no tyranny can bridle the poet's tongue, nor cripple the artist's hand, nor bid the waves of harmony be still.

All this is said, even supposing the plots of the most cowering despots accomplished. But why conjure up phantoms of a worse hell than the actual one? Russia, Austria, Prussia, are not swayed chiefly or only by madmen. Their influential statesmen are nowise barbarians or untought bores. They see after a measure the law of progress, only they somewhat presumptuously purpose to guide God's providence. Their notion is, that the earth turns a little too fast toward the sun, and that the sun shines rather too bright and hot for tender plants. Such Phaetons will surely break their own necks long before they either freeze or scorch the earth.

After all, is there any great probability that the civilised world will sleep on like a sot, while the Anaconda of Autocracy binds his scaly folds round limbs and throat, and opens his jaws to swallow the victim at leisure? Have the stirring promises of by-gone generations been empty boasts? Is "OPINION" but a cheating mirage and not a lake of crystal waters? Do we estimate the all but omnipotent power of the aroused consciences of nations? Speculation, skepticism, the very prodigality of genius and crammed memory of spendthrift study have indeed weakened by dissipation the practical judgment of Europe. But let Absolutism once rear itself with outspread arms to stretch the pall of polar darkness over Man, and like piercing sunbeams will the awakened intellects of Christendom dispel the icy gloom. Even now, morning has broken, and scholars have roused from dreams. At this moment, the one thought is, how to apply to Human Societies in all the details of daily duty God's Universal Method.

3. The most remarkable document brought to light by this eventful year is the State Paper, headed "Russia and Revolution" which is said to have been presented to the Czar in council, and circulated among diplomatic corps in various courts. One reads it at first with a hearty laugh at what seems a piece of irony truly imperial in magnitude. But presently he comes to see, that the concoctors of this precious paper were sincere,—at least in the worldly sense, that they had so long deceived others as to be at last self-deceived. Nicholas, doubtless, is bitten

with a somnambulo monomania that he is *the* Divine Missionary for "Christianizing Infidel Europe." There is one consolation then, in store, even supposing Absolutism to conquer the civilised world. In that vast cemetery of the nations, the iron funeral lamp of military power would still shine with a flame first kindled at the Holy Sepulcher. Russian Christianity is of the Charlemagne order; the thinkers and hoppers would need only to take a nap with the seven sleepers, till the laggard centuries catch up, which they must assuredly do on a run. And to the speculative student,—regarding any such disaster as this realization of Russian apostleship very problematical,—it is curious to conjecture what sort of Unity might grow out of an enforced combination of the Greek, Roman and Protestant Communions. Heaven avert the practical experiment!

But "Infidel Europe,"—what means that? Ah! there we touch the heart of this whole "war of principles." It is the inherent weakness of Liberal States, which alone makes Absolute States comparatively strong. Catholicism, with all its enormous errors and wrongs, was yet *organic*; Protestantism, at once intensely individualising in its piety, analytic and dissentient in its theology, powerless practically by its divorce of faith and works, has *disorganised* society from brain to extremities. Speculative unbelief, rushing with vaporous elasticity into vague idealism; practical unbelief sinking by dead weight to sterile immobility; fickle half-wayness and misty many-sidedness; these are the three prevalent moods of the western nations. Consequently every where is felt the want of earnestness, stern principle, indomitable will, trust bound to the center of power as planets to their sun, radiant wisdom, life-giving enthusiasm. Encouraging omens abound notwithstanding. Individualism,—having fulfilled its *one* function of reawakening the torpid consciences of men to the reality of "Indwelling God,"—is now on all sides merging in Humanity-ism,—which seeks a statement of Collective Communion, at once more adequate to Nature and to Superhuman Influence. Catholicism is about to reappear transfigured, as UNIVERSAL UNITY. This will be in truth and in deed a Religion,—a living bond of earthly and heavenly intercourse for all Mankind. It demands Faith-in-works and Works-in-faith. It tends irresistibly to Organization, and this not by Force but by Freedom. Already Absolutism,—Ecclesiastic and Civil,—is seen to be a mere Dagon, a worm-eaten, wooden idol, unfit even for fuel; and amid the TEMPLE of Society ordered by Liberty, is revealed to all who are "in the Spirit" the Divine "Son of Man, in whose hand are the Seven Stars, whose voice is as the sound of many waters, whose countenance is as the Sun, shining in his strength."

Herein rests assurance of hope for this generation, unless we are incredibly stupid and selfish. The "fullness of time" has come for the SOCIAL Transformation of Christendom. We have entered into the work of all who have gone before; the fields are already white around us; and angel-voices breathe in every willing heart the mighty welcome: "Thrust in thy sickle and reap, for the harvest of the earth is ripe"—the harvest of charity, that true bread of life; while against the clusters of that vine wherewith the nations have been made drunk in lust, goes forth a summons, "Cast them into the wine-press of the wrath of God." Can we look upon the signs of powerful Fraternity day by day multiplying, hour by hour working miracles of mercy, without glad awe? Is there not manifestly moving through our communities a Presence of Superhuman Love? Is the experience which so many in our day share, of light and life poured in from heavenly spheres, a mocking delusion? Fellow-men! it is a REALITY effulgent as the morning sun to minds serene as cloudless skies, that Humanity in Heaven, the Spiritual Counterpart of Humanity on Earth, is more than ready, yea! longing to co-operate in a sublime Reorganization of Christendom. Total Collective Repentance is indeed the inexorable condition of success. But even upon souls, prisoned like madmen in dungeons of selfishness, streams down a genial

air of human kindness, that soothes their frenzy with memories of home, and gentle promises of coming freedom. If they who are to-day the stewards of aspiration, domestic peace, mental culture, practical wisdom, capital,—and who are commissioned by God to be his ministers of Mediation between the Privileged and the People, prove false to their trust,—then indeed must surely come from within or from without a sweeping devastation. Civilisation may then break up in a chaos of Social Anarchy. Eastern barbarians may then again be loosed to cover Europe's polluted plains with soil, more fit in freshness for the vineyards of Paradise Regained. But to anticipate so gratuitous a crime would be treason to Humanity. CHURCH, UNIVERSITY, and STATE throughout the Christian Commonwealth, will be wakened to faithfulness by this very warning.

Father of Lights, if a false prophecy has here cried "Peace, peace, where there is no peace," dispel the obscuring fog; but if these are words of TRUTH, make them radiant to thy children.

BRATTLEBORO', Sept. 9, 1849.

W. H. C.

### FRATERNIZATION OF THE MIDDLE AND WORKING CLASSES.

LATE arrivals bring notice of a movement in England for Parliamentary and Financial Reform, which seems to have called out hope, and which was designated by the noble-hearted George Thompson, as "a Solemnization of alliance between the Working and Middle Classes."

What is the meaning and worth of this movement, is it in the right direction, does it promise much?

Before attempting an answer, let us read an extract from the Council's Report.

"Political events abroad had unduly excited at once the hopes and the fears of different sections of the community. The disunion of the working and middle classes was beginning to be looked upon as an insurmountable obstruction to progress; and a feeling of discouragement prevailed amongst the most earnest reformers of all classes. These circumstances, deemed so adverse by many, seemed to the originators of this association but additional reasons for the necessity of endeavoring to establish an organization that should direct the public mind into those constitutional channels which can alone safely guide political agitation. They sought, therefore, to produce such a modification and consolidation of the various propositions advocated by political reformers, as should unite the middle and working classes in one comprehensive and invincible movement. Relying on the soundness of these views, and the indestructible strength of the great principles of reform, they launched the association.

"After repeated deliberations, and having consulted with the leaders of all classes of reformers, it was resolved to advocate the following reforms:—

"1. Such an extension of the franchise as will give to every male occupier of a tenement, or any portion of a tenement, for which he shall be rated, or shall have claimed to be rated, to the relief of the poor, the right to be registered as an elector.

"2. The adoption of the system of voting by ballot.

"3. The limitation of the duration of parliaments to three years.

"4. Such a change in the arrangement of the electoral districts as shall produce a more equal apportionment of representatives to constituents.

"5. The abolition of the property qualification for members of parliament.

"The enthusiastic response made to these propositions at the first great meeting at the London Tavern, and the moderation and forbearance evinced by the different classes of reformers, fully justified the confidence with which the association had been founded.

"The remarkable and unprecedented unanimity displayed on

this, and every subsequent occasion, enables the association to congratulate itself on having adopted a course which has thus happily led to the blending into an effective movement both those who consider that more, and those who consider that less, than the change now proposed would be nearer the standard of absolute political perfection."

Two opposite tendencies probably prompted the welcome with which this programme of measures was greeted.

1. There are those among the Working and Middle classes who see well enough that their duties and interests coincide, and who are ready to seek emancipation at once political and social, by all manner of gradual reforms. To them apparent unanimity between their respective orders in this hour of reaction is an auspicious omen, for which they thank God and take heart.

There are others in both classes, utterly alienated by mutual distrust, who look forward to a death-struggle, sooner or later, between the "Haves" and the "Have-nots," but who are perfectly willing to cheat one another, if they can, with soft speech while sharpening their weapons. These play off plans like the one proposed, as a lure, meanwhile muttering curses.

It is this want of cordiality between the Middle and Working classes which makes the present hour so dark. Ensure concert between them, and the bonds of all Reactionists combined might be swept away as ice is by spring freshets. But divide them and what human foresight can conjecture the issue?

Will such measures help to remove jealousy and secure mutual trust? Rather will they aid the plots of tyrants to irritate these bodies, who are the very blood and muscle of society, against each other. Half-way policy like this is ruinous. Privileged and people alike know that the real evil is not touched; that the absolutely needed changes are pushed out of sight. The oppressor is not curbed; the oppressed are not freed.

Ah! could some prophet but rouse the middle class, to know and act on the knowledge, before it is too late, that this is their

### TRIAL HOUR.

Man is forever placed between *fatal* necessities of Nature and *free* co-operation with God. If he passively yields to the power, through him and over him Divine Wisdom fulfils its purpose; but suffering is the means and weakness the result. If he actively obeys the latter, by him and in him Divine Will is accomplished, whose medium is growth, whose end joy.

In the two grand changes, which civilised Christendom has already undergone, the *fatal* rather than the *free* course has been followed; and a late posterity must reap the penalty of ancestral stupidity and selfish sloth.

Let us trace the consequences of choosing the *inverse* rather than the *direct* mode of progress.

We have seen, how the bands of Hierarchy were broken by priests, using as their instrument popular spiritualisation. This was done inversely not directly, through reaction against the Church not action from it. The stewards had miserlike hoarded the bread of life till it rotted; and the multitudes pining in want broke down the granary doors. Hence passionate scramble where should have been equable sharing. Prejudice, bigotry, partial views, sectarian divisions, mere rant and wordy debate swarmed abroad like a plague of weevil, and God's benignant promises of widened sympathy, free thought, expansive wisdom, above all of loving deeds, were laid waste. The uprising of the sixteenth century was a Religious Revolution; REFORMATION of the Christian Church is yet to come.

We have seen too, how Feudalism was undermined by kings and nobles using alternately against each other the money and might of the Middle Class, and by the rising of this order against the Privileged. What a tedious, tantalizing, irritating process has been this inverse mode of working out political emancipation, when the direct mode might have been so rich in courteous charities and reciprocated reverence between the Three

Estates exchanging help. The American Colonies, in a virgin soil, at safe distance from European embroilments, were blessed with an overplus of opportunity which transmuted to good the plots of the mother country and their own meanness. And devoutly should the organizing of this Nation of confederated Republics be regarded as a special grace to a distracted world. Yet even here, how thinly cicatrised is the wound of our War for Independence. Does not the last half-century, does not the last year of accumulated disappointment pathetically teach all students of history to dread forcible methods of popular freedom? True, if rendier means are perversely rejected, with fatal sureness the sword must lop away oppressions and oppressors. But only when green forgiveness has overgrown the charnel heaps of Political Revolution can there be REFORMATION of the Christian Commonwealth.

Thus not by Divine will but by human folly, were the Religious and Political Transformations which should have been easy transitions confirming health, aggravated into chronic disease infusing languor. They still enfeeble the organs which God designed to unfold. Long since was it meant to bring them to an end, for they were crises of preparation for this very period. But to sick and well alike came the unhasting, unrelenting seasons. The urgings of Providence cannot await man's tardiness. Amidst these yet incomplete changes,—appears then the Third grand development, through which Christendom must pass ere it reaches maturity. Punctual to its era rises the Social Transformation. And to our generation is again put the terrible question: "Will you *fatally* yield or *freely* obey?"

The issues involved in our answer are deep and wide reaching. for the Social movement includes both the Religious and Political movements, and blends them with a third. It demands nothing less than the law of liberty and the liberty of law, in all relations, Spiritual, Human, Natural. Its end is INTEGRAL UNITY by Universal Emancipation.

Thus Man stands once more at the dividing of the roads; once more comes in history the eventful hour of choice; the gnomon on earth's dial points once more to transition. Lutescent sweep on creation's currents, forever old, forever new. Nature inexorable, rolls forward to crush the rebellious; serenely smiling God waits to welcome the willing. Hesitate, and time's increasing tide must swallow up all puny barriers of expediency; decide wrong and future ages will rue our mad misdeeds. Hierarchy was tried and found wanting; Aristocracy was tried and found wanting. Scepticism and Anarchy are the bitter thistle crop which they strewed among the seed corn. Shall we too be wanting in the trial hour?

Oh Middle Class! it is for *you* to choose. On you concentrate the responsibilities of this Age. The privileged are falling into imbecility, and you have consigned their trust. The People are yet young, incompetent for prompt while prudent conduct, and look to you for guidance. Their hour of Majority rapidly draws nigh. Answer ye then; shall they be trained by humane influences to honor, wisdom, skill, and molded to magnanimity by your generous example; or shall they be hardened, degraded, brutalised by your niggardly neglect? Will you be to them a taskmaster or a guardian, an unjust tyrant or a faithful elder brother? Shall they be put in peaceful possession of their inheritance, or will you drive them to seize it by force? In one word,—are you ready, in real earnest, to *fraternize* with the Working Class?

Choose quickly ere irrevocable doom is ushered in. The alternative is this:

"By INDUSTRIAL FEUDALISM Christendom shall sink into Social Revolution."

"ORGANISED INDUSTRY Christendom shall rise into Social Reformation."

The threat is of Fate.

The promise is of God.

Once again, will you yield or obey?

W. H. C.

From the Chronotype.

## PRACTICAL MOVE AMONG THE TAILORS.

At the request of their Committee, we commence publishing the Preamble and articles of Association just adopted by a portion of the journeymen tailors who have been "on strike." It seems that they really mean to try to *do* something; that they mean to be their own employers and test the virtue (so far as it can be tested in a single trade) of the divine principle of Association.

Our informant states that about seventy persons have already united in the adoption of these articles, who together have invested \$700 in the business, which they are preparing to carry on co-operatively. Fifty dollars, payable at once, or in instalments to be deducted from the earliest wages, is the sum required of each associate. Each is to receive wages at the rates for which the tailors struck, and each to have a proportional interest in the annual division of profits.

It is hoped that nearly all, now unemployed, will be induced to enter this association. And it is for *their* instruction that these persons wish this Constitution, as yet in a crude shape, and before mature revision, to be printed. The main essentials, probably, will not be altered.

J. S. D.

### PREAMBLE.

Whereas it has become evident that a fundamental change must take place in our social and industrial relations, and that our competitive society must be re-organised upon the principle of co-operation, before Labor can be protected against the despot weight of capital: and

Whereas, every effort of working men in Europe or America, to improve and elevate their position in society by "strikes" or "trades' union combinations," has hitherto, after the expenditure of millions of dollars, failed, or at a best afforded only temporary relief, while their position was daily becoming more wretched; and

Whereas, while the laboring classes, who are the producers of all wealth, are being reduced to the most abject and degrading position, their employers are daily accumulating immense riches, until at length capital must center in the hands of a few individuals or corporations, and be used with fearful effect in still further depreciating, oppressing and degrading the laborers; and

Whereas, it is clearly impossible for labor to occupy that noble and dignified position which it ought, until the relations of Capital and Labor are changed, by laborers becoming their own employers and dividing the profits of their labor among themselves:

Therefore we, whose names are hereunto signed, do hereby form ourselves into a co-operative society, to be called "THE BOSTON TAILORS' ASSOCIATIVE UNION," having for

### OUR OBJECT,

the providing of labor for each other, by the manufacture and sale of clothing of every description, and the purchase and sale of such other articles as are generally sold at clothing establishments. This we propose to do by mutual co-operation and association, by an equitable division of the profits of our labor, and by all measures which may promote union, peace, justice and brotherly love amongst us. For this purpose we adopt for our government the following Laws and Regulations. [These will be published next week.]

He who does not aim at one constant object can not be uniform in conduct; nor is it sufficient till we learn in what the object consists. The same opinions are not held by all, except as relates to the public good. Let thy object, then, be the good of the community and of the world. Now he who aims at this will be even in his conduct, ever the same.

**EUROPEAN AFFAIRS**  
**TO THE WEEK ENDING SEPT. 14,**  
 Latest Date, Sept. 1.

THE arrival of the Europe brought us a full confirmation of the fall of HUNGARY. After the fatal defeat, Kossuth resigned his office of Governor, and surrendered his power into the hands of Gorgey. He takes leave of his office in the following address to the Hungarian people:

"After the unfortunate battle, with which God in these last days has afflicted this people, we have no longer any hope of being able to continue our struggle of self-defense against the great might of the united Austrians and Russians, so as to achieve a successful result. Under such circumstances, the salvation of the Nation and the security of its future can only be expected from the General who stands at the head of the army and according to the clearest conviction of my mind, the continuance of the present Government in office would not only be useless to the Nation, but even harmful. I therefore make known to the Hungarian people, that, inspired with that pure feeling of patriotism, which has guided my every step, and devoted my whole existence to the fatherland, for myself, and in the name of the whole Ministry, I retire from the Government, and I invest with the supreme civil and military power, Gen. Arthur Gorgey, for so long as the Nation, according to its right, dispose not otherwise. I expect from him, and make him, therefore, before God, the Nation, and history responsible, that he exercise this power according to his best strength for the saving of the national and political independence of our poor country and its future preservation. May he love his fatherland with the same disinterested affection that I do, and may he be more fortunate than I have been in founding the prosperity of the Nation. I can serve the fatherland no longer usefully by action. If my death could do the country good, I would lay down my life for it with joy. The God of justice and grace be with the Nation."

A proclamation was issued by Gorgey exhorting the people to retire to their homes, to take part in no resistance or battle, even in defence of their dwellings, and to resign themselves to their fate, with the assurance that the right can never to all eternity be lost. The following letter was also addressed by Gorgey to Klapka, the officer in command at Comorn.

"General, the die is cast—our hopes are crushed! Our power has been broken by the house of Hapsburg-Lorraine, aided by the armies of Russia. The struggles and the sacrifices of our great Nation were fruitless, and it were madness to persevere. General, you will think my actions at Vilagosh mysterious and even incredible. I will explain my motives to you and to the world. I am a Hungarian. I love my country above all things, and I followed the dictates of my heart, which urged me to restore peace to my poor and ruined country, and thus to save it from perdition. General, this is the motive of what I did at Vilagosh. Posterity will judge me. General, by virtue of the dignity of Dictator, which the Nation conferred on me by the (dissolved) Parliament, I summon you to follow my example, and by an immediate surrender of the fortress of Komorn to end a war of which the protraction would forever crush the greatness and the glory of the Hungarian Nation. General, I am aware of your sentiments, I know your patriotism, and I am sure you will obey my order, for I know you understand my motives. May God be with you, and may He guide your steps."

A letter from Kossuth to Bem dated Aug. 14, gives his view of the state of affairs just before the surrender of Gorgey.

"I am not concerned for my personal safety, being weary of life, seeing as I do the fair fabric I had reared shivered and destroyed, and the cause of liberty in Europe ruined, not by our enemies but by our own brethren. My absencing myself must therefore be ascribed, not to a cowardly love of life, but to the

conviction I have arrived at, that my presence has become baneful for my country. General Guyon sends word that the united army at Temesvar is in rapid dissolution. You are unfit for battle. Gorgey, who, if the reports are to be credited, is at the head of the only army still existing, has set up for himself, and expressed his determination to rule instead of to obey. I, as a patriot, conjuring him to remain true to his country, made way for him. I am now nothing more than a plain citizen. My object in going to Lugos, was to see how things looked, and what was the amount of forces we could yet muster. I found Vicsay's corps in good discipline, and animated by the best spirit; all the rest in complete insubordination. Desoffy and Kmety told me this army would fight no longer, but would disperse like chaff at the first shot. I found an utter lack of provisions; in consequence of which, forced requisitions were had recourse to—a miserable expedient, that makes the people hate us; the bank transported to Arad, and in Gorgey's hands. I therefore came to the conclusion that, if Gorgey surrenders, the army at Lugos will not hold together twenty-four hours, as they have nothing to eat. An army can, it is true, be made to support itself in an enemy's country, by levying contributions, but at home! \* \* I, for my part, will never acquiesce in the adoption of hostile and arbitrary measures against my own countrymen. Would that I could save them by sacrificing my life! Oppress them I never will. You perceive, Monsieur le General, it is an affair of conscience. I cannot one day resign and the next take office. If the nation and the army decide otherwise, the case would be different; but Gorgey's army, the bravest of them all, must give its occurrence. *Du reste.* I am a simple citizen, and as such will not sanction, by a passive line of conduct, measures of violence, terrorism, and plunder, nor lend my authority to oppress the people. If Gorgey's army should again call me to the head of affairs; if he should succeed by skilful operations, in providing for his army without molesting the people; if the Bank were in a position to recommence its labors, and placed under my control, then, and only then, and on these three conditions, would I resume the reins of government if the nation willed it; otherwise, never more; for, in my opinion, war is the means and not the end of the country's salvation, and unless I see a probability of attaining the object I have at heart, I will never sanction war for its own sake alone. I therefore advise you, as a good citizen and honest man, to call together a committee of the representatives of the people; for it is only the sovereign power that can dispose of the government. Send couriers to Comorn and Peterwardon, telling them to hold out; and make sure of the co-operation of the commander of Arad Castle. This is of primary importance—not so my presence; for as you are reduced to the necessity of raising forced contributions for your army, I should on no account lend my hand to such proceedings.

The capitulation of VENICE, took place on the 22d inst. in the presence of Gen. Gorskowaki, Baron Hess on the part of Austria, and three Commissioners on the part of Venice. The surrender was made according to the terms of the Proclamation of Radeski,—that is, unconditional surrender.

The following account of the escape of Garibaldi is translated for The Tribune:

"Garibaldi has written to his mother at Nice, that he is safe and sound at Venice with his family and his followers. It is untrue that one of his sons went to meet him with an American vessel. His oldest son, who bears the name of Menotti Garibaldi is but eight years old. He was with him, as also a younger son, named Ricciotta, his little daughter Teresita, and his wife. During the march from Rome to Venice, which is about four hundred miles, he fought the French once, and the Austrians four times. The greater part of the men who had followed him were unable to bear such fatigue, and either went home to their families or laid down their arms on the Territory of San Marino.

• However, they took care to protect the embarkation of their Chief by drawing upon themselves the attention of the Austrians, which they did by performing a variety of evolutions in the neighboring mountains. Garibaldi kept about two hundred men determined to live or die with him. He took with him all the prisoners in the jails on the road where he passed, and put on them the red uniforms of his soldiers. At Cesenatico he embarked them on board the largest vessels he could find, and they put out on the high seas. The Austrian ships at once gave chase. At the same time Garibaldi, in the lightest craft, was sailing along in shoal water. Three times she had to seek the shore, to re-embark afterward. Thus he passed through a thousand perils, and arrived at Brendola. The Venetians being informed beforehand, had sent there some small vessels to meet him. During this whole journey he maintained a very severe discipline; ten men were shot because they were found to have in their knapsacks articles taken from the country people. Garibaldi, the defender of the rich Montivideo, is without fortune, and cares little for that. He is a true Italian of the antique race."

The London Correspondent of the same journal says:

"Those terrible people, the Socialists, are peeping out of our press. I told you last week that Louis Blanc publishes a journal in London; it is called the *Nouveau Monde*, and is priced one shilling. Robert Owen, too, has come out with a good-sized book: *The Revolution in the Mind and Practice of the Human Race*. And then there is a periodical called *The Anglo-Saxon*, a respectable affair, supported by people of wealth, which advocates something very like Fourierism. I much fear me that the English are going to look at Socialism before condemning it, and to see whether it has any practical words before striking it down. This is a dangerous course."

### News of the Week.

LA 71 OM CALIFORNIA.—The Steamer *Empire City*, which left Chagres on the 1st inst., arrived at this port on the 13th inst. with news one month later from California. She brings nearly a million of dollars in specie. A riot occurred at San Francisco on the 16th of July, but the ringleaders were arrested, tried, and sentenced to imprisonment for ten years. The election ordered by General Riley had taken place, and 1519 votes were taken at San Francisco. All went off peaceably. During the month of July, 3,614 emigrants arrived at San Francisco.

A correspondent of the New-York Tribune says:

"The labor of gold-digging and washing is exhausting in the extreme. Thousands who come out here brimful of hope and courage are bringing their exuberant stock to a poor market—for, after divesting their white hands of their white kid gloves, and working *a la mode* for one week, your amateur dealers in gold dust find themselves bankrupt of metal "pluck" and physical strength, and leave in disgust, some (grown already way-wise) for home, but many to hunt down the *ignis fatuus*. These unfortunate sportsmen will only be "in at the death" of their own unreasonable expectations.

"Anybody can make from five dollars to an ounce per day, but he must work faithfully and intelligently, or he is as likely to make nothing as a buyer of lottery tickets is to purchase a blank.

"This river is still so high that we are unable to work the bars or banks. Old miners, who will not work for less than an ounce, are boarding up their strength for the Fall campaign, while I, with other new-comers, think it best to earn our half ounce and learn the trade at once. The heat is intense. Not a wrinkle is to be seen upon the heaven's front from February to December, while old Sol smiles his severest. My neck, arms, hands, ankles and feet are blistered. Reversing the wise maxim of old Galen, or some young Galen, which enjoins upon those

who love health to "keep the feet warm and the head cool," we are obliged to stand knee-deep in the water and exercise the arms and back, while the head and chest are subjected to a furious cross-firing of red hot rays from above. I am working upon the sharp slate-rocks, which are burning hot at mid-day, without shoes, sometimes raining perspiration, and after an hour or two of canal-digging labor with the pick and shovel, jumping into the water singing hot for the purpose of "panning out," with a thermometer ranging from one hundred upward. This operation is generally performed middle deep, and in the elegant position of the *Douche*."

GENERAL AVEZZANA.—On Monday of last week took place the ceremony of presenting a sword to this distinguished defender of Genoese and Roman Liberty. The meeting on the occasion was held at the Chapel of the University, on Washington Square. The assembly convened is said to have been a large one, comprising many of our most intelligent and distinguished citizens, and a large proportion of ladies. The military escort was large and splendid. The sword, which was the gift of the Italian residents of New York, superbly mounted, with a silver grip, and a hilt of solid gold, beautifully carved, was delivered by Lieut. Lenghi to the distinguished patriot and soldier, with an appropriate address, to which the General responded in a reply at once animated and modest. He spoke in the Italian language, and with evident marks of being deeply affected by the noble expression of regard on the part of his compatriots.

The New York Presbyterian says of General Avezana:

"Few men ever performed such signal services in so short a time as Gen. A. In January or February last, we believe, he left his family in this city; and he has since occupied the posts of Military Chief of Genoa and Minister of War in Rome, and conducted the defense of those two cities in the most gallant manner, during the resistance they made against overwhelming forces. It is incontestable that he displayed not only great military skill and courage, but the most exalted ideas of civilization and humanity in the exercise of martial law, in the police of Rome, the treatment of prisoners, and the courtesy and security afforded to foreigners, especially our countrymen. He now modestly returns to private life, and well deserves respect and admiration. Let it not be forgotten, while the Pope is shooting and throwing into the Inquisition the best men of Italy, the late Roman Republic, as one of its friends nobly boasted yesterday, 'never touched a hair of an enemy.'"—Independent.

LAMARTINE NSANE.—Mr. F. Gaillardet writes as follows to the *Courier des Etats* of this City. His letter is dated Paris, Aug. 16:

Last week M. D. Lamartine had assembled at his table, several of his intimate friends, before leaving for the Cote d'Or, where he has offered for sale his paternal estate, which fortune does not permit him to retain. The author of the "*Girondists*" seemed absent-minded, but this sad pre-occupation was easily attributed to the hard extremity to which he was reduced, and to the physical pains of an acute rheumatism which had prevented his appearance at the National Assembly since his election.

The illustrious invalid took soup with his guests, and then caused himself to be served with it three times more in succession, as if he had taken nothing at all. After that, during the whole repast he wore a sad and dreamy air, and touched nothing until a plate of *meringues a la creme* was placed under his eye. At the sight of this dainty his brow cleared and he drew the plate toward him, examined it with a look of appetite, and then suddenly began to rub his hands with the cream and lathered his whole face with it. This act of derangement struck with stupor the guests and his tearful wife, who instantly rendered all possible care to the sufferer. A physician was called, and all present were besought to keep secret what after



all may only be an accidental and temporary aberration. But is a secret possible now-a-days? This one has got out like all the rest. In spite of the *respectability* of the drawing rooms in which I have gathered the report, I prefer to doubt its authenticity. The insanity of Lamartine would be not only a misfortune, but a sort of dishonor for entire humanity, struck in one of its most admirable illustrations. Every intelligence would incline to mistrust itself, and would feel itself in some sort shaken off by the fall of Lamartine.

THE GREAT ANNUAL STATE FAIR AT SYRACUSE.—The Carnival has closed—and the bill of the fair looks like a battle field, cleared of the killed and wounded, the troops, and the implements of the fight. For four days this little inland city has been deluged with the sturdy yeomanry of the State of York, and for two days, the swarms of people have been like locusts, filling up all vacancies, covering over the face of the earth, and eating up, aye, and drinking, too, everything, taxing even the bountiful supplies of the hotels to their utmost. We suppose that Rust did not feed less than five thousand on the second day of the show; the other hotels, private houses, canal boats, and booths, in proportion. To accommodate his guests, after providing lodgings in the house for a thousand, more or less, our host chartered for them some rooms at private houses, and several canal boats, for sleeping quarters. There were, probably, not less than three hundred canal boats, of all sorts, used as hotels during the fair; and some seventy-five booths appropriated for public accommodations, such as they could give; for thousands of people were on the streets all night. Eight or ten railroad trains, with from eight hundred to fifteen hundred passengers each train, came in daily for two or three days, and one train of thirty-two passenger cars, has just gone down with a detachment of the dispersed multitude. Few accidents occurred—several lives were lost on the railroads, and one or two on the canal, from accidental causes, but amid the pressure for three days of a congregated and undisciplined militia, ranging from thirty thousand to seventy-five thousand people, of all ages, sexes, and conditions, at the fair grounds, we did not hear of the loss of a single individual by accident, nor even of a broken bone to man or beast. This is partly to be attributed to the excellent arrangements, and the good police organization of the society, and the city, and partly to the orderly and obedient disposition of the people. Five hundred carriages, of all kinds, were employed for three days in the transportation of passengers to and from the grounds, and half the numbers were brought in from distant places, on a speculation in the business. Liquors were in demand. At the bar of one public house, \$450 were taken in one day, at sixpence a drink. The people came to have a merry time.

The closing review of the military encampment of the Utica, Rochester, Oswego and Syracuse volunteers, at Camp Onondaga, by Gen. Wool, yesterday morning, was a beautiful spectacle to the 20,000 spectators. The General was cheered to the echo, by the people, and after making a final complimentary speech to the well-drilled troops, he left the grounds with the honors of Buena Vista imperatively recalled to his mind. The tents were struck this morning, and the companies dispersed to their homes.—[Herald.

LAMARTINE'S EMBARRASMENTS.—Among the advertisements which figure in the Paris papers, is one which causes great regret in France, and will cause great regret elsewhere. Among the *ventes d'immeubles* is to be seen "*A vendre la terre de Milly appartenant à M. de Lamartine*," &c. This is the place where M. de Lamartine was born, where he passed his earliest years, and which he has immortalized in his "*Confidences*." At one time it was thought that the place could be saved. One of the principal publishers of Paris agreed to pay off the whole of

the debts affecting the property, M. de Lamartine agreeing in return to supply the publisher in question with a certain number of volumes. The arrangement was complete, the money was about to be paid down, when the revolution of February occurred. The publisher offered to keep to his bargain, but informed M. de Lamartine that in doing so he should be irretrievably ruined, upon which M. de Lamartine at once tore up the bond. The debts continued as great as they were before the revolution; while the value of property was greatly diminished. Creditors are clamorous, and, in short, the place must be sold for whatever it will fetch, and that will not be nearly the amount of the debt affecting it.

RICH MILK.—A pamphlet has recently been published in London, by a Mr. Rugg, which gives rather an inviting description of the properties of the milk consumed in that city. The cows from which it is obtained are confined in narrow sheds, and the effect of their constant imprisonment upon the milk they yield, is thus set forth in the pamphlet:

"What is the result but disease of the lungs, consumption, tuberculous deposits which run rapidly into suppuration; abscesses full of matter are formed, a portion of this matter is taken up by the blood and conveyed to the milk; and there is scarcely a drop of London milk, when placed under the field of a powerful microscope, but what traces of this matter are revealed floating therein, mixed with a bloody-like corruption. Considerable attention has been paid to this subject in Paris, where the milk has been found to contain a large quantity of pus or matter; this matter, as before stated, comes from the diseased cows that still give milk, though small in quantity; yet this milk is mixed with that which is somewhat more healthy, and the poisonous liquid is consumed by an unthinking and unreflecting public."

ARREST OF AN AMERICAN CITIZEN.—Mr. Charles Whitney of the United States, has been traveling through Great Britain delivering lectures on American Oratory in Dublin, Belfast, and other places. In Dublin his lectures produced much enthusiasm, and on introducing the speech of Patrick Henry, much excitement prevailed among his hearers. When he came to the words, "*We must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left for us!*" the noted juror on Duffy's trial, Mr. Burke, stood up and exclaimed, "*I'm of that man's opinions,*" which had the effect of raising the entire assembly *en masse*, whose cheering shook the walls of the Rotunda. In consequence of this, Mr. Whitney was arrested as he was leaving Belfast for the Giant's Causeway, and was compelled to go to Dublin Castle. All his private letters and papers were minutely examined. The Secretary consulted with Lord Clarendon in another room, and in about an hour returned. He then had his choice, either to be remanded to Newgate Prison (a vile loathsome gaol, where two Americans were confined last summer) or give bonds to leave Ireland at once! He gave the required bonds, and immediately left for England.

WASHINGTON ALLSTON.—We are glad, says the *Boston Daily Advertiser*, to learn that the drawings, sketches, and unfinished paintings of this distinguished artist, are about to be given to the public in the convenient and popular form of a book of engravings. Those who have had the privilege of examining his portfolio, and the sketches and paintings which he left in his studio, know full well the value of this store of genius developed by the strictest accuracy of drawing, and a labor in finish unparalleled in this country, perhaps in this age. The engravings are made by the Messrs. Cheney, from the daguerreotype plates executed by Mr. Southworth, and are pronounced by the most competent judges to be not only correct transfers of the outlines, but to preserve perfectly the spirit and feeling of the originals.



There are to be twenty plates, among which we notice the following subjects: 'Titania's Court, from Midsummer Night's Dream; Fabrics on the Sea-shore; Michael setting the Watch; Heliodorus driven from the temple; Dido and Anna; Romeo; a ship in a Thunder storm; a Sybil; Figures from Jacob's Visions, etc.

**ASTOR LIBRARY.**—The work of demolition has been commenced among the shrubbery and stately trees of Vauxhall Garden, in Lafayette Place, near the Italian Opera House, preparatory to laying the foundation walls of the Astor Library building. It will be built in the Byzantine style, or rather, in the style of the Royal Palaces of Florence, and consequently will present a strongly imposing appearance, both in its external and internal structure. Its dimensions will be 120 feet in length, by 65 wide, and from the level of the side-walk to the upper line of the parapet, its height will be 67 feet—built of brown cut stone.

The amount authorized to be expended in the erection of the building is \$75,000—of course exclusive of furniture and shelving. The latter will cost probably \$8,000. Two years it is expected, will be required to complete it. The architect is Mr. Alexander Saelzer, from Berlin, a pupil of the celebrated Schinkel. The entire appropriation for the library and building is \$100,000, of which about one-half is to be funded for the benefit of the library—thus ensuring to it a perpetuity such as similar institutions but seldom possess. Through the efforts of Mr. J. G. Cogswell, in England and on the continent about 30,000 volumes have been collected and are now in his keeping.

**NEW "RELIGIOUS" ASSOCIATION.**—A mystical association has just been formed in Berlin, under the Presidency of the Count Otto Von Schlippenback, under the denomination of "League of Fidelity for Women," of which any respectable lady—married or single—who adopts the motto of King Frederic William "I and my house have decided to walk in the paths of the Lord," may become a member. Candidates for the honor are subject to a form of election. The order is divided into four degrees—1. The "Henrietta" degree (color green,) in honor of the wife of the great elector. 2. The "Sophia" degree (color white,) of which the queen of Frederick is the patroness. 3. The "Louise" degree (rose color,) in honor of the defunct queen. 4. The "Elizabeth" degree (color blue,) in honor of the present queen consort. The fetes of the league include the birthdays of the king, the queen and the crown prince, the anniversary of the foundation of the order and that of the last king's death.

### Down and Country Items.

—We are happy that the antiquities at the Vatican have not been injured by the recent siege of Rome. In the library, commenced fourteen hundred years ago, there are 40,000 manuscripts, Latin, Greek, and Hebrew, Syriac, Armenian, and Arabian. The whole of the immense buildings are filled with statues found beneath ancient Rome, and when it is known that there were 70,000 statues from temples and palaces, the riches of the Vatican may be imagined.

—The New Orleans Crescent City says, on the authority of one of Gen. Worth's friends, who held a conversation with him on Cuban affairs just before his death, that the general had no intention of taking any part in revolutionizing Cuba, and had no connexion or engagement with the revolutionary party there—the statement of a New York letter-writer to the contrary, notwithstanding.

—There is said to be a house in Cherry Street, that contains thirty-seven families, and seven groceries. There are three "provision stores" in the garret.

—William Goodwin, of New Haven, states in one of the papers of that city, that, during the last four years, he has watched the beds of the sick and the dying *one thousand and one nights*, and that he was never poorer in purse, richer in health, nor higher in spirits, than at the present time.

—As an instance of the precocious depravity of unfortunate females in this city, we find that three young creatures from twelve to fifteen years, were arrested on Saturday night in a house of ill-fame in Cross street, for disorderly conduct.

—A gentleman of New London, in his letter from California writes, that he was absent from camp four days, and though he intended to go where no one had ever been before, yet all along he found *marks of civilization*, such as pieces of playing-cards and brandy bottles.

—When the Duke de Choiseul, a remarkably meager man, went to London, to negotiate a peace, Charles Townsend being asked whether the French government had sent the preliminaries of a treaty, answered: "He did not know, but they had sent the *outline of an ambassador*!"

—A Portuguese sculptor upon his death-bed, had a crucifix placed before his eyes by a confessor, who said, "Behold that God whom you have so much offended. Do you recollect him now?" "Alas! yes, father," replied the dying man, "it was I who made him!"

—A candidate for governor says that he practiced medicine in early life, was a minister of the gospel, several sessions a member of the legislature, and also a practising attorney, and has had a chance to become acquainted with human nature.

—Frederica Bremer, it is said, is coming to this country. Few of the female writers of the present time have won a more enviable reputation. She was to leave Stockholm the latter part of August.

—Near the baptismal font in St. Andrew's Church, Plymouth, is a monument with this inscription; "Here lies the body of James Vernon, Esq., only surviving son of Admiral Vernon—died 25th of July, 1753."

—The colored men of Connecticut were to hold a Convention on the 12th inst. to consider their "political condition," &c. They want the right of suffrage, and regard their exemption from taxation as a privilege of little importance.

—"One of the critics," speaking of the farewell benefit of Biscaccianti, at the Broadway theater, says that she "exhaled away her being in one long, agonizing, exquisite swirl of piercing melody!"

—Mr. Brown, an escaped slave from the United States, has been lately entertained at a grand dinner-party in Paris, given by M. de Tocqueville.

—The number of poor workmen receiving relief in Paris from the public, is now only 2000.

—The daughter of the Queen of Sweden, who is about to marry Louis Napoleon, has a dowry of \$4,000,000 sterling.

—Louis Napoleon has written a letter to the Emperor of Russia congratulating him on his success against the Hungarians.

—Queen Victoria has given \$1,500 to the public charities of Cork and Queenstown.

**THE MARTYR AGE IN KENTUCKY.**—A correspondent of the *Christian Chronicle*, Philadelphia, says;

"We are pained to learn that among other consequences of this state of things in Kentucky, some of her best men are to be driven out. The Rev. J. M. Pendleton, A. M., of Bowling Green, surpassed in learning, piety, activity and influence by no Baptist minister in the State—born and educated there, and himself a slaveholder—has been so vilified and alienated from his friends, on account of his open advocacy of the cause of freedom, that he can no longer be useful in Kentucky, and has resigned his church—a church which for twelve or fifteen years has delighted in his pastoral services, and grown up under them but where he is now no longer welcome. He will remove with his family to a free State."

**NO MORE RE-TEXANIZATION.**—Hon. George M. Dallas, late Vice President of the United States, has written a long letter on the treaty with Mexico, in which he calls attention to one provision of that treaty. Under the provision, no change is ever to be made in our Mexican boundary line, except by the express and free consent of both nations, constitutionally given. And so stringent is the provision, that no future revolutions of Mexican border provinces, got up a la Texas, can give us power to treat with such provinces, although independent, with a view to annexation, without the consent of Mexico.

**AMERICAN BONAPARTISM.**—It does not become Americans to be too free in their censures of the outrages on the freedom of speech and of opinion in Europe. A Mr. Janeway, of Loudoun county, Virginia, has been presented by the Grand Jury for writing articles against Slavery for the *National Era*, a paper printed at Washington city, out of the jurisdiction of Virginia. It is as if President Bonaparte were to imprison Jules Le Chevalier for his letters from Paris published in the *New-York Tribune*.

**NEW-HAVEN.**—A public meeting has been held at New-Haven, and a large committee appointed, consisting of nearly 100 of the most respectable citizens, to use all lawful and proper means for suppressing the illegal sale of intoxicating drinks. The preamble of the resolutions passed, states that there are not far from 200 shops and tippling houses where liquor is sold in violation of law. The committee are to act "by an exertion of moral influence, and by an appeal when necessary, to the officers of the law."

**COLE'S PAINTINGS.**—Cole's paintings, symbolizing "The Course of Life," drawn last winter at the distribution of the Art Union by a subscriber at Binghampton, have been purchased by Mr. Abbott, principal of the Spingler Institute, and now adorn the walls of the lecture-room in that institution.

On Sunday, the birth-day of John Howard was celebrated in Boston. On the occasion, the Rev. Charles Spear, stated, as an instance of the manner of Howard's benevolence, that, at one time wishing to give some bread to his gardener, he bought a loaf and threw it over the garden wall, and said, "Harry, go look among the cabbages, and you will find something for your family."

**HARVARD COLLEGE.**—At the recent examinations, 97 students were admitted to the college, of whom 84 constitute the freshman class—the largest class that ever entered. A proof of the wisdom of electing a working member of the faculty to the office of president.

The attempt to elect a Congressman from the famous Middlesex district in Massachusetts, has again failed; Mr. Paltrey, the Free Soil candidate, not obtaining so large a vote, in proportion, as at the last trial.

## NOTICES.

**BACK NUMBERS.** from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

ALL who are friendly to the interests of this paper, are respectfully solicited to aid in extending its circulation.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

**SUBSCRIBERS** will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes

Kossuth. . . . .	177	Practical Move among Tailors. . . . .	187
A Gentle Whisper in the Hus-		European Affairs. . . . .	188
bands ear. . . . .	183	News of the Week. . . . .	189
Hungary and Russia. . . . .	184	Town and Country Items. . . . .	191
Fraternization of the Middle and		POETRY—Kossuth. . . . .	177
Working Classes. . . . .	186		

## PROSPECTUS

### THE SPIRIT OF THE AGE.

This Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notices of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS & WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 26 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. S. Hawks
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

Others, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, SEPTEMBER 29, 1849.

NO. 13.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

From The National Era.

### CALEF IN BOSTON.\*

In the solemn days of old,  
Two men met in Boston town—  
One a tradesman frank and bold,  
One a preacher of renown.

Cried the last, in bitter tone—  
"Poisoner of the wells of truth,  
Satan's hireling, thou hast sown  
With his tares the heart of youth!"

Spake the simple tradesman then—  
"God be judge 'twixt thee and I;  
All thou know'st of truth hath been  
Unto men like thee a lie.

"Falsehoods which we spurn to-day  
Were the truths of long ago;  
Let the dead boughs fall away,  
Fresher shall the living grow.

"God is good, and God is light,  
In this faith I rest secure;  
Evil can but serve the right,  
Over all shall love endure."

When the thought of man is free,  
Error fears its lightest tones,  
So the priest cried, "Sadducee!"  
And the people took up stones.

In the ancient burying-ground,  
Side by side the twain now lie—  
One with humble grassy mound,  
One with marbles pale and high.

But the Lord hath blest the seed  
Which that tradesman scattered then,  
And the preacher's spectral creed  
Chills no more the blood of men.

Let us trust, to one is known  
Perfect love which casts out fear,  
While the other's joys atone  
For the wrongs he suffered here. J. G. W.

\*R. Calef was the author of a spirited pamphlet, exposing the Witchcraft delusion, in 1692, and condemning the conduct of some of the clergy of Boston in respect to it. He was proscribed and bitterly denounced by Cotton Mather and other strenuous defenders of the Witch mania.

## ON THE PROBABLE FUTURITY OF THE LABORING CLASSES.

BY JOHN STUART MILL.

### SECOND ARTICLE.

It is on a far other basis that the well-being and well-doing of the laboring people must henceforth rest. The poor have come out of leading-strings, and cannot any longer be governed or treated like children. To their own qualities must now be commended the care of their destiny. Modern nations will have to learn the lesson, that the well-being of a people must exist by means of the justice and self-government of the individual citizens. The theory of dependence attempts to dispense with the necessity of these qualities in the dependent classes. But now, when even in position they are becoming less and less dependent, and their minds less and less acquiescent in the degree of dependence which remains, the virtues of independence are those which they stand in need of. These virtues it is still in the power of government and of the higher classes greatly to promote; and they can hardly do anything which does not, by its own effects or those of its example, either assist or impede that object. But whatever advice, exhortation, or guidance is held out to the laboring classes, must henceforth be tendered to them as equals, and accepted with their eyes open. The prospect of the future depends on the degree in which they can be made rational beings.

There is no reason to believe that prospect other than hopeful. The progress indeed must always be slow. But there is a spontaneous education going on in the minds of the multitude, which may be greatly accelerated or improved by artificial aids. The instruction obtained from newspapers and political tracts, is not the best sort of instruction, but it is vastly superior to none at all. The institutions for lectures and discussion, the collective deliberations on questions of common interest, the trades unions, the political agitation, all serve to awaken public spirit, to diffuse variety of ideas among the mass, and to excite real thought and reflection in a few of the more intelligent, who become the leaders and instructors of the rest. Although the too early attainment of political franchises by the least educated class might retard, instead of promoting their improvement, there can be little doubt that it is greatly stimulated by the attempt to acquire those franchises. It is of little importance that some of them may, at a certain stage of their progress, adopt mistaken opinions. Communists are already numerous, and are likely to increase in number; but nothing tends more to the mental development of the working classes than that all the questions which Communism raises should be largely and freely discussed by them; nothing could be more instructive than that some should actually form communities and try practically what it is to live without the institution of property. In the mean time, the working classes are now part of the public; in all discussions on matters of general interest they, or a portion of them, are now partakers; all who use the

press as an instrument may, if it so chances, have them for an audience; the avenues of instruction through which the middle classes acquire most of the ideas which they have, are accessible to, at least, the operatives in the towns. With these resources, it cannot be doubted that they will increase in intelligence, even by their own unaided efforts; while there is every reason to hope that great improvements both in the quality and quantity of school education will be speedily effected by the exertions of government and of individuals, and that the progress of the mass of the people in mental cultivation, and in the virtues which are dependent on it, will take place more rapidly, and with fewer intermittances and aberrations, than if left to itself.

From this increase of intelligence, several effects may be confidently anticipated. First: that they will become even less willing than at present to be led and governed and directed into the way they should go, by the mere authority and *prestige* of superiors. If they have not now, still less will they have hereafter, any deferential awe, or religious principle of obedience, holding them in mental subjection to a class above them. The theory of dependence and protection will be more and more intolerable to them, and they will require that their conduct and condition shall be essentially self-governed. It is, at the same time, quite possible that they may demand, in many cases, the intervention of the legislature in their affairs, and the regulation by law of various things which concern them, often under very mistaken ideas of their interest. Still, it is their own will, their own ideas and suggestions, to which they will demand that effect should be given, and not rules laid down for them by other people. It is quite consistent with this, that they should feel respect for superiority of intellect and knowledge, and defer much to the opinions, on any subject, of those whom they think well acquainted with it. Such deference is deeply grounded in human nature; but they will judge for themselves of the persons who are and are not entitled to it.

It appears to me impossible but that the increase of intelligence, of education, and of the love of independence among the working classes must be attended with a corresponding growth of the good sense which manifests itself in provident habits of conduct, and that population, therefore, will bear a gradually diminishing ratio to capital and employment. This most desirable result would be much accelerated by another change, which lies in the direct line of the best tendencies of the time, the opening of industrial occupations freely to both sexes. The same reasons which make it no longer necessary that the poor should depend on the rich, make it equally unnecessary that women should depend on men, and the least which justice requires is that law and custom should not enforce dependence (when the correlative protection has become superfluous) by ordaining that a woman, who does not happen to have a provision by inheritance, shall have scarcely any means open to her of gaining a livelihood, except as a wife and mother. Let women who prefer that occupation adopt it; but that there should be no option, no other *carrière* possible for the great majority of women, except in the humbler departments of life is one of those social injustices which call loudest for remedy. Among the salutary consequences of correcting it, one of the most probable would be, a great diminution of the evil of overpopulation. It is by devoting one-half of the human species to that exclusive function, by making it fill the entire life of one sex, and interweave itself with almost all the objects of the other, that the instinct in question is nursed into the disproportionate preponderance which it has hitherto exercised in human life.

The political consequence of the increasing power and importance of the operative classes, and of the growing ascendancy of numbers, which even under the present institutions is rapidly giving to the will of the majority at least a negative voice in the acts of government, are too wide a subject to be discussed in his place. But, confining ourselves to economical considera-

tions, and notwithstanding the effect which improved intelligence in the working classes, together with just laws, may have in altering the distribution of the produce to their advantage, I cannot think it probable that they will be permanently contented with the condition of laboring for wages as their ultimate state. To work at the bidding and for the profit of another, without any interest in the work—the price of their labor being adjusted by hostile competition, one side demanding as much and the other paying as little as possible—is not, even when wages are high, a satisfactory state to human beings of educated intelligence, who have ceased to think themselves naturally inferior to those whom they serve. They may be willing to pass through the class of servants in their way to that of employers; but not to remain in it all their lives. To begin as hired laborers, then after a few years to work on their own account, and finally employ others, is the normal condition of laborers in a new country, rapidly increasing in wealth and population, like America or Australia. But something else is required when wealth increases slowly, or has reached the stationary state, when positions, instead of being more mobile, would tend to be much more permanent than at present, and the conditions of any portion of mankind could only be deplorable, if made desirable from the first.

The opinion expressed in a former part of this treatise respecting small landed properties and peasant proprietors, may have made the reader anticipate that a wide diffusion of property in land is the resource on which I rely for exempting at least the agricultural laborers from exclusive dependence on labor for hire. Such, however, is not my opinion. I indeed deem that form of agricultural economy to be most groundlessly decried, and to be greatly preferable, in its aggregate effects on human happiness, to hired labor in any form in which it exists at present, because the prudential check to population acts more directly, and is shown by experience to be more efficacious; and because in point of security, of independence, of exercise for the moral faculties and for the intellect, the state of a peasant proprietor is far nearer to what the state of the laborers should be, than the condition of an agriculturalist in this or any other country of hired labor. Where the former system already exists, and works on the whole satisfactorily, I should regret, in the present state of human intelligence, to see it abolished in order to make way for the other, under a pedantic notion of agricultural improvement as a thing necessarily the same in every diversity of circumstances. In a backward state of industrial improvement, as in Ireland, I should urge its introduction, in preference to an exclusive system of hired labor; as a more powerful instrument for raising a population from semi-savage listlessness and recklessness, to habits of persevering industry and prudent calculation.

But a people who have once adopted the large system of production, either in manufactures or in agriculture, are not likely to recede from it; nor, when population is kept in due proportion to the means of support, is there any sufficient reason why they should. Labor is unquestionably more productive on the system of large industrial enterprises; the produce, if not greater absolutely, is greater in proportion to the labor employed; the same number of persons can be supported equally well with less toil and greater leisure; which will be wholly an advantage, as soon as civilization and improvement have so far advanced that what is a benefit to the whole shall be a benefit to each individual composing it. The problem is, to obtain the efficiency and economy of production on a large scale, without dividing the producers into two parties with hostile interests, employers and employed, the many who do the work being more servants under the command of the one who supplies the funds, and having no interest of their own in the enterprise, except to fulfil their contract and earn their wages.

—•••••—  
Providing for the wants of the body, but so as not to trench on those of the soul; as regards pomp and luxury, eschew them.

## THE PRESENT AGE.

BY J. G. FICHTE.

WHATEVER may be our judgment upon the Present Age, and in whatever Epoch we may feel ourselves compelled to place it, you are to expect here neither the tone of lamentation nor of satire, particularly of a personal description. Not of lamentation:—for it is the sweetest reward of Philosophy that, looking upon all things in their mutual dependence, and upon nothing as isolated and alone, she finds all to be necessary and therefore good, and accepts that which is, as it is, because it is subservient to a higher end. Besides, it is unmanly to waste in lamentation over existing evil, the time which would be more wisely applied in striving, so far as in us lies, to create the Good and the Beautiful. Not of satire:—an infirmity which affects the whole race, is no proper object for the scorn of an individual who belongs to that race, and who, before he could expose it, must himself have been its slave. But individuals disappear altogether from the view of the philosopher, and are lost in the one great commonwealth. His thought embraces all objects in a clear and consequential light, which they can never attain amid the endless fluctuations of reality;—hence it does not concern itself with individuals, and never descending to portraits, dwells in the higher sphere of idealized conception. As to the advantages derivable from considerations of this kind, it will be better to leave you to judge for yourselves after you have gone through some considerable portion of them, than to say much in praise of them beforehand. No one is further than the philosopher from the vain desire that his Age should be impelled forward to some obvious extent through his exertions. Every one, indeed, to whom God has given strength and opportunity, should exert all his powers for this end, were it only for his own sake, and in order to maintain the place which has been assigned to him in the ever-flowing current of existence. For the rest, Time rolls on in the steadfast course marked out for it from eternity, and individual effort can neither hasten nor retard its progress. Only the co-operation of all, and especially of the indwelling Eternal Spirit of Ages and of Worlds, may promote it.

The life of the Human Race does not depend upon blind chance, nor is it, as is often superficially pretended, everywhere alike; so that it has always been as it is now, and will always so remain; but it proceeds and moves onwards according to a settled plan which *must* necessarily be fulfilled, and therefore *shall* certainly be fulfilled. This plan is—that the Race shall in this Life and with freedom mold and cultivate itself into a pure and express Image of Reason. The whole Life of Man is divided—I am now supposing that the strict derivation of this has not been thoroughly understood, or has been forgotten,—the whole Life of Man is divided into five principal Epochs:—that in which Reason governs in the form of blind Instinct;—that in which this Instinct is changed into an external ruling Authority; that in which the dominion of this Authority, and with it that of Reason itself, is overthrown; that in which Reason and its laws are understood with clear scientific consciousness; and finally, that in which all the relations of the Race shall be directed and ordered by perfect Art and perfect Freedom according to Reason;—and in order to impress these different Epochs firmly upon your memory by means of a sensuous representation, we made use of the universally known picture of Paradise. Further, he must understand that our Present Age, to which especially our present purpose refers, must fall within one or other of these five Epochs; that we have now to set forth the fundamental Idea of this Epoch, distinguishing it from the other four, which, except for the purpose of illustrating our own, we may here lay out of view; and that from this fundamental Idea we must deduce the peculiar phenomena of the Age as its necessary consequences. At this point our second lecture begins.

And so let us set forth with declaring at what point of the whole Earthly life of the Race we place our Present Age. I,

for my part, hold that the Present Age stands precisely in the middle of Universal Time,\* and as we may characterise the two first Epochs of our scheme (in which Reason rules first directly as Instinct, and then indirectly as Instinct through Authority) as the one Epoch of the dominion of blind or unconscious Reason;—and in like manner the two last Epochs in our scheme (in which Reason first appears as Science, and then, by means of Art, enters upon the government of Life) as the one Epoch of the dominion of seeing or conscious Reason;—so the Present Age unites the ends of two essentially different Worlds,—the World of Darkness and that of Light,—the World of Constraint and that of Freedom—without itself belonging to either of them. In other words, the Present Age, according to my view of it, stands in that Epoch which in my former lecture I named the *turn*, and which I characterized as the *Epoch of Liberation*—directly from the external ruling Authority,—indirectly from the power of Reason as Instinct, and generally from Reason in any form; the Age of absolute indifference towards all truth, and of entire and unrestrained licentiousness:—the state of completed sinfulness. Our Age stands, I think, in this Epoch, taken with the limitations which I have already laid down, namely, that I do not here include all men living in our time, but only those who are truly products of the Age, and in whom it most completely reveals itself.

The Present Age, I have said, without further explanation; and it is sufficient at the outset if, without any stricter definition these words shall be understood to mean the time in which we, who live and think and speak to each other, do actually exist and live. It is by no means my purpose at present to mark out the centuries, or even cycles, which may have elapsed since that which I call the present Age first appeared in the world. Obviously, an Age can only be judged and understood by observation of those nations who stand at the head of the civilization of their time; but as civilization has wandered from people to people, so, with this civilization, an Age too may have wandered from people to people remaining unchangably one and the same in principle amid all variety of climate and of soil; and so likewise, in virtue of its purpose of uniting all nations into one great commonwealth, may the idea of some important portion of chronological Time be arrested and detained upon the stage, and thus, as it were, the Time-current can be compelled to a pause. Especially may this be the case with an Age like that which we have to describe, throughout which adverse worlds meet and struggle with each other, and slowly strive to obtain an equilibrium, and thereby to secure the peaceful extinction of the elder time. But, it is only after we have acquired a more intimate knowledge of the principle of the Age, and have learned at the same time how history is to be questioned, and what we have to seek from her, that it will be useful or proper for us to adduce, from the history of the actual world, whatever may be necessary for our purpose, and may serve to guard us from error. Not whether our words, had they been uttered centuries ago, would then have depicted reality,—nor whether they shall picture it forth after centuries have passed away,—but only whether they *now* represent it truly is the question which is proposed for your final decision.

So much by way of preface to our first task—to unfold the principle of the Age;—now to the solution of this problem. I have laid down this principle as *Liberation from the compulsion of the blind Authority exercised by Reason as Instinct*;—*Liberation* being understood to mean the state in which the Race gradually works out its own Freedom,—now in this, now in that individual,—now from this, now from that object with respect to which Authority has hitherto held it in chains; not that in which it already is free, but at most only that in which those who stand at the head of the Age, and seek to guide, direct and elevate the others, are, or imagine themselves to be, free. The instrument of this liberation from Authority is Understanding; for the characteristic of Instinct as opposed to Understanding consists in

this,—that it is blind; and the characteristic of Authority, by means of which Instinct has governed in the preceding Age, is this,—that it demands unquestioning faith and obedience. Hence the fundamental maxim of those who stand at the head of this Age, and therefore the principle of the Age, is this,—to accept nothing as really existing or obligatory, but that which they can understand and clearly comprehend.

With regard to this fundamental principle, as we have now declared and adopted it without farther definition or limitation, this third Age is precisely similar to that which is to follow it,—the fourth, or Age of Reason as Science,\*—and by virtue of this similarity prepares the way for it. Before the tribunal of Science, too, nothing is accepted but the Conceivable. Only in the application of the principle there is this difference between the two Ages,—that the third, which we shall shortly name *that of Empty Freedom*, makes its fixed and previously acquired conceptions the measure of existence; while the fourth—that of Science—on the contrary, makes existence the measure, not of its acquired, but of its desiderated beliefs. To the former there is nothing but what it already comprehends: the latter strives to comprehend, and does comprehend, all that is. The latter—the Age of Science—penetrates to all things without exception;—the Conceivable, as well as that which still remains absolutely Unconceivable:—to the first, the Conceivable, so as thereby to order the relations of the Race;—to the second, the Unconceivable, in order to assure itself that all the Conceivable is exhausted, and that it is now in possession of the limits of the Conceivable. The former—the Age of Empty Freedom—does not know that man must first through labor, industry, and art, learn *how to know*; but it has a certain fixed standard for all conceptions, and an established *Common Sense of Mankind* always ready and at hand, innate within itself and there present without trouble on its part;—and those conceptions and this Common Sense are to it the measure of the efficient and the real. It has this great advantage over the Age of Science, that it knows all things without having learned anything; and can pass judgment on whatever comes before it at once and without hesitation,—without needing any preliminary evidence:—“That which I do not immediately comprehend by the conceptions which dwell within me is nothing”—says Empty Freedom:—“That which I do not comprehend through the Absolute, Self-comprehensive Idea is nothing”—says Science.

You perceive that this age is founded upon an actually present conception—an inborn Common Sense, which pronounces irrevocably upon its whole system of knowledge and belief; and if we could thoroughly analyze this inborn conception or sense, which is thus to it the root of everything else, we should then, undoubtedly, be able to take in the whole system of the beliefs of the Age at a single glance, perceive the inmost spirit beneath all its outward wrappings, and bring it forth to view. Let it be now our task to acquire this knowledge;—and for this purpose I now invite you to the comprehension of a deep-lying proposition.

This namely:—The third Age throws off the yoke of Reason as Instinct ruling through the imposition of outward Authority. This Reason as Instinct, however, as we have already remarked, embraces only the relations and life of the Race as such, not the life of the Individual. In the latter the natural impulse of self-preservation and personal well-being alone prevails;—this assertion follows from our first. Hence an Age which has thrown off the former, or in other words, Reason as Instinct, without accepting Reason in any other form in its stead, has absolutely nothing remaining except the *life of the Individual*, and whatever is connected with or related to that. Let us further explain this weighty conclusion, which is of essential importance to our future inquiries.

We have said that Reason as Instinct, and generally that

\*This is the age just opening; we are leaving behind us the Third Age.—[Ed.]

Reason in any form, embraces only the life and relations of the Race. To wit,—and this is a principle the proof of which cannot be brought forward here, but which is produced only as an axiom borrowed from the higher philosophy, where the strict proof of it may be found,—there is but *ONE LIFE*, even in reference to the existing subject: i. e., there is everywhere but *one* animating power, *one* Living Reason;—not, as we are accustomed to hear the unity of Reason asserted and admitted, that Reason is the one homogeneous and self-accordant faculty and property of reasonable beings, who do nevertheless exist already upon their own account, and to whose being this property of Reason is only superadded as a foreign ingredient, without which they might, at any rate, still have been;—but, that Reason is the only possible independent and self-sustaining Existence and Life, of which all that seems to exist and live is but a modification, definition, variety and form. And now to explain this principle somewhat further, so that I may at least make it historically clear to you, although I cannot prove it in this place:—it is the greatest error, and the true ground of all the other errors which make this Age their sport, that each individual imagines that he can exist, live, think, and act for himself, and believes that he himself is the thinking principle of his thoughts; whereas in truth he is but a single ray of the *one* universal and necessary Thought.\*

The One and homogeneous Life of Reason of which we have spoken, dividing itself, to mere Earthly and Finite perception, into different individual lives, and hence assuming the form of the collective life of a Race, is, as above stated, founded at first upon Reason as Instinct, and as such regulated by its own essential law;—and this continues until Science steps in and clearly comprehends this law in all its varied aspects, demonstrates and establishes it, and so makes it evident to all men;—and after Science has done its part, then by Art it is built up into Reality. In this fundamental law lie all those higher Ideas which belong to the One Life, or to the form which the One Life here assumes—viz. the Race:—which Ideas altogether transcend Individuality, and indeed radically subvert it. Where this fundamental law does not prevail under one form or another, there can Humanity never attain to the One Life,—to the Race; and hence nothing remains but Individuality as the only actual and efficient power. An Age which has set itself free from Reason as Instinct, the first principle of the Life of the Race, and does not yet possess Science, the second principle of that Life, must find itself in this position;—with nothing remaining but mere naked Individuality. The Race which alone possesses real existence is here changed into a mere empty abstraction which has no true life except in the artificial conceptions of some individual, founded only on the strength of his own imaginings; and there is no other Whole, and indeed no other conceivable Whole, except a patchwork of individual parts, possessing no essential and organic Unity.

This individual and personal life, which is thus all that remains in such an Age, is governed by the impulse towards self-preservation and personal well-being; and Nature goes no further in Man than this impulse. She bestows upon the animals a special Instinct to guide them to the means of their preservation and well-being, but she sends forth Man almost wholly uninstructed on this point, and refers him for guidance to his Understanding and his Experience; and therefore it could not fail that this latter should in the course of time, during the first two Epochs, assume a cultivated form, and gradually become an Established Art;—the Art, namely, of promoting to the utmost self-preservation and personal well-being. This form of Reason—this mass of Conceptions—the results, present in the general consciousness of the Time, of the Art of Being and Well-Being, is what the third Age encounters at its advent;—this is the universal and natural Common Sense, which it receives

\*Let all advocates of Ultra Individualism heed well this all important passage.—[Ed.]

without labor or toil of its own, as its hereditary patrimony; which is born with it like its hunger and its thirst, and which it now applies as the undoubted standard of all existence and all worth.

Our first problem is solved;—the significance of the Third Epoch is, as we promised that it should be, dragged forth from its concealment and brought forward into open day, and we cannot now fail in reproducing its systems of faith and practice with as much accuracy and sequence as it could itself exhibit in their construction. In the first place—the fundamental maxim of the Age, as already announced, is now better defined, and it is clear that from its asserted principle “What I do not comprehend that is not,” there must necessarily follow this other:—“Now I comprehend nothing whatever except that which pertains to my own personal existence and well-being;—hence there is nothing more than this, and the whole world exists for nothing more than this,—that I should be, and be happy. Whatever I do not comprehend as bearing upon this object, is not—does not concern me.”

This mode of thought is either operative only in a practical way, as the concealed and unconscious, but nevertheless true and real motive of the ordinary doings of the Age—or it elevates itself to theory. So long as it only assumes the first form, it cannot be easily laid hold of and compelled to avow its real nature, but generally retains a sufficient number of lurking holes and ways of escape; it has not yet become a specific Epoch, but is only in the early stages of its development. So soon however as, having become theory, it understands itself, admits its own proper significance, and loves, approves, and takes pride in itself, and indeed accounts itself the highest and only truth, then does it assume the distinct Epochal character, reveal itself in all the phenomena of the Age, and may now be thoroughly comprehended by its own admissions:

From The Bhagvat Gēeta.

## THE PIETY OF ALL AGES.

[CONTINUED.]

### OF FORSAKING THE FRUITS OF WORKS.

Kreeshna Speaks.

BOTH the desertion and the practice of Works are equally the means of extreme happiness; but of the two the practice of works is to be distinguished above the desertion. The perpetual recluse, who neither longeth nor complaineth, is worthy to be known. Such a one is free from duplicity, and is happily freed from the bond of action. Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one, for both obtain the self-same end, and the place which is gained by the followers of the one, is gained by the followers of the other. That man seeth, who seeth that the speculative doctrines and the practical are but one. To be a *Sannyasee*, or recluse, without application, is to obtain pain and trouble; whilst the *Moonee*, who is employed in the practice of his duty, presently obtaineth *Brahm*, the Almighty. The man who, employed in the practice of works, is of a purified soul, a subdued spirit, and restrained passions, and whose soul is the universal soul, is not affected by so being. \* \* \*

The man who, performing the duties of life, and quitting all interest in them, placeth them upon *Brahm*, the Supreme, is not tainted by sin; but remaineth like the leaf of the lotus unaffected by the waters. \* \* \*

The Almighty createth neither the powers nor the deeds of mankind, nor the application of the fruits of action: nature prevaileth. The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reasons being obscured by ignorance; but when that ignorance of their souls is destroyed by the force of reason, their wisdom shineth

forth again with the glory of the sun, and causeth the Deity to appear. Those whose understandings are in him, whose souls are in him, whose confidence is in him, whose asylum is in him, are by wisdom purified from all their offences and go from whence they shall never return.

The learned behold him alike in the reverend *Brahman* perfected in knowledge, in the ox and in the elephant; in the dog, and in him who eateth of the flesh of dogs. Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in *Brahm*, the Eternal, because he is everywhere alike, free from fault.

### OF THE EXERCISE OF SOUL.

Learn, O son of Pandoo, that what they call *Sannyas*, or a forsaking of the world is the same with *lyog* or the practice of devotion. He cannot be a *lyogee*, who, in his actions, hath not abandoned all intentions. Works are said to be the means by which a man who wisheth, may obtain devotion; so rest is called the means for him who hath attained devotion. When the all-contemplative *Sannyasee* is not engaged in the objects of the senses, nor in works, then he is called one who hath attained devotion. He should raise himself by himself, he should not suffer his soul to be depressed. Self is the friend of self; and, in like manner, self is its own enemy. Self is the friend of him by whom the spirit is subdued with the spirit; so self, like a foe, delighteth in the enmity of him who hath no soul. The soul of the placid conquered spirit is the same collected in heat and cold, in pain and pleasure, in honor and disgrace. The man whose mind is replete with divine wisdom and learning, who standeth upon the pinnacle, and hath subdued his passions, is said to be devout. To the *lyogee*, gold, iron and stones, are the same. The man is distinguished, whose resolution, whether amongst his companions and friends; in the midst of enemies, or those who stand aloof or go between; with those who love and those who hate, in the company of saints or sinners, is the same.

\* \* \* \* \*

This divine discipline, *Aigoon*, is not to be attained by him who eateth more than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all. The discipline which destroyeth pain belongeth to him who is moderate in eating and recreation, whose inclinations are moderate in action, and who is moderate in sleep. A man is called devout when his mind remaineth thus regulated within himself, and he is exempt from every lust and inordinate desire. The *lyogee* of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not. He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of the spirit, he beholdeth the soul. He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles; which having obtained, he respecteth no other acquisition so great as it; in which depending, he is not moved by the severest pain. This disunion from the conjunction of pain may be distinguished by the appellation *lyog*, spiritual union or devotion. It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind every inclination of the senses, he may, by degrees, find rest; and having, by a steady resolution, fixed his mind within himself, he should think of nothing else. Where-soever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast. Supreme happiness attendeth the man whose mind is thus at peace; whose carnal affections and passions are thus subdued; who is thus in God, and free from sin. The man who is thus constantly in the exercise of the soul, and free from sin, enjoyeth eternal happiness, unit-



ed with *Brahm* the Supreme. The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the supreme soul in all things, and all things in the supreme soul. He who beholdeth me in all things, and beholdeth all things in me, I forsake not him, and he forsaketh not me. The *lyogee* who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth.

### SIGNS OF THE TIMES.

The loan contractors are the moving spirits of this mighty mass of military force. Such a body could not live without material supplies, and money is the nerve of war. Money is the monarchy of the world which is about to die, and threatens such convulsive throes in its expiring agony.—Monarchs are no longer idolized. The money monarch is as little thought of as the military monarch. The Railway King has lost his throne in England, and the awful question has been put, of, who is the *Loan Contractor*? and whence his power? The dread reply is uttered forth—he is an *INTERMEDIARY*—another useless and expensive monarch who may be dethroned without delay and without danger to the commonwealth. Cobden has embodied forth his answer to the members of the Congress of the Friends of Universal Peace, recently assembled here in Paris. Another revolutionary phantom has been manifested to the minds of men and cannon balls can do it no material injury. The loan contractors do not make the money which upholds their power; they only draw it from the small proprietors and manufacturers, who produce it from the fields of labor. Let us do without these intermediaries who furnish loans to military monarchs to engage in war, says Cobden, and the whole assembled body of Peace Democrats acclaims—"Let us abolish money monarchs, (loan contractors)—the supplies of war!" The fiat has gone forth: Monarchy is dead in spirit; military monarchy and money monarchy are dying in the minds of men, and soon will sink to rise no more. Mammon worship is declining; the golden calf is desecrated and the Spirit of truth illumines the horizon of the mental world. What can the European army of the Russians, and the Prussians, and the Austrians, and all their tributary vassals, do against the Phantoms of the Mind! the workings of the spirit! *RENT* is abolished! *LOANS* are abolished! *TAXES* are abolished! in the world of Mind.—How long will they survive in the world of Matter? Twenty years? fifteen years? ten? or three? I cannot give an arithmetical answer to these questions, but I think a rapid cycle will entomb the Anti-Christian World. Labor is the mother of Virtue, Idleness the mother of Vice, and Rent the mother of Idleness. "Those who will not labor shall not eat." They cannot be allowed to live in the new reign of Christianity. Thus saith the Gospel, in which many heathens and not a few Christians have no faith as yet. They laugh at faith, and all such folly. Eighteen hundred years of practical experience has taught them scepticism, but they do not like it to be mentioned crudely. Jews and Gentiles have a secret liking for all sorts of Rent in preference to Labor. Faith and works are only good in theory for dreaming Christians and Utopian Philanthropists. The Gospel theory, however, has created a morbid faith in Justice, and a craving for the fruits of one's labor, which disturb the reign of Jews and jobbers, stockholders and landholders, who undertake to govern the world for the small amount of two-thirds of the whole produce of labor in the community. This morbid state of mind must be put down by force of arms, or it will ruin all the privileges of the wealthy part of nations, and produce an unknown state of anarchy. It is easy now to understand why Christ was crucified by the conservative Jews. His Gospel theory was evidently revolutionary.—[Cor. Tribune.

Err it be thy delight to go from one good turn to another.

### HOMESTEAD EXEMPTION.

MR. EDITOR,—I have but a faint idea of the motives which impel others to the advocacy of Homestead Exemption, never having exchanged views with any one on the subject; but I would say to "T." that my opinions are based on the following, which appear to me self-evident, propositions:

The elements are the common property of God's sentient creatures—Man having precedence.

The present organization of society forbidding an equal division, or a community of interests, legislation can only approximate the right.

The exemption of the Homestead from levy and distress for debt, wrongs no man: for no man can of right deprive another of the means of subsistence, any more than he can rightfully take away his life or liberty; nor can any man rightfully yield the one or the other. Hence I doubt the authority of any man to sell his homestead, except to obtain one better adapted to his tastes or wants. Existing land monopolies must eventually succumb to the principle of Homestead Exemption—for the time is coming when laborers will demand an interest in the soil they till. Those demands must be conceded; and patroons will, in due course of time, become proprietors only of so much of the land as their real wants require.

As an Anti-Slavery man, I have strong faith in this measure, to mitigate, and finally to abolish, Slavery. Gangs of slaves can only be profitable on large plantations; and free labor is cheap on small farms.

"Communities" will, of course, hold land in extent proportionate to the number of individuals composing them.

[National Era.

EMIGRATION.—There is no subject of which a merely one-sided view is more commonly taken than of Emigration. The evils arising from the crowded state of the population, and the facility with which large numbers of persons may be transferred to other countries, are naturally uppermost in the minds of landlords and rate-payers; But Her Majesty's Government, to which the well-being of the British population in every quarter of the globe is confided, must have an equal regard to the interests of the emigrant and of the colonial community of which he may become a member. It is a great mistake to suppose that even the United States have an unlimited capacity of absorbing a new population. The labor market in the settled districts is always so nearly full, that a small addition to the persons in search of employment makes a sensible difference; while the clearing of new land requires the possession of resources, and a power of sustained exertion not ordinarily belonging to the newly arrived Irish emigrant. In this, as well as in the other operations by which society is formed or sustained, there is a natural process which cannot with impunity be departed from. A movement is continually going on towards the backwoods on the part of the young and enterprising portion of the settled population, and of such of the former emigrants as have acquired means and experience; and the room thus made is occupied by persons recently arrived from Europe, who have only their labor to depend upon. The conquest of the wilderness requires more than the ordinary share of energy and perseverance, and every attempt that has yet been made to turn paupers into backwoodsmen by administrative measures, has ended in signal failure. As long as they were rationed, they held together in a feeble, helpless state; and when the issue of rations ceased, they generally returned to the settled parts of the country.—[Eng. Review.

THERE is but one sun, though light be broken and diffused by so many objects; one substance, though divided among so many bodies; one life, though living beings be numberless; one God, though so many share his bounty.

For The Spirit of the Age.

## SUNDAY MUSINGS IN THE COUNTRY.

Our little village is one of New England's sweetest and purest spots. It stands somewhat high—so that its white steeples be-token your approach to it from afar—yet the hills rise still higher about it on almost every side, and give it an air of home-like quiet and comfort, while by climbing their summits the view expands, and you may see the rich massy form of Old Wachuset—trace the varied line of Monadnoc and the Peterborough hills—look over the unequalled valley of the Nashua, with its graceful woods and lovely meadows—or upon a range of distant mountains, mingling with the mists in such close union, that they may carry your thoughts to an infinite distance, and remind you of Turner's back-ground to the temptation. I can look on our village as a picture of life. We have the whole of New England life here gathered in little—the temperance house which dispenses its hospitality with a certain liberality and heartiness that does not seem to have an eye to the bill,—the Town House, occasionally the scene of a justice trial or a town meeting, the two stores not overwhelmed with business, but having sometimes their hurried seasons; the little village school overflowing with children, who on some rainy mornings come literally by the cart load—the blacksmiths and the carpenters, the lawyer's office and the doctor's house—the three rival churches, and many neat and commodious dwelling houses are all grouped around our wide open common, in the center of which stands that universal benefactor the town pump, and around which we walk in the shade of the noble elm trees, for which we love to remember that we are indebted to a former pastor of the place, the father of our poet philosopher, R. W. Emerson.

Our village has some of life's darker shadows too; the voice of a crying child may be heard about the school—the lash sometimes falls heavily on an overworked animal, and the poor cripple as he goes painfully across the common, reminds us of suffering humanity. But there are no beggars here—thank God for that! Ah, yes, the wandering Irishman asks you for work, and is refused, for the prejudice is strong against him; but the good farmer's wife gives him a bowl of buttermilk and bread, and his strong Irish heart bears him manfully on his way. He is the connecting link between our comfortable farming life, and the degradation of the poor of cities. But one feature strikes a traveller strangely in our village, and yet is the key to its whole meaning. Opposite our common—so that the school children look into it from their windows—one of the churches standing on its borders, and the path to the oldest and most beautiful farm in our town with its three long avenues of elms, and its look of old English refinement and plenty—this directly through it—is the grave yard. The grave yard with its memorials of affection, with its simple tales of households made desolate, of sons who died in far off lands, of babes who died in the arms of a mother's love, of the old and the young, the rich and the poor, and the warm-hearted slave who won from the descendant of his master, the well deserved epitaph—

Here lies his Othello, the faithful friend \* \* \* \* \*

is not this a sad feature in the quiet and happy life we have striven to portray? Should we not have put our grave yard in some of these dark, distant woods, that we might enjoy life, and do our work without being constantly reminded of this terrible contrast? Yet let us pause and ask what were life without death? Is it not meet these little children should play among the tomb stones? It speaks of the constant removal of life, the ever vigorous power of nature to supply what is taken away. The hard toils of the week are better borne, for the thought of the Sunday's rest and the Sunday's teachings, and what were these but for the thoughts of that eternal life into which we enter through the gates of the grave? There are aching hearts

in our village whose life is not mirrored by the beautiful lake as it lies amid its green hills, for they are tossed and worn by passions and sorrows—they have conquered the tempters, but the marks of fire are left—do they not look for that baptism of the spirit in the hour of death, which shall restore them to virgin purity again? There are hearts who feel no likeness to the strong trees which wave so gladly in the summer wind, the fires of life are burned out, they have mistaken their path, and casting their lot upon one affection, or one hope of success, have lost, and the spring of life is never to be regained; yet can they look into the open grave, and feel that a new birth awaits them. Who does not need the thought of death to make life full and clear? Is it the student of God's outward works? what when his eyes are baffled by the distant nebular, no telescope can resolve—when he strives in vain to steal the inner secret of life from one single blade of grass, does not he need to remember a time when all secrets shall be made known? We need to have the idea of death familiar that it should not be terrible; let it be received as the friendly angel who will not bear us hence, while we have power to do our work here, but who comes even like the winter to prepare us for a new spring, fuller of hope and beauty than the last and promising more abundant fruit.

The village bells are ringing for church. Quiet as we are on all days, there is a deeper stillness, a sweeter gladness to day; the earth is fresh from her yesterday's shower of blessings, and the pond lilies which a young man gathers and throws into the carriage as we pass him on our way to church, seem fuller and sweeter than ever before, and we feel that he has at least performed one beautiful and acceptable act of worship. Will the church have aught so full of meaning for us? Let us go in faith and see; at least we shall draw near to our fellow beings, we may look into their faces, and join with them in a communion imperfect indeed, but not without a blessing. Oh, would that this great blessing of worship were truly felt, that the minister were indeed a bringer of glad tidings, speaking the earnest thoughts of his soul, instead of the doctrines of his sect, and that the church were truly none other than the house of God, and the gate of heaven. x.

## DEAN SWIFT'S HATRED OF FOPPERY.

Dean Swift was a great enemy to extravagance in dress and particularly to that distinctive ostentation in the middling classes, which lead them to make an appearance above their condition in life. Of his mode of reproving this folly in those persons for whom he had an esteem, the following instance has been recorded:

When George Faulkner, the printer, returned from London where he had been soliciting subscriptions for his edition of the Dean's works, he went to pay his respects to him, dressed in a laced waistcoat, a bag, wig, and other fopperies. Swift received him with the same ceremonies as if he had been a stranger. "And pray sir," said he, "what are your commands with me?"

"I thought it was my duty, sir," replied George, "to wait on you immediately on my arrival from London." "Pray, sir, who are you?" "George Faulkner the printer, sir." "You George Faulkner, the printer! why you are the most impudent, bare-faced scoundrel of an imposter I have ever met with! George Faulkner is a plain, sober citizen, and would never trick himself out in lace, and other fopperies. Get you gone, you rascal, or I will immediately send you to the house of correction."

Away went George as fast as he could, and having changed his dress he returned to the Deanery, where he was received with the greatest cordiality. "My friend George," says the Dean, "I am glad to see you returned safe from London. Why, here has been an impudent fellow with me just now, dressed in a laced waistcoat, and he would fain pass himself off for you, but I soon sent him away with a flea in his ear."

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, SEPTEMBER 29, 1849.

## PARIS PEACE CONVENTION.

THE reports of the Paris Peace Convention have been doubtless read ere this, by all students of the signs of the times.

Amidst Hungary crushed beneath the Russian avalanche; Rome tamed into momentary submission to her monarch-pontiff; France with troops of the line and national guard by hundreds of thousands ready to set up or pull down Louis Bonaparte as President for ten years or for life, Consul, Emperor, Dictator, as the tide turns; England trembling between conscious exhaustion, and seeming necessity to fight for her very political and commercial existence, and ready to slip the leash from army and navy, if a chance comes for the lucky blow; and finally all Germany seething and fuming with half smothered revolution; in a word, amidst the tokens of Universal War,—does this select little Peace Coterie look sublime or absurd?

How does it appear to Humanity, to Heaven, to God?

By what authority was this assembly of the friends of Peace assembled; what right ruled in its deliberations; in whose name did it consult and propose courses for action?

In so far as fancy, enthusiasm, blindness to facts, fear of bold and patient struggle with evil, any form of selfish policy or personal feeling instigated those delegates,—by a justice present and instant like the sun was their speech confounded, and their frivolous debates will become through shameful failure a laughing stock to future ages.

The justification for such a meeting, at this era, must be found in its PROVIDENTIAL sanction. If *untimely*, then was it a preposterous farce; but if *timely*, how grand the reality represented by that small gathering of thinkers amid Europe bristling with arms!

Surely it behoves us to settle decisively in our own consciences,—and to make the most public confession accordingly—whether we belong to the Party of Peace or the Party of War. In an age of such terrible sincerity, vacillating dreamers merit no better fate than to be ground to dust between the upper and the lower millstones of Reaction and Revolution. If the Paris Convention, if its members, if we who judge it, are double-minded, double-tongued, double-faced, may it, may they, may we, encounter from outraged humanity the utter contempt so righteously deserved.

The plain question is: What is the Will of the Sovereign Ruler in the actual crisis of Christendom?

Either Ben and Garibaldi, Mazzini [and Kossuth, are God's commissioned leaders,—or the heralds of an age of harmony are his appointed prophets. There is however this great difference in their relative position. Respect, admiration, love, may be still cherished in full measure for men so faithful as the Roman and Hungarian heroes have been, even if the spirit by which they are quickened, is of the *past*; their loyalty at least is venerable. But if they who have thus given and are ready again to give their blood, their all, for freedom, are doing THE WORK allotted to this generation by Heaven, then are Peace-Keepers and Peace-Makers but feeble abortions, fit only for death, burial, and swiftest oblivion.

Are we then for Peace or War?

We cannot be for both; we cannot make one a means to the other, or mingle the two, or alternate between them. All such half-wayness is paltry and pusillanimous, however plausible; and they who practice it are at heart, and will become in deed, treacherous friends and cowardly foes. He who is for War to-day, in Christendom, war between Absolutism and Liberalism, on any terms, or in any measure,—meaning by war of course

the exercise of *military force*—is not for peace. He who is for Peace, if he really has principle, and knows the true means to his end, is not for war.

No question of the age is so urgent, as the one now proposed.

Heaven grant us solar light in settling our duty in this matter. May we be saved alike from the sooty glare of a torch-light procession of popular passion, or the feeble glimmer of private tapers of conceit.

Death on a battle-field or in a besieged city is a transient trifle: is it best thus to die? Length of life is of small, comparative moment; but how will Spirits welcome those who consent to toil peacefully on in this tantalizing age? What is the right, the *manly* course in this trying era?

Oh! for God's word of command!

## I. NEGATIVE ARGUMENTS AGAINST WAR.

1. Forcible propagandism of Liberal Policy cannot be made effective.

In order to meet Absolutism on even terms by war, this Republic should place herself at the head of the bands of Freedom as Russia is chief of the hosts of oppression. For if a strife of extermination is to be waged between Autocracy and Democracy—this is the only Nation in which *unanimity* could be found; all other Liberal States are and will be rent with civil dissensions.

Again, Liberty should rather take the onward course than wait to be attacked. There should be no temporizing, but prompt, persevering execution, by fomenting rebellions and readiness to support every revolutionary movement. Surely it needs but little reflection to satisfy us, that no such struggle is in store. Very improbable is it, that any one nation in Europe could be brought to adopt a persistent, aggressive policy against Absolutism; yet more improbable that several such nations could be organized into a League; most improbable that the People of these United States could be transformed into a race of war-like missionaries.

Be it clearly understood, that if the purpose is to destroy Absolutism by *force*, no sudden outbreaks must be relied on; but munitions should be stored, armies drilled, officers trained, the military spirit fostered, and above all, fiery zeal kept glowing in the people's hearts. Now, it is easy enough to understand how indignant refugees from tyranny, Poles, Hungarians, Italians, Germans, can find food in exile for undying hate; but to expect that whole nations, at home, amidst their usual civil and domestic interests, will cherish such fierce enthusiasm, is irrational, in the extreme. The utmost to be looked for, is that sudden impulse may prompt them to swell the flood of a triumphant popular uprising. Indeed, the history of 1830, and yet more of 1848, would seem to show that the Liberal States are unprepared and indisposed for even such transient aggression.

The reason is plain. It is to be found in the fact:

2. That the character of all Liberal Nations of Christendom is constantly becoming more *averse* to war.

Just in degree as productive industry is honored, destructive violence is revealed in all its infernal ugliness. With deepening respect for justice, and awakened sense of the wonderful balance of duties and rights which God has designed, contemptuous horror is felt for arbitrary arrangements of force. As glimpses of man's destiny and spiritual relations open with floods of light from a higher world, the brutal passions let loose by war are recognized as hideous deformities. Even the noblest traits developed in military life come to be considered but exaggerated tendencies, as unfit for high periods of society as Saurians would be in an earth made habitable for man. And the popular demoralization invariably following in the train of war appeals to benevolence and good-sense, to prudence and piety alike, once and forever to put an end to a system so fatal to humanity.

Such generous views gain nutriment each day from mere economical experience. War is found to bring utter confusion

into all channels of trade, all mediums of exchange, all branches of industry. Its insatiable drain upon population is felt alike in the remotest country home and the crowded city, as bleeding enfeebles every bodily fibre. Its enormous extravagance, by stores expended, loans contracted, incessant outgoes without return to the rank and file, honors to successful exploits, half pay for officers, and pensions for the crippled, impoverishes even the conqueror; while trampled crops, neglected fields, prostrate orchards and forests, conflagrations, bombarded cities, churches, galleries of art, libraries crumbled and ruined, and above all, manhood and youth swallowed up by the devouring monster, blight the conquered with premature decay.

These considerations are brought to a head, by one most obvious yet instructive suggestion. Just in degree as governments are Absolute, is it easy to maintain the War system, wasteful as it is,—at once because the subject many get accustomed to crushing burdens of taxation and misery, while the ruling few are trained to prodigal expenditure, and because domestic tyrannical fashions fit tools for foreign spoliation. While on the contrary, just in degree as governments are Liberal, the exactions and sacrifices incident to War become disgustingly irksome—at once because a Free People grow sensitive to wrongs inflicted upon even the humblest members of their communities, and because justice and interest combine to lay restraints on the passion for conquest and plunder.

This contrast between the comparative aptitude of these two forms of government for war, leads to the yet more important remark,

3. That the organization of Republics is unsuitable for violence, offensive or defensive.

Autocracies, Aristocracies, Tyrannies of all kind tend necessarily to centralization. Every army, battalion, regiment, company, squad, is Absolutism on a small scale; every drill, parade, march, encampment, teach severe lessons of subordination, passive obedience, graduated preferment. Autocracies and standing armies are inseparable correlatives. Of all contrivances for breeding soldiers none was ever conceived more admirable than large empires under one head. And wars of conquest are the very means for strengthening Absolutism internally and externally, by presenting stimulants to ambition, and gratifying the lust for gain. Peace enervates a tyranny: war strings anew every lax muscle of rule. How Russia rejoices to rouse the pent up passions of her armed swarms from brooding over plots of rebellion, and to let them loose under iron thongs to ravage and gorge their thirst for blood. Well does she know how "demoralizing" is rest.

The opposite of this is true of Liberal Governments, and especially of Republics. They tend to the equilibrium of balanced rights. Enthusiasm for freedom, honor, magnanimity, love of home, patriotism, may animate Republicans with indomitable heroism for short periods; though the history of many a state,—alas! need we point to Poland and Hungary as proof—gives warning that in proportion as war becomes a science and mechanical art, but little reliance can be placed on mere moral force. As a permanent policy, War is utterly hostile to the genius and spirit of Liberal governments. Their ideal is to harmonize individuals by assuring them the freest exercise of every power, the fullest enjoyment of every right. Constraint then in all modes and degrees contradicts the end of representative rule,—the whole aim of which is to combine the highest judgment and aspiration of all members of the body politic.

Quiet at home and abroad is the very atmosphere in which Republics prosper: as this alone ensures universal well being, equalization of good, unrestrained inter-communion, physical, mental, moral. In a word, while Peace paralyses Absolutism whose element is Coercion, War cripples Liberalism whose element is Harmony.

From suggestions of Expediency have we thus been led gra-

dually up to high views of Principles. We are prepared then to consider, as we will do next week, the

POSITIVE ARGUMENTS IN FAVOR OF PEACE. W. H. C.

## INDUSTRIAL FEUDALISM.

We have shown that the Balance of Power throughout Civilized Christendom is now in the hands of the Middle Class; that their Providential position is to be steward of all good transmitted by the Privileged, and guardian to the People; that the present era is their Trial Hour; that the Alternative is:

Industrial Feudalism and Social Revolution;

Organised Industry and Social Reformation.

Here is presented in tangible shape, the Political Problem of our age.

No person, man or woman, can practically hold aloof from its solution. In our whole tone of temper and conduct, through all domestic and civil intercourse, we must take one side or the other, and become enlisted under the banner of fate or of freedom. We cannot buy stock in a rail-road or fruit at a market-stall, employ a hundred "hands" in a factory or a single washerwoman, cultivate a farm or build a cottage, cast a vote at election or pay a pew tax, give a party or aid a poor neighbor, without helping or hindering the Social Transformation, through which the nations of Europe and the United States are destined to pass. Whether we are deaf or listen, the question comes home to every conscience every hour of every day: "Will you submit to Nature, or co-operate with God?"

Let us then, so far as brief space permits, unfold the significance of this choice between INDUSTRIAL FEUDALISM and ORGANIZED INDUSTRY.

To day of the former.

### I.—ITS RISE AND PROGRESS.

All know, how when society settled into shape, after the irruption of barbarians, there appeared three bodies of ruling men,—the Catholic Hierarchy, descendants of Roman Officials, and Chiefs of the conquering tribes; and how, while each had its peculiar spirit, method, aim, one attraction still tended gradually to organize them into the Theocratic Federated Aristocracy, called FEUDALISM.

Variouly, according to relative preponderance in numbers or power, and territorial and national jealousies, did these elements combine in the formation of governments; yet similar traits characterized all members of the Commonwealth of Christian States. German chieftains brought with them from plains, forests, mountains of the North a gigantic energy, wonderfully combined of loyal haughtiness and indomitable independence. Roman nobility, military and municipal, retained though prostrate the prestige of former greatness, pride in citizenship, political skill, memories of world-wide unity, and habits of thought and action cast in massive molds of imperial jurisprudence. And last, through an Oligarchic Clergy, and servile Laity—though developed as yet in embryo only—were growing to full proportions the spirit of brotherhood, hopes of equal destiny, and longings for oneness with Humanity and God. Freedom—Law—Love—into what a mighty Order of Honor did they mold the Privileged, who became centres of influence to Europe. In war, statesmanship, and throughout the range of public and private relations—spite of fierceness, sternness, boisterous license—they exhibited a masculine vigor of passion, a breadth and soundness of intellect, an efficiency, most commanding. Their style of character, so largely alive, so fresh and healthful, attested right to rule; and grateful reverence in the hearts of vassals was the seal of their legitimate sovereignty. One sees how manliness and heroism might thrive in societies like those of the Middle Age, and romantic charms yet hover about that old Feudalism like golden sunset round a ruined castle.

What wonder now, that Privileges, founded so much upon force, and so legitimate while suited to the times from which they sprung, should have been prolonged into an intolerable tyranny! And how inevitably did European institutions, laws, customs, manners, language, literature, become pervaded thereby with the *spirit* of ARISTOCRACY. The history of Christendom has been a progressive expansion of this spirit. Gradually, by royal bounty or struggles for power, by party manœuvres or economical necessities, was raised to the peerage a new order of Inferior Nobles, made up of successful commanders in army and navy, bold and artful politicians, eminent lawyers, enterprising discoverers and dashing adventurers—government contractors, miners, usurers, and monopolists. And finally, as industry, commerce, wealth expanded under the influence of peace, was added the body of Citizen-Nobility, composed of large landholders, bankers, inventors, manufacturers, and merchants. It was by this interlocking of promoted leaders from the Middle Class with lower grades of the old Nobility, that Industrial Feudalism was generated; and by this it has multiplied with prolific increase, till it now threatens to absorb all rule throughout Christendom.

This order of Citizen-Nobles is rightly denominated INDUSTRIAL FEUDALISM. It has imbibed the haughty exclusiveness, appropriate to ancient Aristocracy, while superadding an insolence peculiar to upstarts insecure of position; and from uneasy sense of injustice, timidity connate with oppression, presumptuous power, and unscrupulous covetousness it wields a tyranny over unwilling serfs of toil, harder to bear, and more degrading than the service due from vassals to liege lords. Truly is it an Oligarchy, grudging to render, eager to claim fealty, at feud with the Privileged and the People, with the Middle Class and among themselves.

The present aim is to lay bare the peril to which society is exposed from the usurpations of this Order. It behoves us, then, with the eye of negative criticism unsparingly to scrutinize

#### II.—ITS TEMPTATIONS AND FAULTS.

How natural it was, that the "Parvenus" and "Nouveaux Riches" should seek to mingle their boorish blood in marriage with families made famous by long lines of ancestry; that they should hasten to veil plebeian extraction under mysterious prefixes and affixes to their names, antiquated spelling, and fancy titles; that they should painfully trace their descent to some notorious pirate or freebooter, and hunt up coats of arms in the college of heralds, wherewith to hide in decoration the blacksmith's forge, and the weaver's shuttle. It was a matter of course that they should build mock-gothic castles hung round with suits of mail, spears, swords, maces; grasp immense estates dropping from the hands of spendthrift lords; send their children to fashionable schools and colleges with an eye to future contracts of alliance between wealthy commoners and impoverished patricians; ply every art for securing diplomatic appointments and official preferment; bribe the great by splendor and luxury for admission into their charmed circle; surround themselves with a retinue of servants, and in every way ape the manners, gestures, tone, look and outward polish of the highly born and idly bred. Above all, was it necessary, that they should cut off their native caste by strictest barriers to social intercourse, and prove by *opulent leisure* their entire independence of LABOR.

Triumphantly indeed have these temptations been surmounted by not a few; but our business now is with the faults of Industrial Feudalism. And how obvious is it, at a glance over European or American society, that in a vast majority of instances the *Aristocracy of Wealth* blends the defects of both Privileged and People, with but a saving remnant of the traces of either. Instead of being magnanimous from conscious ability to lead, it is mean from restless craving for undeserved honors; without the refinement drawn from culture amidst beauties of

art, intellectual society, ennobling mementos and gentle influences, it retains the rudeness contracted from care, drudgery, petty savings, sharp conflict, and jealous pretensions; it is cringing rather than loyal, capricious rather than condescending. It pays allegiance to superiors not from reverent love but as the price due for patronage; its peers are regarded not with self balanced dignity freely rendering the courtesies which it modestly claims, but with the stinginess of a pedlar bargaining for civility; and deference is insultingly asked of dependents as the means of making distinctions, when benignant respect should bless the depressed classes, whose trials it has shared.

Few words indeed are needed to describe what is so notorious as the defects and extravagances of the Money-Lords. The important point to be illustrated is, that this passion for Wealth as means of Power is the very *atmosphere* of ACTUAL SOCIETY throughout Christendom; and that its subtle infusions prompt all,—from children promenading in nurses arms through city pleasure grounds to parents bespeaking funeral monuments for rural cemeteries, from youth in school-studies and sports to manhood in worldly scrambles, passively to connive at or actively to conspire with the complete organization of Industrial Feudalism. This tendency we shall next proceed to trace.

W. H. C.

### LETTERS TO ASSOCIATIONISTS.

#### NUMBER ONE.

As Corresponding Secretary of the "American Union of Associationists," allow me thus publicly to present a view of our duties in the Social Movement.

Judge, each reader, of the truth of what is said! Freely challenge and correct errors! Let us commune together!

Thus will the latent spirit be prepared for outward manifestation.

Your thoughts are invited to consider

#### I. OUR POSITION.

1. In ACTUAL LIFE, we take the ground of mediating between Revolutionary and Conservative tendencies. We propose a detailed scheme of practical reconciliation, whereby Capital and Labor may combine in a work of progressive reform; and thus take the initiative step to introduce that era of Organized Society, which we are sure will be the Righteousness of God's Kingdom upon Earth, the Dece of His Will.

2. In SCIENCE, we take the ground of accepting with discriminations the experience and discoveries of the past and present,—balancing, contrasting, combining them, and thence unfolding the Law of Serial Order, whereby all existences are hierarchically bound together and to the Absolute Being. This we assert is the Method of Society,—the Natural, Human and Divine Logic—the Word and Wisdom of God.

3. In RELIGION we take the ground of admitting a graduated scale of spiritual illuminations; and give a symbolic interpretation of each of these, by declaring the Central Source of Love from which they radiate. Our aim is to show, that harmoniously distributed charities are the body of Humanity wherein Divine Holiness is forever newly incarnate. Thus responding to the aspirations of all ages, unfolding the laws of heavenly intercommunion, and presenting the image of earthly life transfigured by indwelling God, we seek to be made At-One with Man and God by Universal Mediation.

Briefly, here is an outline of our Principles, Methods, Ends. Most comprehensive, exact, vital, is this movement. Can so sublime a purpose be fulfilled?

In order to answer wisely we should survey

#### II. SURROUNDING DIFFICULTIES.

From present appearances throughout Christendom, does it not at first look as if the Associative Reform was premature,

some quarter of a century or more before the times? Must there not intervene between existing Chaos and future Order a period of intensest struggle in all departments of Social Life? In what *one* sphere, is *one* grand problem so thoroughly solved, and the truth involved therein so clearly brought out and firmly established, as to serve as an Ararat amid the deluge of doubt?

1. In the CHURCH. Catholicism, Roman, Greek, Anglican—Protestantism, Orthodox, Liberal, Rational—New Churchism, Humanityism, Universal Unity! Are the long standing controversies one hair's breadth nearer to settlement? And looking beneath surfaces to living currents of thought and feeling,—who as yet has revealed the relations of Naturalism, Supernaturalism, Mediation—the respective functions of Priesthood, Congregation and Elders—the just significance of Asceticism, Optimism, and United interests? How many among the Seers even of this generation have earnestly consecrated themselves, by befitting purity, to become transparent media of the Light of Infinite Love?

2. In the UNIVERSITY. Survey the highest philosophy of Germany, France, England,—from Leibnitz to Hegel, Des-Cartes to Leroux, Bacon to Hamilton,—and answer, is there one system which abides the test of searching criticism? Or in natural science read the ablest expounders of universal method, from Swedenborg to Humboldt, do we anywhere find such an adequate interpretation of the Divine Symbol of Creation, that Man can thereby hold intelligent converse with God, and comprehend his Law of Life. How many among the thinkers even exhibit that grand combination of accurate Analysis and unifying Synthesis, balanced by consummate Judgment, which is the indispensable requisites in finders and teachers of Truth, One and Universal?

3. In the STATE. What peaceful settlements of conflicting claims—or else what exterminating wars await Legitimacy, Liberalism, Socialism, throughout every township, department, nation of the civilized world, throughout Christendom as a whole! How countless, how complex the questions which press forward for adjustment, in every sphere of active interests—from Woman's Freedom to Equitable Exchange—from Apprenticeship of minors to Industrial Congresses—from healthful Gymnastic training to Colleges of Art. Politics indeed at present is a skillful trick of expedient combinations rather than a Scientific System of Organization. Who can solve even the first simple problem of government,—finding fit leaders in every function, from shaping pins to superintending continents? Hereditary honors, popular elections alike fail. Where is the Scale of Trusts sanctioned by the Sovereign Ruler?

Is it not *visionary* in an age so confused to prophecy Harmony?

What then,—confess that we are dreamers, boasters, liars?

Dare we thus eclipse our clear convictions,—mock at the Spirit of Humanity prompting us to faithful efforts,—grieve the Spirit of God working within us, by mighty promises?

No! Brethren! "We are not of those who draw back unto perdition." "Faith is the substance of things hoped for, the evidence of things not seen." "We are compassed about by a great cloud of witnesses." "We are come unto the City of the Living God, the heavenly Jerusalem, to the innumerable company of angels, to the spirits of just men made perfect, and to Jesus, the Mediator of a New Covenant." Thus "Receiving a kingdom which cannot be moved, let us have grace, whereby to serve God acceptably, with reverence and godly fear." W. H. C.

EVENTS rush onward like a torrent; 'tis not so easy to live in public and love wisdom the while. What thou doest, O man, let it be as nature requires. Begin, then, according to thy ability; thou need'st not gaze round to see who is standing by. It is enough, nor esteem it a small matter, if thou dost prove successful in aught.

## THE FREE DEMOCRATIC PARTY.

THE Free Soil Convention of Massachusetts was held at Worcester on the 12th inst. The gatherings of this party are of interest and significance, comprising within itself, as it does, the elements of the former Workingmen's party, and implying by its very existence a recognition of the sacredness of labor, and the danger to a nation, growing out of any infringement of the rights and guarantees of industry. It was thought by superficial economists that no social injury could result to the white race from the oppression and servitude of the black. Experience has taught us the error of this, and the impoverishment and discord which have followed the steps of slavery have induced the recurrence to general principles, which marks the era of the Free Soil Party. How then shall this party meet the great problem of labor, with which it has to do, and which looks to it, in all political aspects, to be solved?

The democratic party, who took up the same problem, either disbelieved in the universality of the principle, or in God, and formed a cross alliance with a section of the slaveholders of the country. Hence resulted a falsification of every issue presented by that party, however good inherently, and a disturbing element in its councils, which could with difficulty be traced, and which ended in its disruption.

A parallel course is possible for the Free Soil party. The demoralizing effects of slavery, and the danger in which it has involved our institutions and union, are now glaring out of history, and it might be possible in the indignant protest against this system to overlook the wrongs of free labor, and the injustice of the present distribution of its products. It might be possible to form a cross alliance between the champions of Southern Free Labor and certain conservative interests of the North, as for instance that of manufacturing capital. What indications then have we of the tendencies and purposes of this party? The Worcester Convention furnishes us the following among other resolutions:

Resolved, That Protection to Man should be hereafter the true American system.

Resolved, That Labor is universally dishonored and its interests compromised by the existence of Slavery in this country, and that the first step for its elevation must be the limitation and extinction of Slavery.

Resolved, That a party professing to represent the interests of Labor, which leagues itself with an aristocracy, enslaving the colored laborer at home, as a means of wealth, and preaching democracy abroad as a means of power, degrades Labor everywhere, betrays the interests of universal freedom, and deserves only the condemnation of the American people.

Resolved, That we demand a cheaper system of postages; the abolition of all unnecessary offices and salaries; the election of Post Masters and other civil officers, so far as may be practicable, by the people; a retrenchment of the expenses and patronage of the Federal Government, the improvement of Rivers and Harbors; and that we recommend the free grant to actual settlers, of reasonable portions of the public lands.

Resolved, That we adopt as the only safe and stable basis of our State, as well as our national policy, the great principles of Equal Rights for all, guaranteed and secured by Equal Laws.

Resolved, That it has been too much the tendency of the legislation of the Commonwealth to consolidate wealth in corporations, whereby a comparatively few individuals are enabled, through the facilities of corporate credit, to absorb a large proportion of the capital required in private enterprise, and also to wield the vast power, social and political, inherent in combined wealth.

Resolved, That the Cities and large towns of this Commonwealth are able to exert an influence beyond the legitimate influence of their population, through their numerous and united



delegations to the Legislature chosen by general ticket—that in this way the influence of the country is neutralized by inferior numbers in the cities, and the city delegations are enabled to control the Legislature; that this abuse ought to be corrected, and such a system be established by the Constitution and Law as shall prevent any portion of the State from possessing an undue advantage, and shall best promote the fullest and truest representation of the people.

The intention and the course of the party are sufficiently marked in these declarations, however cautiously expressed. The necessity of occupying the ground of universal reform was recognized and borne out by the whole temper of the convention. Are the Free Soil party prepared to accept the solution of the social problem as it gradually works itself out in this country, in protective unions, in co-operative associations and enterprises of all descriptions? This question history only can answer. In the mean time may we not assert that it fulfils the conditions of the party of progress belonging to the present? What are these conditions?

We have arrived at a point in our political history when the unnatural union of parties can no longer hold. The conservative interests of the North and the South have struck hands. Only the faintest hope remains of preserving for a short space the lawless connection of the Northern democratic body with the slave-power. Very soon, then, a party of consistent progress and reform must grow up, representing the religious hope and the best wisdom of the people of all sections. Such a party must occupy the intermediate position between the past and the future. Its reforms must be wise, and though more searching, more healthful than those of the late democratic party. It must be as free from a fanaticism which disregards the law of time, by which Providence works, as from the faithlessness of a selfish conservatism. It must acquire this position by the consistency and justice of the principles which compose its platform. How far does the present position of the free democratic party conform to this standard? Is it too much to say, that if not destined itself to reach the mark, it is pointing out the path for the future party of reform and progress?

### THE NEW "NATION."

Most heartily do we rejoice once more to welcome back CHARLES GAVAN DUFFY, to the sphere which he so magnanimously, bravely, wisely filled, the Editorship of the Dublin Nation. No writer in Europe or America wields a more vigorous pen; no stronger brain or more generous heart has in our day found utterance through the press.

From the eloquent leader of his first number we select the following paragraphs:

"It would be our duty to draw Ireland out of this incredible slough of misery if her deliverance only resulted in social security. But I believe through this path, and this alone, she can reach political independence. By a mysterious arrangement of Providence there are mixed with her very decay elements of new life and hope unknown before. And recognizing her utter prostration, cloaking no part of it, but proclaiming it to all men as another motive to action, I repeat my firm conviction that the time has come when it is necessary to renew the struggle for her life, and when it may be renewed with good prospect of success.

"If the struggle is to be renewed, for what object is it to be renewed, and by what ways and means? I answer without hesitation, that the struggle of '48 to win our independence by arms cannot be taken up now. All bluster and bravado are more repulsive and mournful to me than a deathbell. They sound more falsely, more offensive, than even the glosses of stimulated loyalty. It is true that no man can presume to fix limits to the endurance of a nation, or to bar its rights of resistance—and God forbid that I should try to do so—but to me who am not

ignorant of any part of what has been done or attempted since February, 1848, nothing is more certain than that Ireland is not prepared to walk in that path; and that it is a mischievous and misleading falsehood to pretend that she is. For nations have generally an alternative, and it is only choosing *neither* course that they perish.

"For a renewal of the contest on the old grounds we are very plainly disabled. We can no more go back at a leap to the year '48 than to the year '82. We cannot even go back to the Irish League at this moment. Our first practical effort ought to be to bring back Ireland to health and strength by stopping the system of extermination—by giving scarcity of tenure to the people—by plucking down the sectarian ascendancy that separates the Irish people into two hostile camps—by purifying the popular representation, and occupying with wise men, and for wise and generous purposes, the institutions which the country still possesses; and for such a contest circumstances, I repeat, are singularly propitious.

"Ireland must win her battle point by point, but beginning with that which is fundamental—that on which we all, directly or remotely, rest—the Land. The scenes I have witnessed leave me no doubt that the first point to be attacked and carried is this fortress of the Oligarchy. When we have a people who can live on their own soil, they will be fit for higher achievements—but this is primary and fundamental. The time and the circumstances, the horrible necessities of the case, and the state of men's minds in England and Ireland conspire to overthrow it; and they *shall*.

"I do not propose to consider the specific remedy to-day, but plainly it must be one practical and practicable. A vague whine for *some* cure will not do; we must be prepared to propose the cure, that which will have the vital force of truth in it, and commend itself quickly to men's convictions. Surely there is such a one; this is not a hell out of which there is no redemption.

"The fault of our present condition is our own. If we searched the whole universe for reasons we must come back to this. We failed because we did not deserve to succeed; because we did not win success by fidelity and wisdom. But all failure is but temporary and accidental where the spirit is not quenched—all failure short of this is but training to win hereafter. In reverses nobly borne and wisely used victories take their root. And now it seems we have one more chance for the life of the country. If we use it wisely, 'tis good; if not, the decree is written—"another people shall possess your place, and inherit your patrimony, and you shall be brought to utter desolation."

CANDOR.—Nothing more beautifies the human character—the christian profession, than frankness; an honest life is the truest life man can live. All short of this is dissimulation—sin. The first sin is represented as deception. It should be borne in mind that neither ourselves nor God is to be served by such courses as the world practices in its sins of pretence merely. Ultimately nothing is gained by it but much lost. It is the wiser, the more politic course, to act truly to every conviction of conscience.

E. B.

WHEN, O my soul, wilt thou be just, and simple, and true, undisguised, and easy of approach, as the body which surrounds thee—when manifest a sweet and loving temper; ever content, wanting nothing, living or dead; neither seeking after pleasures, nor time to enjoy them—nor place, nor spot, nor good fellowship; satisfied with what thou art and what thou hast; believing that God hath done well by thee and by the world—God, the good, the just, the beautiful—Father, Comforter, Sustainer, Friend—from whom all things come, and to whom every change is owing; in a word, so comport thyself in the sight of God and man, as neither to blame nor be blameworthy?



EUROPEAN AFFAIRS  
TO THE WEEK ENDING SEPT. 22,  
Latest Date, Sept. 8.

THE hopes of European liberty, to all outward appearance, are buried in the grave of HUNGARY. The noble patriots and heroes, who have shed their blood in the cause of popular freedom, must await the day of resurrection. Hungary has fallen; but not so the fame of her great Kossuth. Every act of his, even to the last surrender of his native land, has been marked with the most signal courage and self-devotion. Deserted by those on whom he most relied for support, his councils divided, his supplies withheld, his army on the brink of starvation, he was no longer able to wage the unequal contest. His valedictory letter, of which we now add the postscript, breathes the genuine spirit of the martyr and shows that he thought less of securing his own life than of shielding the Polish and Italian legions from exile into Siberia. The original letter which we published last week is dated Teregoва, Aug. 14, and is addressed to Bem.

"P. S.—MM. Zamoiski and Biazoranowski tell me that it were a duty of honor for us Hungarians so to dispose the application of the Polish Italian legions that they may do the country important service, but, if the worst comes to the worst, avoid being deported to Siberia. I feel this duty, and at my request General Guyon employed those legions to cover the communication with Turkey, through Orsova; but here I learn that you have ordered the garrison of Orsova into Transylvania. It consists only of two companies, which in three days will be destroyed by the Servians. To-day they are in Kornya (a post nearer to Orsova than Teregoва, whence the letter is dated), where they arrived after a march of twenty-four miles, and got nothing to eat. So these two battalions will also be ruined, and Orsova in a few days be in the enemy's hands."

The course pursued by Gorgey is open to suspicion, but we need further evidence before condemning a man whose courage and patriotism have been above reproach.

FRANCE remains in a state of tranquillity. Louis Napoleon is exercising all the arts of popularity to strengthen his position and further his ulterior views. He loses no opportunity to mingle with the people at public fetes and celebrations, and never fails to give a distinct expression of his anti-progressive sentiments. At a grand banquet given by the exhibitors of national industry, he places the rock of salvation in the triumphs of trade.

"GENTLEMEN: The real Congress of Peace is not in the Salle St. Cecile. It is here, and you compose it, being, as you assemble here, the *élite* French industry. In other places desires have been expressed; here are represented all the great interests which peace alone can develop. When one has admired, as I have done, all the prodigies of industry laid out before the eyes of all France, when one thinks how many hands have united to produce them, it is a consolation to know that we have reached that time to which is reserved another glory beside that of arms. Now, indeed, it is by the perfecting of industry, by the conquests of trade that we must struggle with the entire world, and in that struggle you convince me that we shall not fall. But do not forget to spread among your workmen the doctrines of political economy, by giving them a just share in the retribution of work; prove to them that the interests of the rich is not hostile to that of the poor."

The same vein of thought runs through his speech at the inauguration of the Epernay Rail-Road.

"Gentlemen, The inauguration of a railway is always a national *fete* with which I am happy to associate myself; but the inauguration of the railway from Paris to Strasburg is, in my opinion, a specially important event, on account of the district through which it passes. In fact, in seeing Chateau Thierry, La Ferre, Epernay, one calls to mind the last and heroic struggles of the empire against coalheated Europe; and I said to myself,

that if railways had existed at that time, if the Emperor Napoleon had known of steam, never should we have seen foreigners invade the Capital of France. Honor, then, to railways; for in peace, they develop commercial prosperity, and in war, they assist in strengthening the independence of the country! Honor, also, to the town of Epernay, which has preserved intact the sentiments of patriotism and nationality!"

The deputation of the Peace Congress had an audience of the President of the Republic on the 1st inst. It consisted of M. Victor Hugo, Mr. C. Hindley, M. Vischers, M. Suringar, M. de Cermenin, the Abbe Deguerre, M. E. de Girardin, &c. The President conversed with them for some time on the possibility of a general disarming among the principal nations, and on the numerous advantages which would result therefrom for the finances, manufactures, morality and tranquillity of the populations. He declared more than once that he should be delighted to see the moment arrive when it would be possible not to keep up so heavy a force. M. Victor Hugo and M. E. de Girardin principally kept up the conversation with the President. M. Vischers repeated to the President how pleased the foreign delegates were at the cordial reception given to them in Paris, both by the Government and the population.

M. Proudhon has written to the *Temps* a letter, dated "The Conciergerie, Sept. 1," in which he declared his opinion very summarily on the late Peace Congress at Paris. A letter had appeared in a country journal, purporting to be from him, and giving in his adhesion to that scheme of universal peace. M. Proudhon writes to declare that the letter in question was a forgery.

"I wrote no letter" he says, "to the Peace Congress or its honorable President. I am not, thank God, a favorer of the folly of the Abbe de St. Pierre; and, if I believed that war is some day or other to be abolished among men, I should look for such a result from causes somewhat more profound than the mystical tolerance of which M. Coquerel and the Abbe Deguerre have given so edifying an example, or the free trade preached up by Cobden. Universal peace is like universal richness; it will exist when there will be neither oppressed nor *exploités*; but that is what the Pope, and his beloved sons the kings, have taken good care to prevent. The Congress of Peace, in my opinion, is only the commencement of a *doctrinaire* and Jesuitical holy alliance against the invasion of democratic and socialist ideas, a piece of Malthusian juggling. On this account, you may be certain, sir, that I reserve it for something else than compliments."

La Patrie has announced that the Democratic and Socialist Committee had invited MM. Ledru-Rollin, Considerant, Felix Pyat, Boichot, Battier, and others implicated in the conspiracy of the 13th of June to come forward and stand their trial. The Reform contradicts the statement.

A religious council of the heads of the clergy of the provinces to discuss religious matters, some of which have a political bearing, is to be held in Paris about the middle of September. Several archbishops and bishops will be present. It is said that one of the chief topics of discussion will be the liberty of instruction.

The Democratic Socialists of Paris have formed an association for the purpose of sending out delegates into the Provinces, under pretext of seeking for waste lands which the association could cultivate, but with the real object of spreading Socialist doctrines among the peasantry.

The Montagnards are about to muster their forces for a grand demonstration. The general rendezvous of the exiled Democratic party is to take place at Geneva, as being only the distance of a cannon-shot from Lyons and from Chalons-sur-Saone. According to letters received from the Swiss frontier, the number of Democrats there assembled amounts to three hundred, and it is hoped that the number will be tripled by the arrival of Italians, Poles, &c. It is, nevertheless, positively stated that

Louis Blanc will remain in London, and that he will not join his brethren, the nature of the work which he has undertaken to write demanding the most absolute retirement.

In consequence of the rumors which have been current respecting the health and pecuniary position of M. de Lamartine, we are assured that several influential persons have met with a view to open a national subscription, in order to prevent the necessity of the sale of M. de Lamartine's patrimonial property. A Committee having been formed, the members waited on the illustrious poet, to whom they stated the object of their visit. M. de Lamartine thanked the Committee for their kindness, but refused to accept the offer of a national subscription, on the ground that the produce of his literary labors is more than sufficient for his wants.

On the 21st ult. General Oudinot officially announced his departure from Rome, by a proclamation wherein he tells the Romans that he has obeyed his duty as well as his feelings in preserving them from political reactions. General Rostolan would assume the command of the French troops, part of which would leave Rome on the 27th. M. Savelli, the Pope's Minister of the Interior, has arrived and installed himself as head of the police, but entirely under the control of the French authorities. His first decree was regarding the paper money, which all the shopkeepers refused to take except at an enormous discount, on the plea that the Government were going to make a further reduction of fifteen per cent. on its value. General Rostolan has assumed the command of the French army of occupation.

IN ENGLAND, the progress of the Cholera is exciting great alarm. The weekly deaths from this disease have increased in London from 523 to 1663 within the last month, and the mortality from all causes for the week ending Sept. 8, was 2790. This is the greatest number ever reported since 1840, the largest number having been 2451 during the influenza in December, 1847, and is about three times the ordinary average. In London alone no less than 9219 lives have been destroyed by this fatal scourge.

### News of the Week.

**HAYTI NO LONGER A REPUBLIC.**—Accounts from Port au Prince to the 3d inst. state, that on Sunday, the 26th of August, Hayti ceased to be a republic, Faustin Souloque, late President of the Haytian republic, having been, on that day, formally proclaimed Emperor of Hayti, under the name of Faustin I.

It seems that, for several days previous to the 26th, there had been circulated for signature in Port au Prince petitions to the Chamber of Representatives and to the Senate, demanding the title and dignity of Emperor for the President. In accordance with these petitions the Chamber of Representatives, on the 25th of August, passed the following decree, which was approved the next day by the Senate, and having been signed by all the officers of both bodies, was forwarded to the President, who accepted the title, and ordered the decree to be promulgated throughout the territory of the empire.

"Considering the wish manifested by the majority of citizens and officers of every rank, and addressed to the Chamber of Representatives and to the Senate to receive the sanction of the Legislative body:

"The Chamber of Representatives and the Senate uniting in the wish of the people and the army,

"Decree as follows:

"Art. 1. The title and dignity of Emperor are conferred on the President of Hayti, Faustin Souloque, as a mark of gratitude for the eminent services which that illustrious Chief has rendered to the country.

Art. 2. The present laws and institutions will remain in force until the Legislative body shall be called on to revise them in order to render them conformable to the new state of things."

On the same day on which this decree was passed, the Repre-

sentatives, with the Senate, and all the principal civil and military functionaries at the seat of government, assembled at the palace, for the purpose of witnessing the coronation. The President of the Senate placed the imperial crown on the head of the new Emperor, a cross of Gold at his button-hole, and a chain of great value around the neck of the Empress; after which shouts of *Vive l'Empereur!* resounded through the hall. The public functionaries then accompanied their majesties to the Catholic church, where a *Te Deum* was chanted, and the ceremony of consecration performed, under the superintendence of a Jesuit, who had been created bishop for the occasion. The city of Port au Prince was illuminated for several nights subsequent to the coronation; but this must not be regarded as evidence of the real sentiments of the people; for they are represented by some who are well acquainted with them, as generally dissatisfied, and dreading the name of Emperor, which they associate with the cruelties practised under their old sovereign with this title, the famous Dessaline.

THE TROUBLE WITH THE FRENCH MINISTER.—A good deal of excitement was caused through the City by the report that Mr. POUSSIN, the Envoy from France to our Government had received his passports without having asked for them, and stocks fell in consequence.

The facts, as we have them on good authority, are as follows: Some weeks since Mr. Poussin made upon the Government at Washington a demand for indemnity for a French ship damaged or captured at Vera Cruz in the Mexican War. Several letters were exchanged between the Envoy and Mr. Clayton on the subject, in the course of which the former indulged in remarks which were deemed positively insulting to our Government. In consequence of this the correspondence with him was suspended and a copy of the offensive letter was transmitted directly to Paris, with the expressed wish that he should be recalled without delay. We are informed that Mr. De Tocqueville, the French Minister of Foreign Affairs replied, maintaining the same ground as had been taken by Mr. Poussin, and declining to recall him. It is, however reported, on the other hand, that no answer has been received from Paris, but that, having waited a sufficient time in vain, the dismissal of the Envoy has taken place; but we have reasons for supposing the version we have given above to be more authentic. It was, no doubt, this very matter which carried the President so suddenly back to Washington from his Northern tour. We are told that the question of Mr. Rives's reception at Paris was not involved in the affair.

(GRATIFYING RESULT OF AN INTERESTING OPERATION.—The New Albany (Ind.) Bulletin has an interesting account of an operation performed by Dr. Sloan, of New Albany, upon the eyes of Rev. N. Hoskings, of Crawford County, Ind., who had been blind from birth. The Bulletin says:

Mr. Hoskings was taken home to Crawford County before the bandages were removed, and when this was done, we are informed by a gentleman residing in that neighborhood, the operation was found to have been eminently successful. He describes the emotions of the patient when suddenly possessed of a scene so novel to him, to be of the most enthusiastic description. Things with which he had long been acquainted through the medium of the other senses became possessed of a new and surpassing beauty, and roads which he had been used to travel fearlessly when blind, had to be again learned. His wife and children, whom he had never seen, his friends, his parishoners, his home, everything endeared to him, became an unending source of delight and new-born gratification. He had the same confused notions of distance which we see the smallest children manifest, and took the liveliest pleasure in beholding the great variety of colors. In short he was compelled to learn to see, in precisely the same manner that the smallest child does, and to him it was an occupation of the most gratifying nature.

**OUR MINISTER TO CONSTANTINOPLE.**—The Hon. George P. Marsh, of Vermont, our new Minister to Constantinople, took passage with his family in the packet-ship New-York, Captain Lewis, which sailed from this port for Havre on Thursday. Mr. Marsh is admirably qualified to do credit to his country in this important station. During his college life he was distinguished for the facility with which he acquired a knowledge of languages, and he now reads with ease, we believe, not only Latin and Greek, but the French, Spanish, Italian, German, Swedish, Russ, Modern Greek, Sanscrit, Arabic, and Icelandic. Of this last language, Mr. M. has prepared a grammar, and his library is said to contain a more valuable collection of Scandinavian literature than is to be found elsewhere in America. Educated for the bar, Mr. M. has obtained a thorough knowledge of law in all its departments, basing his knowledge on a profound acquaintance with universal history. Mr. M. has also devoted special attention to a history of the arts and sciences, and has an invaluable fund of information on this subject.

**CONSUL WALSH'S REMOVAL.**—We announced on Monday, in the letter of our regular Correspondent at Washington, the fact of Mr. Walsh's ejection from the Consulship at Paris. It has since been contradicted by several writers, among them "Asmodeus" in our columns, but that does not matter—Walsh is out. The *Courier and Enquirer* says;

"We learn that despatches went forward by the last steamer, removing Mr. Robert Walsh from the office of U. S. Consul at Paris, which he has held for some eight years past. It has always been a point conceded by all parties, that the representatives and agents of the country abroad, should agree substantially in sentiment and political sympathy, with the Government at home. The present Administration, though not disposed to insist rigorously upon this safe rule, with reference to our domestic politics, has felt that in the existing state of opinion in Europe, a just regard to the character of our country requires it to be enforced, so far as the essential principles of Republican institutions are concerned. Mr. Walsh, therefore, has been removed mainly because his sentiments and sympathies in regard to the struggles for popular rights and Republican institutions in Europe, are not in harmony with those of Gen. Taylor and his Cabinet."—[Tribune.

### Town and Country Items.

¶ The prediction of Napoleon is being rapidly fulfilled, not as we had hoped by the triumph of Democracy, but by the victory of Despotism. The reaction is, everywhere triumphant. The bourgeois terrorists reign in France, the monkish terrorists rule in Rome, the royal terrorists are masters of Germany; and now Hungary lies writhing, bleeding at every pore, crushed under the heel of the Cossack. In France dungeons, in Rome the Inquisition, in Germany murders by martial law, in Hungary desolation and massacre, menace the defenders of Democracy with universal destruction.

But defeat, ruin, despair, lends new force to our hatred of the tyrants, against whom we invoke the vengeance of the human race. By our frustrated hopes, by our proscribed and slaughtered brethren, and by the hatred we cherish towards their destroyers, we cry ONWARDS! There are wrongs to avenge as well as rights to win, therefore ONWARDS!—and remember that—

Freedom's battle once begun,  
Bequeathed by bleeding sire to son,  
Though baffled now shall yet be won.

[British Democratic Review.

**A NEW-YORK POLICEMAN IN PARIS.**—A singular scene took place in the Rue St. Florentin, before the former hotel of M. Talleyrand.

Mr. Hormann, Sub Chief of Police at New-York, who is at Paris to arrest two celebrated counterfeiters from the United States, was passing through the street at about 1 o'clock, when, taking a lithograph from his pocket-book, he cried, "It is he!" and at the same moment, with the help of an agent who accompanied him, he laid hands on a good-looking foreigner who was passing, and said: "You are one of the New-York counterfeiters, and I arrest you." The gentleman greatly astonished at this apostrophe, said to Mr. Hormann that it was a mistake—that he was Mr. John Norton of London, a member of the Peace Congress—had never been in America—that he was at Paris with his family, in a hotel of the Rue Neuve St. Augustin.

Mr. Hormann in reply, showed him the fatal portrait, and the resemblance which existed between Mr. John Norton and the counterfeiter were perfect. A crowd collected, and the Sub Chief of the New-York Police mounted in a carriage with his prisoner. When they reached the hotel, Mr. Hormann was obliged to admit, with many apologies, that he had been deceived by a most striking resemblance.

**ESCAPE OF MR. CLAY'S SERVANT LEVI.**—We understand that a telegraph communication has been received from Mr. Clay, by Mr. Hodges, of the American, stating that on arriving at Sandusky, his servant Levi, was no where to be found. It is supposed that he was either accidentally left behind here, or has voluntarily escaped—the latter most probably. It will be recollected that he was once before induced to leave by the offer of \$300, but refunded the money and returned to his master at Newport. We learn that Mr. Clay has authorized Mr. Hodges to pay his expenses home, if he again repents of the step he has taken, and wishes to return.—[Buffalo Commercial, 17th.

¶ The late Fair at Syracuse was far more numerously attended than on any former year. Upwards of 80,000 tickets to the great tent were sold, and more than 100,000 persons entered the tent. It was a windfall for the railroads even at commutation prices, and for Syracuse hotels and boarding houses. The Syracuse Journal estimates the amount of money left there by the visitors at the fair, at \$500,000.

**PEACHES—WHERE THEY GO TO.**—The New-York Tribune says the steamboat Antelope has conveyed from New-Brunswick to this city 30,000 baskets of peaches during the past fortnight. Last Monday week she brought 3,474 baskets, the largest amount that has been landed in any one day. Some of the New Jersey farmers, it is said, will net between \$1,500 and \$2,000 from the sales of the present year.

**CONTRAST IN MECHANICS' WAGES.**—In California, a blacksmith gets \$24 for shoeing a horse. In Germany thousands of stocking-weavers, make only 50 cents a week at their business, their daily meals (poor enough) being allowed them in addition. What a contrast is this! Give the blacksmith constant work, and he will make more than six hundred dollars to the weaver's one.

**THE AMERICAN BOARD,** which wants to convert the world to a religion which can get along quietly and peaceably with chattel slavery, is in want of thirty-eight missionaries to sustain its operations, but can get only seven. Our wonder and affliction is that it can get so many as seven. We don't believe it is worth any young man's while to expatriate himself for the promotion of such a sort of Christianity.—[Chronotype.

**BUTLER DIVORCE CASE.**—The Court of Common Pleas has decided in favor of the petition of Pierce Butler, asking for a divorce from his wife, Mrs. Fanny Kemble Butler. The decision was made on Saturday last. The divorce is absolute, and gives to each entire freedom, as if no marriage had ever taken place.

**SENATOR BENTON.**—The gallant style in which the great Senator sustains his fight in his campaign against four-fifths of the more busy Democratic politicians of the State, is calculated to excite admiration in the mind of the most indifferent spectator. [St. Louis Organ.]

**THE COFFIN BUSINESS AND THE CHOLERA.**—It is said that one undertaker in Cincinnati has sold over twelve thousand dollars worth of coffins since the breaking out of the cholera. During the two months when the epidemic was at its greatest height, his labors in that field of operation amounted to more than eight thousand dollars.

**An article in Blackwood** says that at least 250,000 persons perished by famine in Ireland, in 1847, in consequence of the loss of the potato crop, notwithstanding the British government expended fifty millions of dollars in purchasing food for the population, and extensive donations were received from abroad.

**Mr. Popham** when he was speaker, and the house had sat long and done in effect nothing, coming one day to Queen Elizabeth, she said to him; "Now, Mr. Speaker, what hath passed in the Commons House?" He answered: "If it please your majesty, *seven weeks*."—[Bacon.]

**There is a new sect** springing up in Ballinrobe, Mayo, Ireland, called "The Sun-worshippers," who celebrate or offer their sacrifices in the unfinished walls of a chapel, they having seceded from the parish chapel within the last month."

**AN OFFICE BEGGING.**—The *Mobile Tribune* mentions, as a somewhat remarkable fact, that no man can be found in Mobile notwithstanding the general fondness for office—to assume the responsibility of becoming a tax gatherer.

**BRANDY.**—The French have raised ten cents a gallon on brandy exported to England, in consequence of the substitution of brandy for malt liquor. 1,000 gallons a day have been consumed beyond the average of former years.

**THE GERMAN PAPERS** say the Pope is going to Naples, it is said, to assist at the miracle of the liquefaction of the blood of St. Januarius, which takes place annually in September.

**GRAPHIC.**—A western notice, noticing the disappearance of the cholera, says it has "gone glimmering through the dream of things that were."

**VERY BAD INDEED.**—An exchange paper says, "the girls in some parts of Pennsylvania, are so hard up for husbands, that they sometimes take up with printers and lawyers."

**MADAME RACHEL**, who was engaged to play in Jersey, refused to visit the island, because she would not be allowed to give one of her performances on a Sunday.

**WHAT A NAME.**—A new paper in Pennsylvania rejoices in the title of the "*Concochague Herald*."

**The shoe business** must be very good; for not a pair are made and got ready for the market before they are *soled*.

## NOTICES.

**BACK NUMBERS**, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "*SPIRIT OF THE AGE*."

**SUBSCRIBERS** will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

**MARRIED.**—In Mannsville, Jefferson Co., N. Y., by Rev. Luther Rice, Mr. T. C. LELAND, of this city, to Miss MARY J., daughter of J. K. Hill, of East Troy, Wisconsin.

On the Probable Futurity of the Working Classes, . . .	129	Paris Peace Convention, . . .	300
The Present Age, . . .	136	Industrial Feudalism, . . .	301
Piety of all Ages, . . .	197	Letters to Associationists, . . .	302
Signs of the Times, . . .	198	The Free Democratic Party, . . .	303
Homestead Exemption, . . .	198	The New "Nation," . . .	304
Sunday Meetings in the Country, . . .	199	European Affairs, . . .	305
Dean Swift's Hatred of Foppery, . . .	199	News of the Week, . . .	306
Poetry—Caleb in Boston, . . .	199	Town and Country Items, . . .	307

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from dissimilarity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notices of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

## EDITOR,

**WILLIAM HENRY CHANNING.**

## PUBLISHERS,

**FOWLERS & WELLS,**

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,

(Invariably in advance.)

**All communications and remittances** for "*THE SPIRIT OF THE AGE*," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

Boston, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

**Others, who wish to act as agents** for "*The Spirit of the Age*," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, OCTOBER 6, 1849.

NO. 14.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

### THE BATTLE OF CHANGE.

BY CHARLES MACKAY.

GREAT thoughts are heaving in the world's wide breast;  
The time is laboring with a mighty birth;  
The old ideas fall.  
Men wander up and down in wild intent;  
A sense of change preparing for the Earth  
Broods over all.  
There lies a gloom on all things under heaven—  
A gloom portentous to the quiet men,  
Who see no joy in being driven  
Onward from change, ever to change again;  
Who never walk but on the beaten ways,  
And love the breath of yesterdays—  
Men who would rather sit and sleep  
Where sunbeams through the ivies creep,  
Each at his door-post all alone,  
Heedless of near or distant wars,  
Than wake and listen to the moan  
Of storm vexed forests, nodding to the stars—  
Or hear, far off, the melancholy roar  
Of billows, white with wrath, battling against the shore.

Deep on their troubled souls the shadow lies;  
And in that shadow come and go,  
While fitful lightnings write upon the skies,  
And mystic voices chant the coming wo,  
Titanic phantoms swathed in mist and flame—  
The mighty shapes of things without a name,  
Mingling with forms more palpably defined,  
That whirl and dance like leaves upon the wind;  
Then marshalling in long array their hosts,  
Rush forth to battle in a cloud-like land,  
Thick phalanxed on those far aerial coasts,  
As swarm the locusts plaguing Samarcand.  
Oh! who would live, they cry, in time like this?  
A time of conflict fierce, and trouble strange;  
When old and new, over a dark abyss,  
Light the great battle of relentless change!  
And still before their eyes disrowned kings,  
Desolate chiefs, and aged priests forlorn,  
Flit by—confused—with all incongruous things,  
Swooping in rise and fall on ponderous wings—  
While here and there, amid a golden light,  
Angelic faces, sweet as Summer morn,  
Which gleam an instant ere extinguished quite,  
Or change to stony skulls, or spectres livid white.  
But not to me—Oh! not to me appears  
Eternal gloom. I see a brighter sky,

I feel the healthful motion of the spheres;  
And laying down upon the grass, I hear  
Far, far away, yet drawing near,  
A low, sweet sound of ringing melody;  
I see the swift-winged arrows fly;  
I see the battle and the combatants;  
I know the cause for which their weapons flash;  
I hear the martial music and the chants,  
The shock of hosts, the armor clash,  
As thought meets thought; but far beyond I see,  
Adown the abysses of the Time to be,  
The well-won victory of the Right;  
The laying down of useless swords and spears;  
The reconciliation ardently desired  
Of Universal Truth and Might—  
Whose long estrangement, filling earth with tears,  
Gave every manly heart, divinely fired,  
A lingering love, a hope inspired,  
To reconcile them, never more to sunder.  
Far, far away, above the rumbling thunder,  
I see the splendor of another day.  
Ever since infant time began,  
There has been darkness over man;  
It rolls and shrivels up! It melts away!

### EUROPEAN SOCIALISM.\* PROUDHON.

BY CHARLES A. DANA.

MR. PROUDHON has of late been one of the most prominent men in Europe—or, as some writers might say, the most notorious. He has enjoyed the distinguished honor of being talked about in the newspapers, and his name has figured in dispatches received by magnetic telegraph.

Since his imprisonment for libel on President Bonaparte, we have not indeed heard often of him in the active world, but his writings remain to instruct, alarm or amuse according to the nature of their readers. His system, if system it be, is still there, and is still a regular subject for discussion. Monthlies and Quarterlies devote long articles to discussions of his sayings and doings, trembling for the welfare of the Continent which contains such a destructive. Mr. Guizot in his late book on Democracy in France, confesses that he is the ablest of the Socialists as well as the most terrific, and then launches into a refutation of his doctrines, so weak and shallow as to provoke only a smile from those who happen to be too well informed to be imposed on by its gravity and the elegance of its style. The daily journals of Paris and London, with few exceptions, have

\*The series of articles of which this is the first has already appeared in the *New York Tribune*, but judging them worthy of being preserved in a form convenient for binding, Mr. Dana has consented to revise them for our paper.—[Ed. Spirit of the Age.]

learned to sing the same song. Anyone of them stands ready to affirm that Proudhon is an Atheist and a madman—a Communist burning to plunder the wealthy—the living incarnation of immorality, disorder and folly. These things are of course repeated on this side of the water, and silly editors—who never read a book of Proudhon's and know no more of his character than they do of his ideas—take their cue from European brethren and make themselves ridiculous by talking at second or third hand, what was little else than a mixture of ignorance and spite at first. We humbly protest against such a mode of deciding upon the merits of a man who whatever be his faults as a thinker, must be admitted on a more careful observation to possess a remarkable degree of originality and vigor of mind as well as of honesty and moral courage. We propose as briefly as possible—more briefly indeed than is consistent with a just statement of Proudhon's doctrines—to explain the leading points of his philosophical and economical system. First however it is proper to notice the facts of his personal history.

P. J. PROUDHON was born at Besancon, in the Department of Doubs—a region noted for the energy and talent of its natives—in the year 1809, and is accordingly now 40 years old. His father was a cooper, and his childhood was passed among the people. The circumstances of his early life no doubt contributed something to form in him the unyielding hostility to everything that burdens and keeps down the masses which is one of his characteristics. As a boy, he was remarkable for talent, originality and obstinacy. He had an uncle who was Professor of Law at the Royal College of Dijon. Attracted by the brightness of his nephew, he procured for him a free scholarship in that College. As a student, he carried all before him, being as industrious as he was gifted. The most abstruse subject was clear to his penetration; he knew at once, lessons over which others long and wearily drudged; his memory lost nothing that it had ever seized; and a weariless activity made his studies as extensive as they were thorough. He graduated with a reputation as brilliant as it was well earned, and no one could have had reason to doubt that fame and fortune awaited him in whatever profession he might choose.

But the young student was not like his companions. The learned professions did not tempt him; he fancied that in none of them could be found that independence which he knew to be the first want of his nature. He must have for himself a position in which his daily bread would never have to be earned by refraining to express what was a conviction, or expressing what was not. Lying, in all shades, was to him the most distasteful of all things. In his love of freedom and hatred of hypocrisy, there was something almost savage. Less compact, intense and consistent in his character than that other distinguished native of Besancon—CHARLES FOURIER, he was equally resolute and more uncompromising. He determined to learn a mechanical trade, and his scholarly habits and tastes naturally led him to become a printer.

It was not long before the quickness of young PROUDHON had mastered all the mysteries of typography, and he became an excellent workman. He was soon noticed by the chiefs of the establishment and made a proof-reader. In this capacity his knowledge of Greek, Latin and Oriental languages was of great service; he was employed in correcting learned works at a higher salary than ordinary proof-readers. His labor gave him a living, and there was no reason why he should not follow his bent. His thinking was much directed to metaphysical subjects; political economy was, also, a favorite theme of his reflections; but on the whole, philosophy had the preference. He dug into the obscurities of the Germans, searched the pantheisms of India and China, and found satisfaction in the vigorous logic of Aristotle and the glorious eloquence and glowing transcendentalism of Plato. Of all these systems, that of Hegel has perhaps had the most influence upon his mind; this influence is especially manifested in his largest and ablest work,

"The contradictions of Political Economy," where he sets the doctrines of opposing Schools of Economists to destroying each other somewhat after the fashion of the Kilkenny Cats. But however this may be, the learning of Mr. Proudhon in the systems of philosophical writers is immense. We know privately that Mr. Morrell of London, author of the recent history of Modern Philosophy, regards him as almost unequalled in this respect.

Of course his sayings and writings during this period were not calculated to insure for him the reputation of a sound and safe person. He was always noted for the boldness of his ideas and the fearlessness with which they were uttered. He cared less about having what he said to-day in perfect harmony with what he said yesterday, than that it should be the expression of his present thought. This sort of honesty he preserves still, and when he changes his mind or gets a new idea is never afraid to say so. Then, as now, he frightened many who came in contact with him, but always commanded the respect of all by the sturdy vigor and courage of his moral and mental constitution.

While toiling in this double capacity of proof-reader and student, the Academy of his native City proposed in its regular list of subjects for prizes, "The Observation of the Sabbath." Proudhon wrote upon it, and his book gained the prize. It has been widely circulated and everywhere praised, especially by the religious. It maintains with much power the divine wisdom of the Mosaic law in general and of that ordinance establishing the Sabbath in particular. Some people wonder how such a radical and destructive could have written such a book; they do not comprehend him, that is all.

The prize gained was 1,600 francs (\$360) a year, for three years, to be expended at Paris in completing his studies. He went there and wasted no time, laboring for the most part in the same directions as before, namely, Metaphysics and Political Economy. Afterward he went back to Besancon and set up a Printing establishment on his own account, in which he succeeded; other industrial enterprises in which he engaged also bore witness, by turning out well, to the fact, that all of his talent does not lie in the use of his pen. He has also been engaged in other enterprises but never got rich, having always been drawn off by the necessity of writing. When once he was offered a large sum to engage in a business in which there was a certainty of making a fortune, but would have acquired his undivided attention, he refused, saying that his force was in his poverty.

It is as a journalist and since the Revolution that he has taken the large place he now occupies before the public. He began on the 1st of April, 1848, the publication of a daily penny paper at Paris called the *Représentant du Peuple*. Gen. Cavaignac suppressed it in June; it appeared again when the interdict was removed from the journals generally; it was suppressed again August 21, and re-appeared Oct. 31, under the title of *Le Peuple*. Its numbers were afterwards seized many times according to the arbitrary and foolish law of the country and its publisher and editor subjected to numerous prosecutions, the last of which resulted in the sentence of a heavy fine and imprisonment; the charge in this case, was a libel on President Bonaparte, and the sentence was unjustly severe even supposing the charge true. For a time Proudhon kept out of the way in order to avoid imprisonment but at last gave himself up, and was put in jail, where he now remains, and where we hear he is about to be married. His paper finally ceased to appear, together with the other democratic journals of Paris, after the affair of June 13th, and has not since been recommenced.

Proudhon was chosen from Paris to the National Assembly at the election held to fill vacancies, June 4, 1848; he had 77,094 votes; the highest number of votes given to any candidate was 126,889 for M. Moreau. In the Assembly his course has been in harmony with his previous history. Never for an instant has he wavered from the side of the people, and never flinched be-

fore opposition however overpowering and angry. Next to his devotion to the cause of Liberty his chief merit is his perfect frankness. He has no concealments and no compromises, never attempts to pass for anything other than he is, has nothing to do with trick or management. Such as he sees the truth or the fact, so he proclaims it; there are no shades and ambiguities of meaning in his vocabulary, but what he has to say comes bluntly and roughly out. If you agree with it, well; if not, you will feel yourself outraged, perhaps by the sweeping nature of the statement; to the speaker, personally, it is a matter of little consequence which.

M. Proudhon is about five feet eight inches high, of rather clumsy person. His hair is light, his complexion fresh, his eyes blue and keen and his nose slightly *retroussé*. His face expresses quickness, intelligence and confidence. He is not an orator, though at some of the banquets he has been roused to real eloquence; he gesticulates considerably, and without anything like grace. His voice is harsh and unmusical, and his speech distinct and monotonous. He uses no metaphors, never attempts any flights, but goes at his subject in a business-like fashion. When he speaks in the Assembly he always commands attention and often raises a tempest. But the members never fail to cease their clamor in order that he may go on; they know that they must hear him, and, besides, they are not unwilling to do so, for he never talks at random, says what nobody else would think of, and when he is done stops. In the tribune, as well as in the press, he is a man of great originality, complete fearlessness, and of force ever new and active. The Conservatives hate him, and fear him more than they hate; they call him bad names, they seek to destroy him. The people love him, not because he is a demagogue, but because he is true. He never seeks their favor nor the favor of anybody, but says what he believes.

This remarkable man lacks however in the practical wisdom which steers through difficulties without running ashore. He is no politician and has not the politician's tact and prudence. He is deficient in the love of approbation, and cares too little for others. This was especially manifested in the closing up of the Bank of the People last Spring in Paris. The organization had been commenced by him in conjunction with Victor Chipron, Jules Lechevalier, Raman de la Sagra and others, but when he came to be put in prison he thought it necessary to close it up. Accordingly he himself reimbursed all the subscribers, taking upon his own shoulders the whole expenses, and the loss of stopping. But at the same time he published a statement which was not only uncourteous but positively unkind towards his former associates whom he in fact charged with stupidity and unfairness. This act lost him many friends and exhibits the weak side of his character.

Great as is the influence Proudhon's books have exercised upon opinion in France, it is as a journalist that he has come most in contact with the people. His paper had a very large circulation; at one time its daily sale was 60,000. This was due to him alone for none of his associates had the talent to gain so wide a circle of readers. The style of his articles could not but arrest the attention of the most indifferent reader, while to the aroused minds of the masses they were like trumpet blasts in the great battle of the Rich and the Poor. We remember particularly one of his leaders under the title of "The Malthusians" which sold fifty thousand extra copies of the paper, it being reprinted the next day, to meet the demand. In it he showed how all society was based on the doctrine of the celebrated Englishman, and how statesmen, philosophers, priests, writers, all taught that there were too many human beings in the earth, that the great banquet of nature was not spread for all and she had no word for the surplus except the command to depart. He showed that there were in reality but two parties in the contest of opinion, the Malthusians and the Socialists. It was such an article as a strong man might write after having let

the world's spectacle of misery and wrong sink into his soul. Such indignation, such massive sarcasm, such a stern lighting up of all the deformities of that vast scheme of plundering the many by the few, we call society! That was a rare article even for Proudhon, but he always wrote with surpassing ability, though often with utter lack of judgment. His attack on Louis Napoleon which got him in prison was an instance of this. If it did no adequate good, and deprived him of liberty. The thing might have been done less quixotically. There was no question of principle so involved in it as to leave no choice. Had there been we should call the affair anything but quixotic.

But after all Mr. Proudhon is one of the most noteworthy men of the present French nation, admitting that he has all the faults you please. He is, or is said to be, paradoxical, belligerent, destructive, eccentric, revolutionary, agrarian, infidel, and we know not what else. Such are the accusations leveled against him most zealously indeed, by the privileged classes whose privileges he never spares. We do not now inquire whether these charges are just or unjust. For the present, let us judge the man by his usefulness; and in this view it is not too much to say he is a man whom the age could not do without. No single man has done so much as he to prevent France from lapsing into the stagnation of decay, and with France all Europe. Moreover, it is well to bear in mind two things, namely—that such a contest as is now up in the old world, cannot be settled by soft words, but by harsh words that cut through old things like the jagged lightning; and also that such a man as he does not receive justice from his own generation.

One thing must not be omitted before closing our article. The personal character of Proudhon is above reproach; his practical morals are a thousand times more worthy of commendation than those of many men whose praise is in the mouth of every "moderate and honest" conservative.

From The Bhagvat Gesta.

## THE PIETY OF ALL AGES.

[CONTINUED.]

OF THE PRINCIPLES OF NATURE, AND THE VITAL SPIRIT.

*Krishna Speaks.*

A few amongst ten thousand mortals strive for perfection; and but a few of those who strive and become perfect, know me according to my nature. My principle is divided into eight distinctions; earth, water, fire, air, and ether; together with mind, understanding, and self-consciousness: but besides this know that I have another principle distinct from this, and superior, which is of a vital nature, and by which this world is supported. Learn that these two are the womb of all nature. I am the creation and the dissolution of the whole universe. There is not anything greater than I; and all things hang on me, even as precious gems upon a string. I am moisture in the water, light in the sun and moon, invocation in the *vedts*, sound in the firmament, human nature in mankind, sweet smelling savor in the earth, glory in the source of light; In all things I am life, and I am real in the zealous; and know, O Argoon, that I am the eternal seed of all nature. I am the understanding of the wise; the glory of the proud, the strength of the strong free from lust and anger; and in animals I am desire regulated by moral fitness. But know that I am not in those natures which are of the three qualities called *Satwa*, *Raja*, and *Tama*, (Truth, Passion, Darkness,) although they proceed from me; yet they are in me. The whole of this world being bewildered by the influence of these three-fold qualities, knoweth not that I am distinct from these and without decline. This my divine and supernatural power, endued with these principles and properties, is hard to be overcome. They who come unto me get the better of this supernatural influence. The wicked, the foolish, and the low



cluded come not unto me, because their understandings, being bewildered by the supernatural power, they trust in the principles of evil spirits. \* \* \*

I am extremely dear to the wise man, and he is dear unto me. All these are exalted; but I esteem the wise man even as myself, because his devout spirit dependeth upon me alone as his ultimate resource. \* \* \*

\* \* The ignorant, being unacquainted with my supreme nature, which is superior to all things, and exempt from decay, believe me, who am invisible, to exist in the visible form under which they see me. I am not visible to all, because I am concealed by the supernatural power that is in me. The ignorant world do not discover this, that I am not subject to birth or decay.

#### OF POOROOSH.

Let thy mind and understanding be placed in me alone, and thou shalt, without doubt, go unto me. The man who longeth after the Divine and Supreme Being, with his mind intent upon the practice of devotion, goeth unto him. The man who shall in the last hour call up the ancient Prophet, the prime director, the most minute atom, the preserver of all things, whose countenance is like the sun, and who is distinct from darkness, with a steady mind attached to his service, with the force of devotion, and his whole soul fixed between his brows, goeth unto that divine Supreme Being, who is called Param-Pooroosh.

\* \* He who, having closed up all the doors of his faculties, looked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, repeating in silence Om! the mystic sign of Brahm, thence called Ekakshar, shall, on his quitting this mortal frame calling upon me, without doubt go the journey of supreme happiness. He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constant adherent to devotion; and those elevated souls, who have thus attained supreme perfection, come unto me, and are no more born in the finite mansion of pain and sorrow. Know, O Arjoon, that all the regions between this and the abode of Brahm afford but a transient residence; but he who findeth me returneth not again to mortal birth.

They who are acquainted with day and night, know that the day of Brahma is as a thousand revolutions of the lyoogs, and that his night extendeth for a thousand more. On the coming of that day, all things proceed from invisibility to visibility; so, on the approach of night, they are all dissolved away in that which is called invisible. The universe, even, having existed, is again dissolved; and now again, on the approach of day, by divine necessity, it is reproduced. That which, upon the dissolution of all things else, is not destroyed is superior and of another nature from that visibility; it is invisible and eternal. He who is thus called invisible and incorruptible, is even he who is called the Supreme abode; which men having once obtained, they never more return to earth: that is my mansion. That Supreme Being is to be obtained by him who worshippeth no other Gods. In him is included all nature; by him all things are spread abroad. \* \* \*

Those holy men who are acquainted with Brahm, departing this life in the fiery light of day, in the bright season of the moon, within the six month's of the sun's northern course, go unto him; but those who depart in the gloomy night of the moon's dark season, and whilst the sun is to get within the southern path of his journey, ascend for awhile unto the regions of the moon, and again return to mortal birth. These two, light and darkness, are esteemed the world's eternal ways: he who walketh in the former path, returneth not; whilst he who walketh in the latter cometh back again upon the earth. A lyoogee who is acquainted with these two paths of action, will never be perplexed; wherefore, O Arjoon, be thou at all times employed in devotion. The fruit of this surpasseth all the re-

wards of virtue pointed out in the *vests*, in worshippings, in mortifications, and even in the gifts of charity. The devout lyoogee, who knoweth all this, shall obtain a supreme and prize place.

#### OF THE CHIEF OF SECRETS AND PRINCE OF SCIENCE.

This whole world was spread abroad by me in my invisible form. All things are dependent on me, and I am not dependent on them; and all things are not dependent on me. Behold my divine connection! My creative spirit is the keeper of all things, not the dependent. Understand that all things rest in me, as the mighty air, which passeth everywhere, resteth for ever in the eternal space. At the end of the period *Kalp* all things, O son of Koontee, return into my primordial source, and at the beginning of another *Kalp* I create them all again. I plant myself on my own nature, and create, again and again, this assemblage of beings, the whole, from the power of nature, without power. \* \* \*

\* \* Men of rigid and laborious lives come before me humbly bowing down, for ever glorifying my name; and they are constantly employed in my service; but others serve me, worshipping me, whose face is turned on all sides, with the worship of wisdom, unitedly, separately, in various shapes. \* \*

\* \* I am the journey of the good; the comforter; the creator; the witness; the resting-place; the asylum, and the friend. I am generation and dissolution; the place where all things are repositied, and the inexhaustible seed of all nature. I am sunshine, and I am rain; I now draw in, and now let forth. I am death and immortality; I am entity and non-entity.

#### THE PRESENT AGE.

BY J. G. FICHTE.

We have already remarked that nature has not bestowed upon Man, as it has upon Animals, a peculiar instinct whereby he may be led to the means of his preservation and well-being. This being the case, and also because nothing can be learned upon this subject from *a priori* Ideas, which only relate to the One and Everlasting Life of the Race, it follows, that in this province nothing remains for man but to try, or let others try at their own proper cost, what is good for him and what evil, and to note the result for his guidance at some future time. Hence it is quite natural and necessary that an Age whose whole theory of the world is exhausted in the means, of personal existence, should value Experience as the only possible source of Knowledge since those very means, which are all that such an Age can or will recognise, are only to be recognised through Experience. In mere Experience—from which however we must carefully distinguish scientific *Observation* and *Experiment*, with which an *a priori* Idea is always associated, that, namely, of the object of inquiry—in mere Experience there is contained nothing but the means of physical preservation, and on the other hand these means can only be recognised by Experience:—hence it is Experience alone from which this Age derives its views of the world; and the world again, as seen by it, points to Experience as its sole original;—and thus both react upon each other with the same result. Therefore such an Age is obliged to deny and deride all the knowledge which we possess *a priori* and independent of Experience, and the assertion that from knowledge itself, without intermixture of any sensuous element, new knowledge may arise and burst forth. Did it possess Ideas of a higher world and its order, then it would easily understand that these are founded on no Experience whatever, since they transcend all Experience; or if, on the other hand, it had but the fortune to possess a nature wholly animal, it would then not be obliged laboriously to seek by means of Experience, its knowledge of the world—that is, the means of its physical preservation—but it would possess these *a priori* in the animal instinct; since in fact the ox grazing on the meadows leaves untouched those

grasses which are hurtful to his nature, without ever having tasted them and discovered by experience their pernicious qualities; and in like manner partakes of those which are healthful to him without previous trial; and consequently, if we were to ascribe knowledge to him, possesses a knowledge absolutely *a priori* and independent of all Experience. Only in the middle state between Humanity and Animalism is Experience—that wherein our race ranks below the animals, and in its superiority to which the meanest insect, although destitute of our *a priori* convictions of an Eternal World, may be an object of envy to man—only in this middle state, I say, is Experience elevated to be the crown and standard of Humanity, and such an Age steps boldly forward and asks—“Might it but know then how any knowledge whatever is possible except by Experience?” as if by this question, indeed every one would be frightened, retreat within himself, and give no other answer than the desired one.

In so far as this Age admits the possibility of some of the knowledge which lies beyond the confines of the mere science of the physical world, although it does so in a somewhat inconsequential manner, and only because such things are also present in Experience, and on account of such Experience are taught in the Schools, it becomes its highest wisdom to doubt of everything, and in no matter to take a part either on the one side or the other. In this neutrality, this immovable impartiality, this incorruptible indifference to all truth, it places its most excellent and perfect wisdom; and the charge of having a system appears to it as a disgrace by which the reputation of a man is irretrievably destroyed. Such scientific cobwebs are only devised in order that young people of the lower classes, who have no opportunity of seeing the great world, may, by amusing themselves with them, develop their capacities for active life. For this purpose every opinion and every proposition, affirmative as well as negative, are equally available; and it is a contemptible blunder to mistake jest for earnest, and to interest oneself for any side of such a controversy, as if it were something of importance.

With respect to the influence which it exerts upon Nature and its employment of her powers and products, such an Age looks everywhere only to the immediately and materially *useful*—to that, namely, which is serviceable for dwelling, clothing, and food—to cheapness, convenience, and, where it attains its highest point, to fashion; but that higher dominion over Nature whereby the majestic image of Man as a Race is stamped upon its opposing forces—I mean the dominion of Ideas, in which the essential nature of Fine Arts consist—this is wholly unknown to such an Age; and even when the occasional appearance of men of more spiritual nature may remind it of this higher sovereignty it only laughs at such aspirations as mere visionary extravagance; and thus Art itself, reduced to its most mechanical forms, is degraded into a new vehicle of fashion, the instrument of a capricious luxury, alien to the Eternities of the Ideal world. With respect to the legislative constitution of States and the government of Nations, such an Age either, impelled by its hatred to the old, constructs political fabrics upon the most airy and unsubstantial abstractions, and attempts to govern degenerate men by means of high-sounding phrases without the aid of firm and inflexible power; or, restrained by its idol Experience, it hastens, on every emergency whether of great or small importance—being convinced beforehand of its own utter inability to determine upon a course of action for itself—to consult the chronicles of the Past, to read there how others have formerly acted under similar circumstances, and takes from thence the law of its own conduct;—and in this way constructs its political existence out of a confused patchwork gathered from many different Ages long since dead, thereby openly displaying a clear consciousness of its own utter nothingness. With respect to Morality, it proclaims this as the only Virtue—that we should pursue our own individual interests, at furthest adding thereto those of others (either as bound in honor

so to do, or else from mere inconsequence) so far as they are not inconsistent with our own; and this as the only Vice—to fall in the pursuit of our own advantage. It maintains, and—since it can have no difficulty in discovering an ignoble motive for every action, inasmuch as it is quite unacquainted with aught that partakes of nobleness—it even pretends to prove, that all men who live or ever have lived, have actually thought and acted in this way, and that there is absolutely no other motive of action in man than Self-Interest;—compassionating those who assume the existence of any other, as silly fools who are as yet ignorant of the world and of men. Lastly, with respect to Religion, it also is changed into a mere Doctrine of Happiness, designed to remind us that man must be temperate in enjoyment, in order that his enjoyments may be lasting and varied; a God is deemed necessary only in order that he may care for our welfare, and it is our wants alone which have called him into existence, and determined him to be. Whatever it may chance to retain of the super-sensual elements of any already existing system of Religion, owes this forbearance only to the need there may be of a curb for the unbridled populace, which however the cultivated classes do not require; and to the want of a legitimate means of supplying the deficiencies of political Art, or of judicial Evidence. In short—and to express the matter in one word—such an Age has reached its highest point of development when it has attained a clear conviction that Reason, and with Reason all that lies beyond mere sensuous personal Existence, is only an invention of certain idle individuals called Philosophers.

So much for the general delineation of the Third Age, the individual features of which we shall bring forward and examine in detail in our future addresses. One only characteristic we shall notice at present, which inasmuch as it affects the form of the whole Epoch, cannot be passed over here;—this, namely,—that this Age, in its best representatives, is so confident, so firmly assured of the truth of its views, that in this respect it is not surpassed even by the certainty of scientific conviction. It looks down with unspeakable pity and compassion upon those earlier Ages in which men were still so weak-minded as to allow themselves to be seduced from pleasures which were offered to their immediate enjoyment by a spectre which they named Virtue, and by a dream of a super-sensual world;—upon those Ages of darkness and superstition, when they, the representatives of a new Age, had not yet appeared—had not yet fathomed and thoroughly laid open the depths of the human heart—had not yet made the great and astounding discovery, and loudly proclaimed and universally promulgated it—that this heart is at bottom nothing but a base puddle. It does not oppose, but only compassionates and good naturedly smiles at those who, living in it, yet reject its opinions; and calmly settles itself in the philanthropic hope that they too may one day raise themselves to the same point of view, when they have been matured by age and experience; or when they have studied, as thoroughly as its own representatives have done, that which it calls History. It is only here, although this is lost upon those representatives, that it is surpassed by Science itself, inasmuch as the latter perfectly comprehends its opponents' mode of thought, can reconstruct it from its separate parts, is able to restore it, should it unfortunately be lost to the world, and even finds it to be perfectly just when considered from its proper point of view. Thus, were we to speak in the name of Science, the supposed impregnability of the mode of thought which we have now described arises precisely in this way;—that, considered from the point of view where its advocates are placed, it is perfectly just; and however frequently they may re-examine the chain of their conclusions they will never discover any break in its sequence. If there be absolutely nothing but the sensuous existence of individuality, without any higher life of the Race; then there can be no other source of knowledge but Experience, for we are obviously informed concerning this sensuous existence only by Experience; and just on that account every other pretended source of knowledge, and whatever may flow therefrom, must

of necessity be a mere dream and phantom of the brain;—whereby, indeed is left unexplained the actual possibility of such dreaming and so conjuring out of the brain what in reality the brain does not contain; from which explanation, however, our representatives wisely abstain, satisfied with the experience that such dreams are. And that there actually is nothing except this sensuous individual existence, they know very well from this;—that however often and deeply they have fathomed the abysses of their own being, they have never been able to discover therein aught but the feeling of their own personal sensuous existence.

And thus it follows from all that has been said, that this manner of thinking is by no means founded upon an error of reasoning or of judgment, which may be remedied by pointing out to the Age the mistake into which it has fallen, and reminding it of the rules of logic which it has transgressed; but it is founded upon the altogether defective character of the Age itself. While it and they are what they are, they must necessarily think as they now think; and if they think otherwise than they do think, they must first of all become something different from what they are.

To close our lecture with the only consoling view which the subject affords:—It is a happiness that even the most inveterate champions of this manner of thinking are always, against their own wish and will, something better than their speech proclaims them; and that the spark of a higher life in Man, however it may be concealed, is yet never extinguished, but gleams on with silent and secret power until material is presented to it at which it may kindle and burst forth into bright and steady flame. To fan this spark of a higher life, and as far as possible to furnish it with materials for its activity, is also one of the objects of these lectures.

#### ROLLIN, LAMARTINE, & C.

A Paris correspondent of the St. Louis Republican describes Ledru Rollin, Cavaignac, Lamartine, &c., as follows:

Sitting near each other were Ledru Rollin, Cavaignac and Felix Pyatt. The first is considered one of the handsomest men in Paris. He is large and portly, apparently between thirty-five and forty years of age, with a round, fine, amiable face, dark eyes and hair, and the whitest imaginable teeth, which are displayed to great advantage by a very sweet smile. I could not but observe the deference with which he was treated by those around him: his associates all feel that his is a master-spirit, and that his destiny is to be a great one. Cavaignac is very different; tall, slender, past forty years of age, and a rather thin face, with a serious expression, he yet wins admiration by the manly dignity of his tone and manners, over which an additional charm is thrown by the graceful ease which characterizes all his movements. He and Ledru Rollin are decidedly the finest looking men in the Assembly. As to Felix Pyatt, he was made to be admired. Small and very slightly built, his hollow cheeks and wild, haggard looks bespeak a mind restless and ill at ease, and tell of the sleepless nights and anxious days passed in the labors of his political career; he looks young, but he is evidently weak in body. He dresses carelessly, wearing, as an emblem of his creed, a very red cravat, whose ends fall conspicuously over his breast. A more striking evidence, apparently, of the wearing effects of political struggling, I have never seen. He spoke once or twice, and with a fierce energy that was startling. In strong contrast to Pyatt, stood M. de Lamartine.

How many of your readers, I wonder, have formed a correct idea of this celebrated man? Those gentle beings who have wept over Raphael, and felt their little hearts swell with admiration when reading the songs of the most tender of the French poets, have doubtless imagined him young, tall, and slender, with a pale, melancholy countenance, eyes dark, soft, and lustrous, and hair waving in silken curls above a white and noble

forehead. The gentlemen, on the contrary, have, perhaps, pictured him a man of thirty or forty years of age, strong and energetic in his person, with all the fire of genius flashing from his eyes—in fact, a golden winged eagle, as he has been called. Ladies and gentlemen, your imaginations are too vivid. Lamartine is of a medium height, very thin, old, with short, straight grey hair, hollow cheeks, and a long nose, slightly red, no whiskers, no soft smile to redeem the size of his mouth or his thin, colorless lips, no tenderness, no fire in the hollow gray eyes, but simply a quiet, serious, rather stern looking old man. Whilst I was examining him, Napoleon Bonaparte (not the President,) passed by, and I was startled almost off my seat by the wonderful resemblance he bears to the portraits of the Emperor. Had I time, I might give you a short description of Laroche Jaquelin, the fattest man in the Assembly, with a half bushel at least of curly hair standing out from each side of his round, good-humored face; and of Lucien Murat, another large, fat specimen, who sometimes appears in a costume as brilliant as that in which his splendid father astonished the Cossacks; and of Odillon Barrot, with his short, plump figure and round, florid, ludicrously savage little face.

But my letter is growing so long that I must reserve these gentlemen for another time. I will finish by giving you a little speech of Monsieur Lamartine, which was told me the other day. It seems he has been much annoyed by the pertinacity of some Americans, who have insisted upon seeing and being introduced to him, just as if he was some great curiosity to be seen for a fixed price. A short time since, becoming vexed with a certain member of the Assembly, he exclaimed,—“You are silly enough to be trans-Atlantic.” This little anecdote may serve as some warning to future travelers.

**A MODEL TOWN.**—The town of Ceresco, Fond Du Lac county, Wisconsin, has no pauper nor a drunkard and never had. It has been organized five years. There is not a place in town where ardent spirits are retailed, and there has not been a contested lawsuit between two of its inhabitants. All the inhabitants live by labor.

There are over 200 copies of about 70 different regular papers, mostly reform papers, taken by the inhabitants; and what is of more importance at this time, is that about 20 persons are now combined and building a large and commodious store for a Protective Union, through which about three hundred families will do their trading, both in marketing produce, mostly wheat and flour, and in purchasing goods.

The town or township Ceresco, if our memory is correct, is the site of the Wisconsin Phalanx. W. Chase, from whose published letter we gather the foregoing particulars, states that the Phalanx will be ready by next spring to sell building lots to such Reformers as wish to live in a community where they can be free from many of the prevailing vices and swindling operations of speculators, and in as beautiful and healthy a place as the west can afford.

**TIME.**—Every day is a year to a silkworm, and has in it the four seasons. The morning is the spring, the middle of the day summer, the evening autumn, and the night winter. To man life is a year, and a year is a day—past scenes are generally recollected with a solemn sadness, caused by the thought that the time is gone, which will never return. Our days must be well and profitably spent, if we would remember them with pleasure.

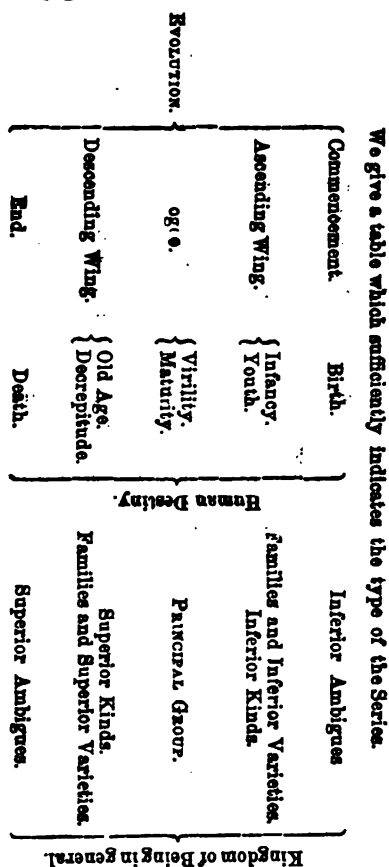
Never believe a report to the prejudice of others till you are forced to it. Never drink in the spirit of one who circulates an evil report. Always moderate, as far as you can, the unkindness which is expressed towards others. Always believe that, if the other side was heard, a very different account would be given of the matter.

Translated for The Spirit of the Age.  
**MAN AND HIS MOTIVES.**  
 BY JULIEN LE ROUSSEAU.

## I.

## Form of the Series.

The series can be better comprehended by means of a table than by any amount of definitions. It is a succession of terms divided into three parts and forming a complex unity. The first division is called *the ascending wing* and balances the third, *the descending wing*; the second, which holds the middle place, is the center or apogee.



"The series appears to us," says the author of the "Defence of Fourierism," as the appointed method of general order from the molecule to the Deity; as the *moule unique* of the successive development of life, and at the same time as the *cadre* which reunites under one point of view its divers conditions. It is this which rules every individual manifestation, which by them touches simultaneously and in turn the instrument of space and time, as notes of the universal harmony. The laws of contrast, combination, and of hierarchy, mark out the place and the part of the most feeble being, and break up when their career has ended, the most immense individualities like atoms. The Series is the eternal rhythm of creation, which one cannot better sum up than in the words of the savant who first has revealed to the world the magnificence of it. "Double vibration, ascending and descending from the infinitely little to the infinitely great, and from the infinitely great to the infinitely little."

## II.

## Universality of the Serial Law.

"Nature," says Fourier, "employs series of groups in all the distribution of the universe; the three kingdoms, animal, vegetable and mineral present everywhere series of groups. The planets are a series of more perfect order even than these kingdoms; these are distributed in a free or simple series (the

word *free* signifies that the number of their groups is undetermined); the planets are disposed in a compound or measured series; this order, more perfect than the simple is unknown to astronomers and geometricians; hence they cannot explain the causes of the distribution of the stars, nor say why God has given more or less satellites to particular planets, why a ring to one and not to another, &c.

Since this law is universal, and it would be impossible to conceive of unity and variety without admitting it; hence the conclusion is necessary that man is subject to it in all his organization, in the distribution of his faculties and also in his labors. Obligated to act everywhere on the objects of the external world for his own preservation, and development, could he pursue a course opposed to that generally adopted in creation? Would not his mission then be to derange, disorganize and cause confusion everywhere? Would not the exterior world then present to him at every step the most serious obstacles? The hypothesis of this constant opposition cannot be admitted for a single instant, since this would throw man out of the general unity, by supposing that things had been badly disposed around him or that he had not been created to act upon them, conformably to their natural order. Man then should not only obey this law, which differentiates and harmonises the beings around him; but still more, he must himself be organized according to it. This proves in the most evident manner, that the passion analysis, which shows to us the spring of the human soul subjected to the same distribution as the other kingdoms of creation, is founded in fact.

We offer yet other proofs of the universality of the law of which we treat. We borrow them from a bibliographical work by M. A. Collin published by the Phalange.

"Before possessing exact knowledge of the serial law the human mind had an instinctive notion of it. In antiquity, artists guided by feeling, made frequent applications of this great law. Architects, sculptors, painters, musicians, orators followed unconsciously the inspirations of serial law. Architects gave to their constructions a center and wings; and in the distribution of the interior or exterior embellishments of their monuments the series was constantly their guide. The poet and musician, without knowing it, paid homage to the same law, by number, rhythm, the strophe and all the symmetric forms of poetry and music. The orator, and later, the rhetorician and grammarian, who have analysed and perfected the forms of language, conformed them to the same principle, by the construction of the period, and the connection of all parts of the discourse. Dialectics, that art which the ancients carried so far, the logic of Aristotle, so prized in the middle ages, is only a faithful expression of the Series, if not in the ideas themselves, at least in the plan, in the mechanism of the argument. And at last when the necessity of self-defence or of attack made an art of war, a combination, a science, having its rules and theory, it was the serial law which was instinctively applied to all its acquisitions, to all military operations.

"In fact, it is impossible to produce any creation whatsoever on which the serial law is not more or less imprinted. When man wishes to create, he cannot prevent himself from imitating the processes of nature; he feels that beauty, solidity, elegance, strength, perfection, in a word, result everywhere and always from the harmonic distribution of all the parts which compose the created object. This sentiment existed in a high degree amongst the Greeks, the most artistic people of the earth. The words *harmony* and *symmetry* which the French now employ to express this sentiment which has become, thanks to the doctrine of Fourier, a precise idea, existed in the Greek language twenty-five centuries ago."

The harmonic or measured distribution, the serial disposition, is a fact so general, that chemistry asserts by the lips of M. Laurent, that "*number, form and arrangement are as important, if not more important than substance.*"

(To be Continued)

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, OCTOBER 6, 1849.

## PEACE OR WAR, ONCE AGAIN.

A SHORT time since an honored friend addressed the editor in the following straight-forward style.

"The Gods love Integrity better than Charity," said Socrates; and they are false prophets who cry 'peace, peace, when there is no peace.' I can accept your statement, that there are persons existing whose office may not be war. All such I pity, even while honoring them; for the duty of those called to war is plainer, their virtue more clear and more effective. It is still *their* day; and their work must be done before another is begun. There seems to me more peace, peace of conscience, *truce* peace, on the point of Bem's, Dembinski's, Gorgey's sword—than in all the peace societies on earth, where cowardice, want of principle and stupidity reign, and by whose nonsense the very hypocrisy and despotism are nurtured, which must forever and ever create war. I do not agree with you that the Revolution of 1848 was *too late* and *too early*. It was necessary. IT HAS BEEN. And if God overrules, there was more of His Will in it than of human wilfulness."

As these words of unfaltering assurance were read, there came to mind Napoleon's direction to his Secretary,—“Leave the letters for a week; by that time, more than half will have been answered by events.” How could one but follow the heroic campaign in Hungary with eye intent upon the map, and heart beating with a hope that reason sadly checked? Now justice, humanity, freedom lie prostrate. “*It has been.*” Was “God in it?” Never. Those Russians were the children of darkness, and their artillery was fire from hell. “Live Peace,” alas! became dead despair; and Liberty wails over her slaughtered children, un comforted. Meanwhile, spite of disastrous defeat, Right and Duty rise glorified and immortal. Gentle angels, they come to prisoners in the dungeon, yea, to even tyrants on the throne, saying, “Had ye but known,—*would ye but know*, in this your day, the things that belong to your *peace*.” When the veil of secrecy is rent away, will not the world probably see that the question, which divided Hungary, distracting her councils and armies, was the SOCIAL one,—intermingling inevitably with that of Constitutional Monarchy and Republicanism. Was not Kossuth, with the Liberal Party, too far in advance of the Magyars and the Slavons? Was not he “too early;” were not they “too late?” Shall we learn the lesson?

Last week we presented *Negative arguments against War*. To-day we pass to

## II. POSITIVE ARGUMENTS IN FAVOR OF PEACE.

## 1. What is the life of Liberalism?

Man's aspiration for *Freedom*, as the means of *Growth*.

If Absolutism, Political and Ecclesiastical,—as may well be feared, does deliberately employ emissaries in all Free States to undermine their institutions, to what point must their toils be directed? To the destruction of man's faith in man. “Sap this first of all; then will structures reared upon it crumble before the flood and wind, and sink at the slightest shock.” Suppose a Jesuit, as conceived by the enemies of that ill starred order,—or a Russian spy, commissioned by superiors in Europe to prepare the way for a prostration of this Republic; what would be his policy? To imbrute and exasperate on the one hand the populace; to fill the minds of the privileged on the other with haughty distrust, and love of rule. He would fan the smouldering sparks of discontent into flame, and heap fuel on the fire of every mob; he would seek to promote a large police, and to corrupt the corps of municipal officials; he would stimulate the thirst for military glory, by subtle appeals to

popular passion; he would bribe or buy up the press to madden the lust for gambling gain; he would mold politicians to mercenary ambition; he would pour out from pulpits contempt for man. In brief, his aim would be, to infiltrate through every artery and vein of the nation the subtle poison of *Fear, Artifice, and Force*.

Now, from this inverse example we may learn by contrast the direct policy for all true friends of Freedom. It is summed up in three words,—*Trust, Truth, Concord*. Republics are strong in proportion to the confidence of every profession, trade, handicraft, in the protection and aid of every other,—to the frank, full interchange of thought from class to class, from government to people, from constituents to representatives—to cordial experience of mutual benefaction and reciprocated assurances of collective growth. Asylums for the suffering, public schools, lecture-rooms, houses for worship, are the impregnable fortresses of Free States; a high toned press, wise legislation, sound hearted eloquence in deliberative bodies, calm, comprehensive public documents, are their irresistible artillery; open and accessible markets, unrestricted inland and coast navigation, rivers stirring with steamboats and glistening with sails, rail-roads interlinking all cities and villages, telegraphs with their net-work of iron nerves, richly cultivated harvests, fields, orchards and vineyards, buzzing manufactories, sound and abundant currency, comfort, refinement, artistic beauty, are their camps, barracks, arsenals.

In one word Russia, Prussia, Austria, Rome, fear nothing on this earth so much as this Republic's Peaceful Progress.

## 2. How conquer Absolutism?

By exhibiting a higher form of *Conservative Order*.

There is no denying that Autocracy, Monarchy, Oligarchy, rest on the broad and deep foundation of past precedents. Their hold over men is the seeming necessity of curbing by military governments, the lawless lusts, brutal tendencies, blind caprices of multitudes; and of confining within fixed forms the rash vagaries and extravagant ambition of an aspiring few. Modern Liberalism springs from a faith in the Reason, Conscience and Rectitude of Man Universal, peculiar to Christendom. The United States is the only nation, that has ever yet existed, wherein this Christian Liberalism has found even an imperfect manifestation. Now it will not unbar one dungeon door, nor file off one fetter of Absolutism to keep order in Liberal States, by the old machinery of spies, gend'armerie, prisons, and soldiers. The *test-question* is,—and all Europe! aye Nicholas, and every king and petty prince are looking with amazed awe for the answer,—“*can Law execute itself through the loyal co-operation of the Law-Makers?*” In other words is Moral Freedom really superior to Natural Force. Did we, as a People but feel, how mankind's best hope is entrusted to our keeping! Not by flags, munitions, resolves, bands of volunteers, money, can we most efficiently succor the struggling patriots of Europe, and bring home convictions of duty to self deceived oppressors. The only help, worth sending,—and that might be omnipotent—would be a stern condemnation of tyrants and an unreserved assertion of the rights of their victims, made quickening by our consistent example.

Alas! Why are we powerless in the great struggle now impending? The Nations in their agony cry “God bless us;” why does “Amen stick in our throat?” Heaven and Humanity know only too well. It is because we ourselves are Tyrants, Aristocrats, Oligarchists. Sad images of slave coffees, cotton fields, rice swamps, sugar mills, blunt the edge of the statesman's pen, quench the orator's fire, deaden the people's shout. Public meetings of sympathy! Addresses! what are they but lukewarm lies, which earnest Liberalism spues out of its mouth. Even Absolutism is held back by prudence only, from casting our braggadocio nonsense in our face. Yes! and that is not all. Cities infested with paupers,—land and real estate overlaid with titles and mortgages,—courts thronged with clients and

lawyers,—prisons crowded with broken down wretches,—betray too loudly the secret that the Problem of a COMMONWEALTH is not yet practically solved by us.

Wait awhile, say the tyrants, nodding to each other over their prey; the young braggart Republic takes after its ancestors, and learns our tricks very fast; slavery at the base, scramble and overreaching in every class, political corruption, foreign conquest, street fights, shooting of rioters, standing armies! All goes well! Flatter, coax, give full swing to the spendthrift. We will jew him out of his patrimony, before he comes of age. Lucifer, son of the morning, soon will thou be like one of us!

The only way to confound these ill-boding prophets, is to falsify their predictions by *Peaceful Justice*.

### 3. How end the strife between Liberalism and Absolutism?

By realizing the ideal of *Freedom and Order made ONE*, in harmonious communities.

It would be scarce worth the battle to prostrate Czar Nicholas, the Emperors of Prussia and Austria, Princes of Germany and the Pope, for the end of raising up a score of President Napoleons; to overturn the palace of Russian Legitimacy and rear on the ruins a kral of rickety Republics. What the world really pines for is a reform so radical as to transmute Politics from a *brutal game* into a *HUMANE ART*. Man seems bedevilled now, in all nations, by some fatal Circasian charm. How to get rid, root and branch, of this whole crop of pettifoggery, superficial, vain, covetous "Loafers,"—who call themselves "Statesmen,"—and put Administration, through every ramification of legislative and executive duty, into the hands of cool headed, efficient, disinterested, provident Workers,—is the vital question. Absolute and Liberal Rulers alike, have as a last resort, to fall back upon the counsel and guidance of practically intelligent persons, who by thought and large experience have learned both *What* should be done, and *How* to do it, and the Laws of time and space in relation to *Principles*. Is there no feasible mode of setting Real Kings on the throne in place of Usurpers? We want Governments able to guide and not waiting to be pushed; diffusing information and not dunce-like needing to be drilled and crammed; attracting obedient concert of action by manifest power to bless, and not meanly wringing support from subjects who prefer even pigmy potentates to hell let loose. Absolutism *de facto* must prevail henceforth as in the past, however named or misnamed, until Liberalism learns the art of discovering Leaders *de jure*. Law and Liberty will become correlative and equivalent,—then and then only, when God-commissioned Chiefs are voluntarily crowned by Brethren as Sovereigns.

The problem of possible reconciliation between Absolutism and Liberalism, by change of terms, becomes then this: how secure *Equilibrium between the component forces* of communities by *practical recognition of their respective Rights*. Where mere cohesion of Constraint unites a society, though it be but a single household, there is Autocracy. Equally true is it, that where Independence arrays the few, or many, in competitive conflict, there is Mobocracy. Duty, on the large scale or the small, means the Balance of Mutual Use. And Governments are worthy of loyal love just in degree as they are animated by this Divine Principle, which alone makes the Rule of Infinite Goodness venerable. Republics are partial manifestations of a more central ideal than Aristocracies or Monarchies; they are blossoms on the Tree of Life of which earlier institutions were the leaves; but they are not yet the fruit. Within Humanity, within each man, works forward to consummate outgrowth the thought of Social Organizations,—which shall fulfil the benign maxim, of "Each for All and All for Each," by proving that Individual and Collective Good are mutual complements; that the life of Families, Communities and Nations, dwells in their several members, and the privatest life of every member in the relations, circle beyond circle, wherein they are embraced.

Can this sublime Hope become Reality? Why not? What hinders? Organize every industrial function into groups; select from such groups approved Chiefs and Representatives; unite them through working not talking Congresses by townships, states, nations, in a Serial Confederacy of Mankind; and the end is gained. Then ceases forever the war between the Few and the Many, the Privileged and the People, Absolutism and Liberalism, by *Peaceful Co-operation*.

### III. CONCLUSION.

Negative and Positive arguments thus conspire to prove,—that War is a monstrous brutality, belonging to the Barbarian era,—that it has no appropriate place in Civilization,—and finally, that it should instantly and forever disappear before the SPIRIT OF THE AGE.

There remain three practical hints to be briefly suggested, ere closing.

1. Every consideration presented goes directly to show that "Live peace" is *positive* and *organic*. It is high-time that so called peace-men should thoroughly comprehend this plain yet slighted truth. Passive Non-Resistance must become active Reconciliation.

We have not yet the Address of the Paris Congress, and will not prematurely judge of its doings. It was not a good omen, that sitting at the center of Christendom in arms, the rule should have been "*Silence*"—in regard to actual outrages. One is reminded of "Hamlet, with the part of Prince of Denmark omitted by particular request." Was there none to say, "Better far to break up, and adjourn to Switzerland or England, than to enter upon deliberations meant for use with lips padlocked as to application of principles?" But springing germs send tender rootlets under ground, and opening blades are piliant. Let us hope that the seed thus sown in the tempest will grow to mature vigor beneath serenest skies. The "Resolutions"—especially that condemning loans and taxes for war purposes,—are good so far as they go; they are strangely shy of committal, however, on THE ONE question, which Paris and Europe have most at heart to solve, and which every peace-man should be prepared to answer, viz: "*What means Socialism?*"

It is all in vain, to try to dodge or postpone responsibilities. Providence has as little patience with tardiness as with haste. It is bad to be rash; it is worse to procrastinate. Now truth demands the uncompromising assertion;—that it is a farce—to ask "Arbitration" without *Confederacy of Interests*; or general "Disarmament" without *Equitable Exchange*; or a "Congress of Nations and a Supreme Court" without *Unity of Industrial and Financial Policy*.

The true work for a Peace Congress is to show how Christian Nations may be changed from Rivals into mutual Benefactors,—from conquering Destroyers into co-operative Redeemers of the multitudes of yet wild mankind—from greedy Spoilers into reverent Cultivators of the globe which God has given as a home for the Race.

2. They are doubtless right, who call upon the United States to head the party of Reform. But we shall much mistake our mission, if we are content with drawing contrasts between our prosperity and Europe's wants, our harmony and her struggles. And nothing can well be more superficial, than to say to the varied nations—"blot out your past, unlearn your history, burn your archives, raze your monuments, bury your institutions,—in a word be born anew, and *imitate us*." Yet this is what is practically done, when looking on Italy, Germany, France, England, Ireland, as they toss and rave in their feverish crisis, we taunt them with our boasted Constitution. In private life, is it thought mannerly and wise for the strong to shake the sick with a summons to get up and be hearty and well?

Nations are no more meant to be alike, than are single persons. Certain great political principles indeed may be universally applicable; and among such we may safely reckon Repre-



sentation, Popular Responsibility, Election, and above all Serial Confederacy. But may it not well be supposed, that there are other modes of combining these principles besides that which our Republic illustrates? And on the other hand is it treachery to suggest, that we might borrow some useful hints from older nations?

Our work manifestly is to perfect our own institutions. Our urgent duty, in this generation, is to avail ourselves of a virgin soil, vigorous youth, unencumbered finances, exemption from foreign alliances, freedom from traditional customs—our elbow-room in a word, instantly and effectually to solve the Social Problem. If we can show Christendom, by swift and safe success,—how to elevate all men, in character, culture, condition, and to unify them by fraternal honor, we shall do a thousand fold more to advance the world than by whitening the Atlantic with our navies, and marching resistless legions from Paris to St. Petersburg. Believe it, oh! countrymen, the Dove shall yet conquer the Eagle.

3. But the Peace-Policy is so tame! Ay! There is the secret instigation to the system of wholesale butchery, called War. Our imaginations creep over the low plains of the past, and cannot scale the mountain barriers to catch bright visions of the future. Pirate-blood yet courses in our veins; romantic legends of our ancestors haunt us like giant shadows on the wall at twilight; old nursery ballads make the heart beat quick with hope of high adventure; because greatness has been matured amid wrong and hardship, we fear lest littleness will be the native growth of love and joy.

Let us do better justice to human nature. What is it that really thrills us when we read of heroism? Not mangled limbs and gaping wounds. Triumph of spirit over flesh is the charm of fortitude; forgetfulness of bodily peril in fidelity to ideas is the kingliness of courage. Chivalry is symmetric power, made wondrously up of passion and patience. promptitude and collected judgment, magnanimity and inflexible right, self-reliance and loyalty. Now it is poverty of thought alone, that habituates us to associate these virtues with pain, conflict, chaos. Man is most truly manly, not when he contends against but when he commands fate. In presence of the godlike, nature's abortions,—her savage brood of monsters—become docile and humanized. It is victorious good alone that is lovely, venerable, in the wars of the past. Pain yielded to need, debases spirits, and evil must be subdued or transformed. But struggle always leaves a scar; while transformation of demons into angels renovates the youth of the miracle-worker. The true artists have in all ages veiled strength under grace, in their loftiest ideals. What a clumsy brute is Hercules beside lithe Apollo; how powerless the club of force in contrast with truth's golden shaft and love's harmonious harp.

When we read history profoundly, and penetrate with prayerful truthfulness to the inner courts of Will in man,—we are flooded with a conviction that our Race thus far has been but a brave, bold boy. Now has come the crisis of *puberty*, fuller and warmer in emotion, but cooler and larger in purpose. No more sham-fights in play, when the real work of glorifying earth with lives of beauty welcomes us to wear the robes of manhood! We can read Homer and the Sagas and tales of Chivalry, with delight, in idle hours, as we gossip about the hunting adventures of childhood; but a droll sense of incongruity besets us, at the slightest thought of acting over again the antics of such restless, and stormful ages. A growing sentiment of personal dignity makes the headlong mischief and break-neck violence of these earlier years distasteful. And a consciousness that the eyes of elder brothers in the Spirit-World are on us, that the expectant hope of Our Heavenly Father attends our steps, gives calm loftiness to our bearing, and serene decision to our acts.

Brethren! Sisters! Do not your own hearts prefigure the Heroism of BENIGNITY?

W. H. C.

## INDUSTRIAL FEUDALISM.

It was our purpose to take up this subject in the present number, at the point where we left it in the last; but our readers will be better prepared for what we have to say if they will first read attentively the following most significant passages.

### I.—HUGH DOHERTY ON THE PEACE CONGRESS.

The friends of Universal Peace have lately been espoused by the Political Economists of England and of France, in their permanent crusade against the doctrines and the policy of war. Cobden and his friends have joined the Quakers and your countryman, the learned blacksmith, Burritt. A Congress of Peace is now in session in Paris, of Americans and Englishmen in league with a few French Economists, to agitate the questions of Finance and War as dangerous to the welfare of all nations and the progress of Civilization. Cobden, I learn from one of the Committee, has proposed to treat the question of *National Loans* as a dangerous and ruinous system, which ought to be abandoned. He means to attack the root of war, in its resources. What will the bankers and jobbers say to that? Will they not pay their quill-men double wages to repeat in all the journals of the world that Cobden is a silly fool, who thinks he is a statesman because he had a hand in agitating Corn-Law Abolition? Will they not say that he is mad with vanity? That he has nothing of the talent or the knowledge of a statesman, and that a spouting Agitator is a dangerous maniac when he assumes the office of a leading Politician? This and more than this will be said of him and persevered in, if he carries out his notion of ANTI-LOAN AGITATION.

The Jews themselves will advocate the peace system, but not the anti-loan league. War is no longer necessary to increase the national debts of Europe; railway jobbing and police establishments, mining companies and all the mechanism of shares and public grants and stock-exchange maneuvering will satisfy the wants of money-mongers and contractors, if the arts of peace are rightly managed by the statesmen who are leagued in unity with money-feudalism and the Barons of financial strategy. It is a movement in the right direction, therefore, to abolish armies or an organized military-police establishment.

Cor. New-York Tribune.

### II.—MR. COBDEN ON LOANS

The Congress strongly disapproves of all loans and taxes destined to promote wars of ambition or conquest.

MR. COBDEN, M. P. said:—"I have the honor to submit to your consideration a motion condemnatory of loans for warlike purposes. My object is to promote peace by withholding the sinews of war. I propose that this Congress shall make an appeal to the consciences of all those who have money to lend [hear, hear.] I do not allude to a few bankers who appear before the world as loan contractors. They are the agents only for collecting funds from smaller capitalists. It is from the savings and accumulations of the merchants, manufacturers, traders, agriculturalists, and annuitants of civilized Europe, that warlike governments can alone supply their necessities, and to them we will appeal by every motive of self interest and humanity not to lend their support to a barbarous system which obstructs commerce, uproots industry, annihilates capital and labor, and revels amidst the tears and blood of their fellow creatures. We will do more; we will in every possible way expose the character and objects and exhibit to the world the true state of the resources of every government which endeavors to contract a loan for warlike purposes. The time is gone by when barbarous nations devoted to war, could conquer civilized Europe, unless, indeed, the latter will be so complacent as to lend the money necessary for its own subjugation [hear, hear.] War has become an expensive luxury. It is no longer a question of bows and arrows, swords and shields [cheers.] Battles are now decided by artillery, and every dis-



charge of a cannon costs from twelve to fifteen francs; I wish with all my heart it was ten times as much. [loud applause.] The consequence is, that when countries behind the rest of Europe, in civilization enter upon hostilities, they are obliged immediately to draw upon the resources of more civilized states—in other words, to raise a loan; and how is the money thus borrowed from the savings of honest industry expended? But we address ourselves to those, who by their loans really hire and pay the men who commit these atrocities, and we say, 'It is you who give strength to the arm which murders innocent women and helpless old age; it is you who supply the torch which reduces to ashes peaceful inoffensive villages, and on your souls will rest the burden of these crimes against humanity.'

"I shall be told that it is useless to make an appeal to the sensibilities of men who, with money lying unproductive at the bottom of their pockets, are thinking of but five per cent. I will undertake to prove, though I shall not weary you with an opinion upon the subject, that peace will offer a far better field for the employment of the savings of agriculture than the field of battle, and that she will afford a much more profitable investment for the accumulations of industry than in partnership with Haynau & Co. This discussion will be raised again and again in various places. The Congress of Nations will make the tour of the civilized world."

### III.—REACTION.

Mr. Doherty thus proves himself a very Daniel.

The great occult power of the present age is that of the loan-contractors, jobbers and bankers of Europe, leagued together in one system and by common interest. All other powers are subservient to this, for the time being, though each party seems to think itself all-powerful and independent. The Roman expedition of the French was mainly plotted and supported by the Bankers. That is my opinion. Their only object was to help the Austrians, and prevent the loss of Italy and its resources to the treasury of Vienna. The bankruptcy of Austria would be the ruin of the Jews who feed on its resources and the jobbing of its funds. The pope and his dominions are of secondary interest in themselves; but Rome set free, as an example to all Italy, would ruin Austrian ascendancy and Austrian funds. Lombardy and Venice are required to pay the dividends of Vienna, and the Jew must have his pound of flesh, Shylock must have his bond, whatever happens to the Christian. That is the secret of the Roman expedition, undertaken by the Ministry in opposition to the Chamber, in defiance of the leading sentiment of the whole Nation.

The Jews made use of the Jesuits in this instance to work upon the fanaticism of the people and the fears of the privileged classes of all parties. Now that the Republic has been crushed at Rome, the Pope may govern as he likes, and those who do not like his government may squabble about paltry questions of Reform. The Jew has saved his point. Lombardy and Venice will continue to supply the treasury of Austria; the dividends will still be paid, new loans contracted, and the Bankers will still suck the blood of Labor, through the mechanism of the Stock Exchange, all over Europe. As long as the credit of Austria was threatened by the example of Rome to the other States of Italy, the Jews supported Falloux and the Jesuits in the French Ministry. Now that question is settled, they have abandoned Falloux to himself, and side with the other party. The reason of this obvious. The Roman expedition and the policy of the Jesuits have spread a sort of consternation through France, which paralyzed all confidence and put a stop to industry. The Bankers now wish Commerce to revive in France, for they feed on Commerce as Commerce feeds on Manufacturing and Agricultural industry. Now the Austrian funds are saved, they wish to save the French resources. They like fat kine to prey upon—not lean; rich blood and plenty of it is their object; they do not like to see the cattle die of inanition.

The Bankers and the Jews have no prejudices. They serve alike the Skeptic and the Fanatic, the Despot and the Liberal, the Jesuit and the Philanthropist. Their God is money, and they know no other. Save the National credit and funds, and never mind what form of government prevails. That is the only policy of the loan-contractor.—[Cor. N. Y. Tribune.

### IV.—THE GREAT BANKERS.

Finally, The Philadelphia Ledger gives us the truth in a nutshell.

The correspondents of newspapers, dating from Europe ascribe the failure of the late attempts to overthrow monarchies, to various and inconsistent causes. One ascribes the whole failure to the fundholders, or rather the "loan-jobbers," another to the priests, another to the socialists, another to the red republicans, a fifth to France, a sixth to England, a seventh to the United States. With the exception of the last, we believe that all had some share in the work, though probably the two first had the most. The "loan-jobbers" are an important class in Europe, and will continue to rule it so long as they maintain standing armies.

Every monarchy in Europe is in debt, far beyond its means of payment. Every one of them has repudiated in some mode, and not one of them has ever done what the United States have done—paid its debts. So long as these nations tolerate monarchies and aristocracies, they must maintain armies; these armies cannot be maintained without loans, and loan-jobbers will lend so long as interest can be paid. The loan-jobbers alone are few. A "house" in London, another in Paris, another in Vienna, another in Petersburg or Hamburg or Frankfurt, constitute the majority of these *proprietary* monarchies; and as lending to governments is the source of their immense wealth, they are directly interested in maintaining the system. But while the jobbers are few, the fundholders are numerous; for the great houses are merely the commissioners through whom thousands and tens of thousands lend to governments. The great banker negotiates the loan; the holder of small sums seeking investment, buys his hundreds or thousands at a premium, which is part of the banker's profit. Thus is almost every man or woman in Europe who has money at interest, directly interested in sustaining governments that daily eat out the substance of the toiling millions.

The instruments of these great loan-jobbers are national banks. They control these banks, and these banks control the governments. Thus the French government is at the mercy of the Bank of Paris; that of England at the mercy of the Bank of England, and so on.

### NEW ENGLAND PROTECTIVE UNION.

For weeks past, we have been hoping to receive from the hand of one, who is more in the heart of this movement, and more conversant with its plans and prospects, a series of articles, historical and critical, upon it. But we should do injustice to wait longer, before earnestly calling the attention of our readers to one of the most promising signs of the times.

We cannot better introduce this movement, whose growth we purpose carefully to record, than by presenting the following report presented in July to the Central Division of the New England Protective Union, by H. P. Trask.

We copy from the *Chronotype*, heartily responding to the words of respectful sympathy by our friend Dwight, and offering our congratulations to the earnest and energetic men who so successfully are proving the practicability of Equitable Commerce.

"Combining, in the outset, for the benefit of cheap, wholesale purchases, they find their business so increasing as to necessitate a further step, namely, the necessity of a common entrepot for the exchange sale of their own articles of produce or

of manufacture. The system is very simple, and very similar to that suggested by M. Coignet, a manufacturer in France, in the columns of the *Democratique Pacifique*. An individual sends his products to the entrepot, or common store, where they are properly appraised, and he receives the company's certificate of value to that amount, which in the dealings between member and member of a combination becoming every day more widely ramified, is as good as money or bank notes. Thus the unitary Credit, based on actual values, is enjoyed gratuitously by every individual.

The Central Division, in Boston, have already opened a small store in Water street, for the facilitation of these exchanges; and we are happy to learn, the business already calls for large room. How it originated will be seen by a Report which we copy below.

Mark the *spirit* that pervades this document: is it mere selfishness? Mark, too, the quiet but triumphant appeal to facts. "Our trading amounts to upwards of \$200,000 a year." Looking over the quarterly reports of their Board of Trade, we find a steady increase. The amount of goods purchased by the Agent during the quarter ending Dec. 31, 1848, was \$40,910; for the quarter ending March 31, 1849, it was about \$50,000; and for the last quarter, \$60,439. J. S. D."

The Committee on the Organization of Industry, Bro. Trask, Chairman, presented the following Report and Resolutions, which were accepted and adopted.

#### REPORT.

At our last Quarterly Meeting a Committee was chosen to suggest in what way that part of our Constitution which relates to the Organization of Industry, can be so arranged, that the laborer can have justice meted out to him in social and industrial, as well as commercial life.

It is evident that to stop with simply succeeding in the trading department, we shall not have accomplished the one-half of the object of our association. Let us for a moment review the proceedings of our Society. We commenced with this one *grand idea*, the elevation of the laboring classes. The dollar was to us of minor importance—humanitary and not mercenary were our motives.

We saw a class of useless agents and money lords fattening upon the products of industry; we saw a system of competition which was beggaring the laboring classes, and operating to the injury of all classes.

From the want of means, we could not at first commence the organization of trade and industry at the same time.

We were poor; (a crime in civilized society;) we were ignorant to a great extent of the arts and intrigues of trade, but saw enough to induce the undertaking of an experiment; and with faith in God and the right, we commenced our work by the purchase of a box of soap and one half-box of tea.

Some dozen or more persons commenced in an upper chamber over the Boylston Market, (a modest place in these times of extravagance,) Oct. 6, 1845. From that time, we have never ceased to work, and the result has been success—success of the grandest import; it is no longer an idle dream, an experiment, but a common sense system of conducting trade.

Our trading amounts to upwards of \$200,000 a year. Already have we exerted a powerful influence in the market; already there exists a jealousy of our operations among the large traders, whose system of competition must effect their ruin, if we adhere to the central idea of our Union. Efforts have been and still are made, to divide us, and will no doubt be continued, by traders and capitalists.

What shall be done to strengthen ourselves and our cause? Shall we not still trust in our principles?—thus far they have proved themselves trustworthy. Let us not then be content with their present application, but extend them to other departments of labor. If joint stock stores can succeed, how much

more can industry, organized upon these principles, succeed! Solve, if you can, in any other way the poverty of the masses, other than through the system of competition, which exists in all departments of industrial life; show, if you can, a remedy for this evil, other than the co-operative organization of industry, thus to enrich, elevate, and bless our race.

How is labor-saving machinery to be made to elevate the millions except by compelling it to labor for, instead of against their interest, as at present? Man's muscles and heart-strings are now made to compete with iron machines that need no rest, that have no affections, eat no bread—is it to be wondered at that man fails to keep pace therewith?

Why always working, and but a step in advance of starvation? Why is he who produces every thing, not only destitute of luxuries, but of the common comforts of life, to say nothing of a shelter which he can call his own? Beside the starving producer, stands the man who never works, but lives and riots in wealth wrung from his half-paid producers, and by this same means makes large donations to colleges, wrung from the thin, haggard forms in his factories, work-shops, or counting-houses.

It is the false relation which capital at present holds, that compels the poor seamstress to bend over the midnight lamp, and with each stitch inweave the thread of life.

So long as our capital remains in old channels, so long that iron heel will be upon our necks; therefore new channels must be sought, for it to flow through.

Old capitalists will soon see that we can live cheaper by our system of combined commerce, when they will resort to their old system of cutting down wages; to avert which evil, we must previously take the step marked out by our Constitution and organize industry.

We must commence the work—it will not be done for us. Ourselves must strike the blow that shall free us from this social hell. *Organize*, then, must be our motto, until town and country become one combined workshop; one in feeling, one in object; becoming joint partners, workers, and capitalists.

We shall then ask no man how many hours we shall labor, but each will share according to the amount of labor performed.

We would commend to your notice, as being the most needy, the *seamstresses*, with whom to commence the work of organization. Lamentable as is the condition of laboring men, that of the women is worse; and increasingly so, when the newly invented sewing machines shall accomplish all that now gives employment to thousands. Let us take this and kindred machines, and christen them for the good of the race, by shortening the hours of labor, while at the same time we increase the products of labor. Let us then assist in the formation of such an industrial union; that example set, others will follow. We have a large market already existing, and having the advantage of large purchases, it can but be successful. To doubt is failure, is rank treason. Give but the proper persons and the means, and the work commences forthwith.

Slow, indeed, will these persons be in returning to the old methods of civilized industry, having tested the superiority of the new.

We have a noble precedent in the organization of the various trades, in France, among the saddlers, tailors, carpenters, masons, &c. &c. Shall we say we have no need of these in our comparatively happy land? We point you to three million slaves, clanking their iron chains, sweating blood for poor miserable bread!—we point you to the thousands upon thousands that fill our almshouses; to the anguish and hideous mockery of a life of dependence that follows!—we point to the lone streets and garrets of all our large cities, filled with the anxious, care-worn, yet unsuccessful seekers of employment!

Give employment and the product—we ask no more.

We do not ask of you the loan of money in our official capacity to the proposed society; but let such aid be individually rendered, upon good security without interest. Such a union find-

ing a market for their goods, for cash, would be enabled to do a large business with but a small capital; the principle being the same as in the trading unions. Thus can the laboring classes get rid of selling themselves to masters for the privilege of work when it is to be obtained.

Thus work is guaranteed without going to capitalists, hat in hand, for their favors. Such organizations will place men in independent positions, so that tyranny cannot say, "vote my ticket or leave my employ," which, with wife and starving little ones begging before him, obliges him to succumb.

It places woman in a position where she can more effectually repel the advances of vicious men; it prevents waste of time and means that now are inevitable, and presents a system of economy we little dream of in these times of "penny-wise and pound-foolish." Our wretched and miserable disease-breeding workshops will give place to grand palaces, devoted to labor and love.

In that time coming, there will be no anxious care of where tomorrow's bread is to be had; no poor-house in old age, with barred gates and grated windows, but plenty and beauty shall be poured into every lap.

Brothers, shall we content ourselves with the miserable idea of merely saving a few dollars, and say we have found enough. Future generations, aye, the uprising generation is looking to us for nobler deeds—shall we disappoint them? No!

#### EUROPEAN AFFAIRS

TO THE WEEK ENDING SEPT. 29,

Latest Date, Sept. 15.

THE important event in FRENCH politics is an extraordinary letter of Louis Napoleon to his aid-de-camp and personal friend Col. Ney, who is charged with a private mission to Rome. This letter disavows the pretensions of the Pope to unlimited temporal authority, and favors the establishment of free institutions. It took the public by surprise. It was unexpected on both sides. The Pope received it at Gaeta with speechless emotion, the Diplomatic Corps were confounded, and in order to avoid any direct action on its contents, they took refuge in its informal, unofficial character. The Jesuit minister de Falloux at once tendered his resignation. This was not accepted. A cabinet council was held, mutual explanations were made, the President consented to certain retractions, De Falloux carried his point, without leaving the ministry. The motives which prompted this letter still remain in obscurity. Nor are its probable consequences more obvious. If the President adheres to the policy therein suggested, it may change the face of European affairs. The following is a copy of the letter in question:

"ELYSEE NATIONAL, Aug. 18.

"MY DEAR NEY: The French Republic has not sent an army to Rome to put down Italian liberty, but, on the contrary, to regulate it by preserving it against its own excesses, and to give it a solid basis, by replacing on the Pontifical throne the prince who (the first) had boldly taken the lead in all useful reforms. I learn with pain that the benevolent intentions of the Holy Father, as well as our own action, remain sterile in presence of hostile passions and influences. The desire of certain persons appears to be to make proscription and tyranny the bases of the Pope's return. Say to General Rostolan from me, that he is not to permit that, under the shadow of the tri-colored flag, any act be committed which can lower the character of our intervention.

"I thus sum up the restoration of the Pope's temporal power: A general amnesty; the secularization of the administration; the code Napoleon; and a liberal Government.

"I was personally hurt, in reading the proclamation of the three cardinals, to perceive that no mention whatever was made

in it of the name of France, or of the sufferings of our brave soldiers.

"Every insult offered to our flag, or our uniform, goes direct to my very heart; and I have to request you to make it well understood that, if France does not sell her services, she at least insists on due consideration being paid to her sacrifices and her abnegation.

"When our armies made the round of Europe, they left everywhere, as the mark of their passage, the destruction of the abuses of feudalism, and the germs of liberty. It shall not be said that in 1849 a French army can have acted in a different sense, and brought about different results.

"Tell the General to thank, in my name, the army for its noble conduct. I have learned, with pain, that even physically it was not treated as it ought to have been. Nothing ought to be neglected to suitably provide accommodations for our troops.

"Receive, my dear Ney, the assurance of my sincere friendship.

"LOUIS NAPOLEON BONAPARTE."

The condition of ITALY remains unchanged. The Pope, with his diplomatic conclave, is still at Gaeta. There is no prospect of his speedy return to Rome.

IN HUNGARY, Comorn held out at the last advice. Klapka was inclined to surrender the fortress, but the Magyar council of war were unwilling to accept the Austrian conditions. The Hungarian force at that point is between 20,000 and 25,000 soldiers, and the Magyar leaders are bent on a strenuous defence. As fast as a portion of the troops are induced to lay down their arms, their place is supplied by fresh bands of Honveds, who flock to the rescue. Peterwardein has not yet surrendered. It will probably be soon given up by the officer in command, who is said to be a Dane. Gen. Haynau has arrived at Vienna. He was received with the highest military honors along the whole line of his progress. He issued the following proclamation at Pesth.

"The Hungarian revolution is over. I now call upon all imperial officers, military and civil functionaries, who left the Austrian service to embrace the cause of the insurgents, or were in any way concerned in the revolution; upon all members both of the Chamber of Deputies and of the board of magistrates, who, after the publication of the imperial manifesto of the 3d of October, 1848, whereby the Hungarian Diet was dissolved, took part in the deliberations and decrees of the same from the 8th of October; upon all members of the so-called National Defence Committee, in so far as they discharged functions after the 8th October, 1848, in that Assembly; upon all who served with the insurgents as Government commissioners, leaders of corps, or of an independent division of troops, or as president of any branch of military or civil administration; upon all, finally, who at the revolutionary tribunals co-operated as accuser or judge; I hereby call upon all such as fall under the preceding designations to present themselves within the three months reckoned from this day to answer for their acts before the chief imperial military authority, or before the imperial court-martial of the district in which they are or were domiciled, otherwise they will have to ascribe to themselves the consequences of the legal proceedings to be instituted against them.

It is said to be the intention of the Austrian Government to grant an amnesty to all the imperial officers of Magyar race, who joined the rebellion, and to proceed leniently with all the others. The full severity of the law will, on the contrary, be exercised against all the members of the "Committee for the Defence of Country."

Gorgey was, on the 1st. at Keschau; he was accompanied by his wife, his brother Herrman, and an Austrian major of the staff. On the same day he proceeded to Goerg, the paternal hereditary estate of the Gorgeys in the Zips, for regulating some family affairs. After that he will leave for Gratz, and there take up his permanent abode.

More than three hundred insurgent officers who formerly served in the imperial army are imprisoned in the casemates of the fortress of Temesvar, waiting for their sentence; the rest of the rebel officers will be partly dismissed and partly incorporated as simple soldiers in other regiments. With the exception of those put to death immediately after the taking of Arad and Temesvar, no exceptions have taken place, for the reason that the sentences of the military courts must be submitted to the sanction of the Emperor.

The coldness which prevails between the Austrians and Russians increases. At Pesth the Russian and Austrian officers do not dine together. A Russian staff officer having met a Honvéd walking with crutches, spoke to him in Magyar, and gave him three roubles, and then bade him adieu, kissing his forehead, after the Russian fashion.

The officers of Rudiger's corps are learning Magyar and give their instructions to the local authorities in that language, saying that they are destined to form the garrison, and that they accordingly wish to acclimate themselves in Hungary.

This conduct of the Russian officers has probably been commanded them; it is the dictate of a foreseeing policy. People are familiar with the idea of seeing the Russians prolong their stay, and we even hear many say that they would emigrate if the Russians were to leave.

The Czar has addressed the following order of the day to his army:

"Children, The Almighty has lent his blessing to your zeal, your courage, and your untiring perseverance in the days of hardships and difficulties. You have done your duty; the revolt is quelled. Wherever the foe dared to confront you, he was repulsed, and, in pursuing him step by step, you have been witnesses of a rare occurrence—that of an enemy in the whole pride of his strength laying down his arms at your feet, and surrendering at discretion. In the course of two months we conquered and received one hundred and fifty flags and standards, four hundred cannon, and above eighty thousand insurgents who deposited their arms. All honor and glory to you and your victorious chiefs! You have as ever shown yourselves worthy to belong to the armies of all the Russias. I thank you all, individually and collectively. I am content with you. I am proud of you.

NICHOLAS.

"Warsaw, Aug. 22."

The news from ENGLAND and IRELAND is without special interest. The cholera is raging in London with extreme severity. During the week ending April 8, there died in London of cholera, 1,826; of Diarrhea, 235. For the next few days the figures were very serious; for Monday, 455; Tuesday, 314; Wednesday, 213. On some days, therefore, the mortality has risen to what would constitute an average of 3,000 a week. A good proportion of the sufferers belong to the middle classes.

The London Correspondent of The Tribune gives the following curious instance of the effects of Mesmerism:

"The Conservatism of England has been not a little outraged during the week by two cases of that provokingly immortal power, Mesmerism. The *Athenæum* and the *Lancet*, and a dozen other orthodox prints, have killed Mesmerism a score of times; but it is alive again this week. A gentleman, Mr. Arrowsmith, in Lancashire, has undeniably (according to the *Times*) recovered lost Bank notes to the amount of between one and two thousand pounds, through a *Clairvoyante*; there is no mistake about the matter. The money would have been lost but for Mr. Haddock, Surgeon of Bolton, and a somnambulist, who is his servant. (This Mr. Haddock is the author of one of the most curious little works, *Somnolism and Psychism*, that has lately appeared on Mesmerism.) As for the second case, it is yet *sub judice*; but so far as it has gone, the facts are as follows: The weapon with which the Mannings destroyed O'Connor has

not yet been found by the police, notwithstanding their most strenuous efforts to recover it. To day a note from the Bolton Clairvoyant in the *Times*, directs the police that there are *three* cellars under the house where the murder was committed, only two of which have been searched; and that the pistol is concealed in the third. What is strange is, that there are *three* cellars, though the fact has not appeared before in print; and this day measures are to be taken to make the required search in the third, which has never been explored. The *Clairvoyant* offers to give—"from things heard and seen," as our old friend Swedenborg would say—a description of the murder, with all its circumstances. We shall see what will come of it. I think I am justified in my strange Cholera vagary in a day when murderers are captured by electricity, especially if it should turn out that they are convicted by clairvoyance. To complete the cycle of heresies, it would only be necessary that they should be reformed by Socialism, cured of their bodily diseases by Homeopathy or Hydropathy, and believe in that oddest, oldest, newest and most commonplace word, the Kingdom of God upon Earth. Then there would be nothing strange, excepting Orthodoxy, which would be duly preserved, like the Dodo's head in a glass case."

The same writer has the following statement in regard to the rumor of a union between the French Socialists and the English Chartists.

"The journals are throwing out dark hints about a certain league between the French Socialists in London and the Chartists. I do not believe a word of it. That the exiles will find sympathy with the Chartists, more, perhaps, than with any other class of our people, it would be foolish to deny; but at present there is no feasibility in any league for active purposes. And moreover, I have good reason to believe that the Socialists here are for the nonce, at any rate, eminently pacific, and by no means inclined to shut against themselves the entry into this only European asylum for the distressed."

## News of the Week.

### THE ASTOR PLACE RIOTERS.

COURT OF GENERAL SESSIONS.—Before Judge Daily, and Aldermen Wood and Kelly.—The defendants in this trial are E. Z. C. Judson, Thomas Bennett, James Matthews, Alexander Hosack, Daniel A. Adrianca, George Douglass, John Norris, Hugh McLaughlin, Thomas Green, and James O'Neil, who are indicted for riot at the Astor Place Opera House, on the night of the 10th of May last.

On Monday part of the time of the Court was occupied in taking testimony in favor of George Douglass, going to prove that he did not participate in the riot, but was merely there as a spectator. One or two witnesses testified to having been with him on the night in question until within a very short time previous to his arrest, when they were separated. While they were with him he did not participate, in any way, in the riot. Testimony was taken to prove his exemplary character; by those who have known him for years—they all gave him a good character for mildness and kindness.

Testimony was then taken to prove the character of Daniel Adrianca. Nine witnesses were called who all gave him a good character, two of those witnesses were with him at the Astor Place Opera House on the night in question, but did not see him guilty of any riotous conduct up to the time of leaving him, to go home.

Dr. Benjamin Ogden was placed upon the stand to testify to the character of Thomas Green. He had known him and employed him as hostler and servant; and that his character was good.

Three witnesses proved the good character of James O'Neil, and one of them went with him to the Opera House on the 10th of May last, and testifies that while he was with him he was guilty of no riotous conduct.

Alexander Hossack was also proved to have a good character, and the prosecution admitted that he had been paroled on his own recognizance. Thus the defence closed.

On Tuesday the counsel commenced summing up, and were engaged at it until Friday afternoon, when Judge Daly charged the jury in a learned and eloquent manner.

The counsel for Judson now made some exceptions to the charge, and the counsel for Hossack, Matthews and O'Neil asked some instructions to be given relative to their clients, which requests were complied with. The Jury retired in charge of four policemen, and after an absence of one hour and fifty five minutes, they came into court and rendered a verdict of guilty against all the Defendants.

At eleven o'clock on Saturday the defendants were called up for sentence. E. Z. C. Judson, *alias* Ned Buntline, was sentenced one year to the penitentiary and to pay a fine of \$250; Thomas Green was sent to the penitentiary for one month, and each of the others to thirty days imprisonment in the city prison, except Daniel A. Adriance, who was sentenced to imprisonment in the penitentiary for three months.

**THE CASE OF BISHOP ONDERDONK.**—The Diocesan Convention of the Protestant Episcopal Church, closed its annual session on the 28th ult. It adopted resolutions calling upon the House of Bishops to fix upon some time for the termination of the indefinite suspension inflicted by them upon Bishop ONDERDONK. The minority offered a protest against this action of the Convention, which, however, was not received. It was as follows:

We, the undersigned Members of the Convention of the Diocese of New-York, under a deep sense of our responsibility to the Great Head of the Church, do most solemnly PROTEST against the act of this Convention calling upon the House of Bishops for a termination of the sentence whereby the Right Rev. BENJAMIN T. ONDERDONK, D. D. was suspended from the Office of a Bishop in the Church of God.

The Convention has never ventured to complain that a judgment pronounced by the highest Judicial tribunal known to the Church was in any respect illegal;—it has not ventured to assert either the innocence of the suspended Bishop, or his subsequent penitence and reformation, and in resting the application to have the judgment set aside, only on the ground of the inconvenience to which it subjects the Diocese, the criminality of the Bishop under suspension is tacitly admitted.

If then the Rt. Rev. B. T. Onderdonk, D. D., was unworthy at the time of receiving his sentence to exercise the office of a Christian Bishop, that unworthiness has been highly aggravated not only by the absence of all indications of repentance, but also by his denial of facts abundantly proved, and by his accusations against the "Law, the Court and the Witnesses."

Under these circumstances it is our complete conviction that no temporary inconvenience experienced by the Diocese, is for one moment to be compared to the awful amount of injury which would result to the cause of Christianity and our Church, by the restoration to his high spiritual functions an impenitent Bishop convicted of gross immorality. We feel assured that it is as little worthy of this Convention as it is positively disrespectful to the House of Bishops, to suppose that such a body of Christian Prelates are to be induced to abandon their deliberately formed convictions of what they owe to the purity of the Church of God, merely by the insensibility this Convention may evince to the most serious moral delinquencies, in asking for the termination or modification of such a sentence.

Viewing, then, as we do, the restoration of the Rt. Rev. Dr. Onderdonk to the exercise of his Episcopal functions, as being pregnant with the most wide-spread and withering evils to the

cause of religion, as inflicting an indelible disgrace upon the Christian ministry, as in our view in direct contravention of the rights secured to us by the Constitution and Canons, and as being fatal to the unity, harmony, and usefulness of our Church, we do most earnestly and solemnly Protest against it, and before God and man do we disclaim all responsibility for the flood of mischief which must flow, from such an outrage upon the religious sensibilities of our people, and so reckless a defiance of the just indignation of the whole Christian world.

This is signed by twenty-seven clergymen and forty-one laymen.

**GREAT FIRE.**—A fire occurred on Saturday evening, in Williamsburg, the 29th ult. It broke out about 8 1-2 o'clock, in some stables adjacent to Perine, Patterson & Stack's ship yard, and speedily, notwithstanding the efforts of the Williamsburg and many New York and Brooklyn firemen, communicated with Mr. Leake's houses, four in number, and to the extensive lumber yard of Messrs. Keith & Lockwood, burning with the greatest violence until three o'clock on Sunday morning. Not less than \$150,000 worth of property was destroyed. At one time it was feared that the flames would communicate to other large establishments in the vicinity. A number of poor families lost everything they possessed. The ship on the stocks was badly scorched, but was saved—and the one recently launched was towed out of danger. The total insurance will not amount to \$30,000.

**ENCHANTED CANARY BIRDS.**—We haven't heard a prettier piece of pathos in a long time than the burning of the great aviary at the fire in Williamsburg on Saturday evening. The aviary contained eight hundred Canary Birds, and as fast as they were set free they darted straight into the air, but, fascinated by the glare of the flames, hovered above them and one by one dropped into and were consumed by them. The appearance of these golden-winged creatures, their pale plumage lighted up by the intense glare of the red flames, poised motionless above the conflagration, or darting swiftly, like thought, in the vain endeavor to escape the spell that must destroy them, was full of poetic interest, as well as a thrilling sadness. In the divine language of Swedenborg, birds correspond to thoughts, and the general resemblances which suggest themselves immediately, give strong coloring of rationality to this beautiful analogy. As we saw these birds wheeling about the vast sea of burning air that lay beneath, or lying helpless and palpitating upon its surface, we thought of the myriads of bright human intellects which, caught in the suffocating atmosphere and dazzled by the burning flames of passion, gleam for an instant in the lurid light, and dart downward to quick destruction.—[Tribune.

**AMERICAN ART-UNION.**—It appears that since the issue of the last catalogue of the American Art-Union, the Committee have added one hundred and twenty-one pictures to the collection.—The income of the American Art-Union, from \$5,000, has reached \$80,000; the number of its members from 947 to 16,475; and the distribution of its works of art exhibit an advance from \$2,000 to more than 60,000 in value. The institution has distributed about 2,000 works of art, painted by two hundred and thirty one different artists residing in sixteen different States, and various parts of Europe. By the recent addition of the new room, the Gallery has become one of the most delightful resorts of persons of taste and refinement in the city. Already the patronage of the American Art-Union is numerically superior to that of the like institution in London.

Wm. H. Burleigh, Esq., has been engaged by the New York State Temperance Society to labor as their agent, for the promotion of the good cause. Mr. B. is an able advocate of temperance, and will do honor and efficient service to the cause.

## Town and Country Items.

**OUR RELATIONS WITH GREAT BRITAIN.—UNFOUNDED RUMOR.**—The *Courier & Enquirer* of Thursday says: "It has been announced in several of the City papers within a few days past, that a warm correspondence has taken place between Mr. Clayton, our Secretary of State, and Mr. Crampton, the British *Charge des Affaires* at Washington, upon the pretensions of Great Britain to control the navigation of the San Juan river in the State of Nicaragua. The announcement, coming upon the heels of the Poussin difficulty, has made some stir and been considerably talked about. We have it in our power to state that the rumor is entirely unfounded. No correspondence whatever has been had upon the subject, nor will it, in all probability, be made matter of diplomatic discussion until the arrival of Sir Henry Lytton Bulwer, the British Minister."

**NEW YORK.**—New York contains a population of more than two and a half millions, being greater than that of any other State in the Union. It has thirty-four Representatives in Congress. It has the longest canal, and the longest railroad. It has ten colleges. There are one hundred and fifty six academies that made reports the last year to the Regents of the New York City University. Besides these, there are fifty five Female Seminaries, and several unincorporated academies. There are four hundred and sixty three thousand pupils that attend the common schools. There are four thousand three hundred and ninety nine ministers of the Gospel. The average amount of their salaries is nearly three hundred and fifty dollars a year.

**FIRST DEATH IN GIRARD COLLEGE.**—The first death among the Girard College Orphans occurred on Sunday morning, 16th inst. The deceased was a boy named Charles Gottlieb Maier, and one of the oldest pupils of the institution. This being the first death which has occurred, the occasion was one of much interest, according to the Philadelphia papers.

**A VALUABLE BOOK.**—Henry B. Stanton, widely known as an eloquent anti-slavery and "free-soil" orator, is about to publish his sketches of "Reformers of Great Britain," which have mainly been published piece-meal in the *National Era*. These papers have never received the attention they deserved. They embrace many personal sketches of great historical value, and deserve to be preserved.

**GOOD POST OFFICE REGULATION.**—By a recent regulation of the British Post Office Department, any letter having the writer's name and residence engraved on the seal or written on the outside, and not finding the party to whom the same is addressed, will be returned to the writer immediately through the Post Office, and not through the dead letter Office, by which regulation considerable anxiety and loss of time will be prevented.

**STARTLING FACT.**—Robert Rantoul, Jr. in a recent temperance address asserts that the single State of Massachusetts might save an amount of money, in the space of thirty years, of greater value than the whole wealth of England, by simply abstaining from the use of intoxicating liquors. That from the time of the revolutionary war, the money expended in this country, for alcoholic drinks, exceeded in value that of the whole present property of the nation, personal and real.

**Lola Montes** reached London in time to attend to the criminal charge against her for bigamy, but did not think it best to appear. She paid £500 for a steamer to bring her on her way to England.

## NOTICES.

**BACK NUMBERS**, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

**SUBSCRIBERS** will please be particular in writing the NAMES, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

European Socialism, - - -	200	Industrial Feudalism, - - -	218
Piety of all Ages, - - -	211	New England Protective Union, -	219
The Present Age, - - -	212	European Affairs, - - -	221
Rollin. Lamartine, &c., - - -	214	News of the Week, - - -	222
Man and his Motives, - - -	215	Town and Country Items, - - -	224
Peace or War, once again, - -	216	Portray—The Battle of Change, -	225

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notes of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

## EDITOR,

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY :

## TERMS,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 413 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

Others, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD &amp; LEE, PRINTERS, 9 SPRUCE STREET.

THE  
SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, OCTOBER 13, 1849.

NO. 15.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

Selected Poetry.

From the London Examiner.

THE AGE OF IRREVERENCE.

TO ———.

You might have won the poet's name—  
If such be worth the winning now—  
And gained a laurel for your brow,  
Of sounder leaf than I can claim.

But you have made the wiser choice—  
A life that moves to gracious ends  
Through troops of unrecording friends—  
A deedful life, a silent voice:

And you have missed the irreverent doom  
Of those that wear the poet's crown:  
Hereafter neither knave nor clown  
Shall hold their orgies at your tomb.

For now the poet cannot die,  
Nor leave his music as of old,  
But round him ere he scarce be cold  
Begins the scandal and the cry:

"Give out the faults he would not show!  
Break look and seal! betray the trust!  
Keep nothing sacred: 'tis but just  
The many-headed beast should know."

Ah, shameless! for he did but sing  
A song that pleased us from its worth;  
No public life was his on earth,  
No blazoned statesman he, nor king.

He gave the people of his best;  
His worst he kept, his best he gave,  
My curse upon the clown and knave  
Who will not let his ashes rest!

Who make it sweeter seem to be,  
The little life of bank and brier,  
The bird that pipes his lone desire  
And dies unheard within his tree.

Than he that warbles long and loud  
And drops at glory's temple-gates,  
For whom the carrion-vulture waits  
To tear his heart before the crowd!

[ALFRED TENNYSON.]

In all Life's lessons learn  
That true men through their trials persevere;  
Winters but come with all their storms severe  
To hasten Spring's return.

Extract from an Address to the Paris Peace Convention.

CONGRESS OF NATIONS.

BY ELIHU BURRITT.

THE first work prescribed for a congress of nations would be to revise and re-construct the present code of international law, as it has been called, and then to present it for ratification to the different national assemblies represented in the Congress. To effect an object of this vast importance, we might assume that each nation would send to the Congress its most profound statesmen, or juris-consults, so that all the legal wisdom and experience of the age would be brought to bear upon its deliberations.

The basis of representation and the mode by which the different national delegates should be elected are matters of detail, which, it has been thought, might be referred to a more advanced stage of the project. But, merely to supply the proposition with all its requisite elements, let us suppose that one delegate should be apportioned to every million of the population of a country. If all the nations of the civilized world should come into this arrangement, then we should have an assembly of about three hundred members, of whom, perhaps, thirty six would represent France, thirty Great Britain, thirty Germany, twenty the United States. If this basis were adopted, such a representation would be sufficiently popular, if appointed by the legislatures of the different constitutional governments. Even if a few absolute monarchies should send delegates to the Congress, their votes and voices would not modify the popular character and constitution of the assembly. For such a Congress would represent the principle of universal suffrage applied to nations, in the same manner as it is applied to individuals under a republican or constitutional form of government. The votes that Prussia might be entitled to give, would be subject to the rigid condition of the democratic principle. They would be of no more avail upon the decision of a question than the same number of votes cast by the United States or the smallest republic. Therefore, a people possessing universal or limited suffrage could have nothing to fear even from the association of one or two despotic powers in such an assembly, for they would inevitably constitute a small minority in it, and be unable to modify its conclusions.

Besides, the task prescribed to the Congress would be so specific, and the materials so natural and abundant, that there would be little danger of the introduction and discussion of extraneous topics. They would not be obliged to launch into a new and unexplored field of speculations. Their first great work would be, merely to revise a system of principles, precedents, practices, and opinions, which had already acquired the name, and even a part of the authority, of an international code. All that Grotius, Puffendorf, Vattel, and other men of great erudition have produced, would be in their hands. The experience of past ages, the present and future necessities of international society, would be available to guide their deliberations.



Nor would this be all. Every step they took would be directed by the wisdom of the nations which they represented. For instance, the Congress might be in session at the same time as the different national assemblies by which it had been constituted, in order that its proceedings might be ratified step by step.

Let us suppose, then, that it should meet at some convenient town in Switzerland, or in some other central territory, which should be considered neutral ground, or free from any local influence which might affect its conclusions. They would immediately proceed to revise and adopt the international code, clause by clause. And clause by clause it might be transmitted to the national legislatures in session at Paris, London, Frankfurt, Washington, and other capitals. At the end of six months, perhaps, the last paragraph has been elaborated and adopted by the Congress, and ratified by all the national assemblies represented it. We have now a well-digested code, created, sanctioned, and solemnized by all the moral *prestige* and authority that can be acquired from human legislation. The august senate which constructed it was composed of delegates chosen by the representatives of the peoples. The most sublime legislative assembly that ever met on earth, they gave the result of the deliberations of their respective national assemblies for revision, amendment, and adoption. Here, again, the people took part in the enactment of this code. Here, again, they affixed to its statutes the seal of their suffrage, and it became the common law of nations, invested with all the moral authority that human legislation can give to law. On arriving at this result, we have taken the first great step in organizing peace in the society of nations. We have established a basis upon which their intercourse may be regulated by clearly-defined and solemnly-recognized principles of justice and equity.

The next step, and of equal importance, is to constitute a permanent international tribunal, which shall interpret and apply this code in the adjudication of questions submitted to its decision. The illustrious assembly, therefore, enters upon the second department of its labors, and projects a plan for the establishment of this high court of nations. And this plan is adopted, also, in the same manner as the code itself. Let us suppose that it prescribes the appointment of two judges, for life or otherwise, by the government or legislature of each nation represented in the Congress. This number is suggested by the constitution of the senate of the United States, which is composed of two delegates, elected by the legislature of every state, great or small. If it is deemed necessary that this tribunal shall immediately replace the Congress, then the latter, we will suppose, continues its sessions until the judges are appointed. Having accomplished the two great objects for which it was convoked, it is instructed to apply its attention to matters of minor international interest, until the judges arrive, to open the High Court. For instance, they digest a plan for establishing throughout the civilized world a uniformity of weights, measures, moneys, rates of postage, and for creating other facilities for the social and commercial intercourse of nations; thus preparing them for that relation to each other which should exist between the members of a vast and peaceful commonwealth.

We now reach the consummation of our system. The High Court of Nations is opened with all the imposing solemnities befitting the occasion. Each nation, we may believe, has selected two of its most profound and eminent men to fill the seats allotted to it in this grand tribunal. Occupying the sublimest position to which the suffrage of mankind could raise them, they will not, we may presume, under a proper sense of the dignity and responsibility of their high vocation. Constituting the highest court of appeal, this side of the bar of Eternal Justice, they will endeavor to assimilate their decisions, as nearly as possible, to those of unerring wisdom. Here, then, we complete the chain of universal law and order. Here we organize a system which is to connect the great circles of humanity, and regulate the

mutual deportment of nations by the same principles of justice and equity as govern the intercourse of the smallest communities of men. We establish an order of society, by which great nations, without deposing a single prerogative of their legitimate sovereignty, accept the condition of individuals who are amenable to law.

For our system, if adopted, would not trench upon the complete independence of the different states. Neither the Congress nor the High Court of Nations would pretend to exercise any jurisdiction over the internal affairs of a country, or exert any direct political influence upon its institutions. Neither would they be designed to confederate the different states in a political union, like the United States of America. The great international tribunal we propose would not be like the Supreme Court of the United States, to which not only the thirty little republics, but every inhabitant of the union, may appeal for its decision in any case which cannot be settled by inferior authorities. The different nations would still retain all the prerogatives of their mutual independence. Even if differences arose between them they would endeavor to settle them as before, by negotiation. But if that medium failed to effect an honorable and satisfactory adjustment, they would then refer the matter in dispute to the arbitration of this High Court, which, in concert with other nations, they had constituted for that purpose.

The existence of such a last court of appeal would inevitably facilitate the arrangement of these questions by negotiation, which is now often embarrassed and thwarted by its dangerous proximity to an appeal to arms. Whenever a difficulty arose between two countries, the last resort, after negotiation had failed, would not suggest to the mind of either party the terrible trial of the battle-field, but the calm, impartial, and peaceful adjudication of the High Tribunal of the Peoples. And when once the idea of war has been displaced in the minds of nations, by the idea of a quiet administration of justice and equity, preparations for war, and all the policies which it requires and creates, will gradually disappear from international society. The different nations would soon accustom themselves to refer their cases to this High Court of Appeal with as much confidence as the different states of the American Union now submit their controversies to the decision of the Supreme Court of the United States. On the list of cases brought before that court, may be found sometimes one entitled "New-York v. Virginia," or "Pennsylvania v. Ohio," and however heavily the verdict may bear upon one of the parties, scarcely a murmur is heard against it. In like manner we might see reported, among other decisions of this international tribunal the case of "France v. England," "Denmark v. Prussia," or "Mexico v. United States."

[TO BE CONTINUED.]

## THE PRESENT AGE.

BY J. G. FICHTE.

It is only by degrees that clearness can spread itself over our inquiry;—only step by step can light penetrate its deeper recesses; until at length the end reveal itself before us in undivided brightness. This condition of our enquiry is as we said in our first lecture, in the unchangeable laws which regulate all communication of thought. Beyond the duty incumbent on the speaker to arrange his thoughts in their proper order, and to set each in its proper place, his art can do nothing to modify the condition of which we have spoken, except this—heedfully to pause at each brighter point which presents itself in the course of his communication, and from thence to send forth rays of light upon what has gone before and what is to follow.

In our last lecture we arrived at one of these brighter points in the inquiry which we have undertaken; and it is fit and proper that we should to-day more fully develop this point. *That the Human Race should order all its relations with Freedom*

according to Reason;—this was set forth as the end and purpose of the Earthly Life of our Race; and the characteristic peculiarity of the Third Age, which it is our business to describe, was declared to be, that it had thrown off the yoke of Reason in every shape. But what Reason itself is, and in what a Life according to Reason consists, and what are the relations which are ordered by Reason in a life so governed by it;—these things are indeed indicated in many ways, but not yet anywhere placed in a clear light. In our last lecture, however, we said—“*Reason embraces only the One Life, which manifests itself as the Life of the Race. Were Reason taken away from human life, there would remain only Individuality and the love of Individuality.*” Hence the Life according to Reason consists herein—that the Individual forget himself in the Race, place his own life in the life of the Race, and dedicate it thereto;—the Life opposed to Reason, on the contrary, consists in this—that the Individual think of nothing but himself, love nothing but himself and in relation to himself, and set his whole existence in his own personal well-being alone;—and since we may briefly call that which is according to Reason *good*, and that which is opposed to Reason *evil*, so there is but One Virtue—to forget one's own personality;—and but One Vice—to make self the object of our thoughts.\* Hence the view of Morality depicted in our last lecture as that of the Third Age, here as everywhere precisely reverses the fact, and makes that its only Virtue which is in reality the only Vice, and that its only Vice which is in truth Virtue itself.

These words are to be understood strictly as we have spoken them, in their most rigorous sense. The mitigation of our principle which might be attempted here, namely—that it is only our duty not to think of ourselves *exclusively*, but *also* upon others—is precisely the same Morality as that which we have represented as belonging to the Third Age, only that here it is inconsequential, and seeks to disguise itself, not having yet altogether triumphed over shame. He who but thinks *chiefly* of his own person and personal gratification, and desires any kind of life or being, or any joy of life, except in the Race and for the Race, with whatever venture of good deeds he may seek to hide his deformity, is nevertheless, at bottom, only a mean, base, and therefore unhappy man. Hence our principle, as we ourselves have expressed it in all its rigor—it and nothing else—is our meaning, against which it is, and always will be, impossible to bring forward any essential objection.

Whatever has been urged against this principle hitherto since mankind had a being, or can be urged so long as it shall have a being, is grounded upon the bold assertion that man *cannot* forget himself, and that personal self-love has grown up in such intimate union with his nature, that it is now inextricably interwoven with it. I ask such assertors, Whence then have they obtained their knowledge of what man can do, and what he cannot? Obviously this assertion of theirs can be founded on nothing else than observation of themselves;—and it may indeed be true that they for themselves, since they have become what they are and wish to remain so, may never be able to forget their own personal welfare. But by what right do they make the standard of their ability or non-ability the measure of the capacity of the Race? The noble mind can indeed understand the thoughts of the ignoble, for we are all born and fashioned in Egoism, and have all lived in it, and it needs struggle and effort to destroy this old nature within us; but the ignoble cannot know the thoughts of the noble, because he has never entered the world to which they belong, nor traversed it, as his world has been traversed in all its extent by the noble. The latter surveys both worlds, the former only that which holds him captive;—as the Waker may in his waking understand the Dreamer, and the Seer conceive of Darkness; but the dreamer cannot in his dream comprehend the Waking, nor the Blind-born imagine Light. Only when they have attained to this higher world, and have

taken possession of it, shall they be able to do that which they now declare they cannot do, and only by acquiring this ability for themselves can they learn that Man is capable of acquiring it.

Herein, therefore, have we placed the True Life—the Life according to Reason—that the personal life of Man be dedicated to that of his Race—that the one be forgotten in the other. To forget oneself in others:—not in others regarded likewise in a personal character, where there is still nothing but Individuality;—but in others regarded as the Race. Understand me:—the sympathy which prompts us to mitigate the sorrows of others, and to share and to exalt their joys; the attachment which binds us to friends and relatives; the love that entwines us with our families;—all these, being frequently attended with considerable sacrifices of our own personal convenience and enjoyment, are the first secret and silent movements of Reason as Instinct, gently breaking down the harshest and coarsest forms of Egoism, and so laying the foundation for the development of a wider and more comprehensive love. But as yet this love, far from comprehending Humanity as a whole, without distinction of person and considered as the Race, embraces only individual persons; and although it is thus assuredly the vestibule to the higher Life, and no one can obtain entrance to the latter, who has not first been consecrated thereto in this realm of gentler impulses;—still it is not in itself that higher Life. That embraces the Race itself, *as a Race*. But the Life of the Race is expressed only in Ideas;—the fundamental character of which, as well as their various forms, we shall come to understand sufficiently in the course of these lectures. Thus the formula which we laid down—“*That the life of Man be dedicated to that of his Race.*”—may also be expressed thus—“*That the Life of Man be dedicated to Ideas;*”—for Ideas embrace the Race as such, and its Life; and thus the Life according to Reason, or the only good and true Life, consists in this—that Man forget himself in Ideas, and neither seek nor know any enjoyment save in Ideas, and in sacrificing all other enjoyments for them.\*—Thus far for our explanation. Let us now proceed to another matter.

This, namely:—If you yourselves, compelled by an inward power, should feel it impossible to withhold your approval, your admiration, and your reverence from a Life such as we have described, and were even compelled to reverence it the more profoundly the greater and more evident the sacrifices made at the shrine of Ideas—so surely, I say, would it be obvious, from this your approval, that there is a principle, indestructibly rooted in your minds, which proclaims that the personal life *ought to be* a sacrifice to the Idea, and that the Life in which it is so offered up is the only true and upright Life;—hence, if we regard the matter strictly,—that the individual life has no real existence, since it has no value in itself, but must and *should* sink to nothing; while, on the contrary, the Race alone exists, since it alone *ought to be* looked upon as really living. In this way we shall keep the promise which we gave in our former lecture, to show you in a popular way, and by your own knowledge of yourselves, that the principle which we then announced, and which at first sight seemed so paradoxical, was in truth already well known and admitted by you, and indeed was the constant director and guide of your judgment, although you might not be clearly conscious of it,—and we shall thus attain both the objects which I had in view in the present lecture.

That you should actually be necessitated to approve, admire, and reverence such a Life as we have described, was the first step in our argument, upon which all else depended, and from which all else necessarily followed;—and this we must commit entirely to your reflection, without interference on our part. Hence it is only my task to make an experiment on you and

\*There are two ends to be regulated whereby a third is realized—[1.] The Unity of Man [2.] God in Man and [3.] whereby the Unity of the individual with man collective is God.

\*This is plainly an imperfect statement, because every Idea is but a mediate between Life and Art—the form in which life germs forth and experience returns, &c. Ideas are ultimated in Art.—[Ed.]

within you, and should this succeed, as I expect it will, then we shall have proved our position.

I shall make this experiment upon your minds, unquestionably with the view of producing a certain effect upon you, but by no means with the design of taking you by surprise, or of producing such an effect only that I may thereby be enabled for the moment to move you to my purpose, as the orator does; but on the contrary, I shall aim at producing this effect with clear and distinct consciousness and concurrence on your part, so that the influence may be perfectly obvious to you, and its operation not the result of mere passive endurance, but the subject of your own observation, and in consequence of this observation attain a more fixed and permanent character.

The philosopher is compelled, by the rules of his art, to deal with perfect openness and honesty; and in return he acquires a power which lies far beyond the sophistries of mere eloquence;—he is able to declare to his hearers beforehand the emotion which he desired to excite within them, and, provided they rightly understand him, to attain his object notwithstanding the disclosure.

This free and open announcement of the purpose which we have in view, lays me under an obligation to describe more particularly the nature of the effect which I shall attempt to produce within you; and in order to maintain the clear, intelligible position which we have now attained, I shall at once proceed to this description. I have only to ask your indulgence for a few expressions and phrases which may not as yet be entirely distinct to you, but which shall be made perfectly clear in the sequel.

The Life according to Reason must necessarily love itself; for every form of life, as its own perfect result and fulfilment, is enjoyment of itself. He surely as Reason can never be entirely extinguished among men, so surely can this love of Reason for itself never be utterly destroyed; nay, this love, as the deepest root of all rational existence, and as the sole remaining tie which keeps men within the circle of rational existence, is precisely that whereby we may most surely attain and comprehend the Life according to Reason, if we will only be honest and unprejudiced.

Now the Life opposed to Reason—that of mere Individuality,—likewise loves itself; since it too is life, and all life necessarily loves itself. But as these two forms of life are thoroughly opposed to each other, so also are the kinds of love and satisfaction which they have in themselves quite opposed to each other—wholly and specifically different—and in this specific difference they are easily recognised and distinguished from each other.

To begin with the love which the life according to Reason entertains for itself. Towards this Life we may stand in a double relation:—*either*, we may possess it only in conception, in a feeble and imperfect representation, and only as received from others;—*or*, we may ourselves truly and in reality be and live this Life.

That mankind cannot at the present day stand in the latter relation—since in that case, there would be not only no Egoism and no Third Age of the world, but also no true Freedom—this has already been admitted; nay more—that we have been all fashioned and born out of this relation, and can only by labor and toil place ourselves therein. Hence it must be the first relation, namely, the possession or the capacity of possessing, the Life according to Reason in *conception*, which is never wholly extinguished among men, which all have the power to attain, and by which all may at least comprehend the Life according to Reason.

The love which the Life opposed to Reason bears to itself, with which indeed we are all better acquainted, and to which our language more easily accommodates itself, manifests itself in its specific character, both in general and in particulars—as delight in its own sagacity, petty pride in its own cleverness and importance, and—to designate an ignoble thing by a befit-

ting ignoble expression—as self-satisfied chuckling over its own cunning. Thus in the former lecture it was represented as a fundamental characteristic of the Third Age; that it looked down with haughty self-complacency on those who suffer themselves to be defrauded of present enjoyment by a dream of Virtue, congratulating itself that it is far above such delusions, and therefore secure from being imposed upon;—its true character being admirably expressed in a single phrase—would-be-Enlightenment. Thus the highest and most refined enjoyment which he who cares best for his own advantage, and successfully pursues it through many difficulties, can attain, is the satisfaction he must feel in his own shrewdness and skill. On the contrary, the love which the Life according to Reason bears to itself, as a legitimate and well-ordered existence, manifests itself in specific character, not as unexpected gratification, but in the dignified form of approval, esteem and reverence.

In so far as we have attained the Life according to Reason, in the first way, namely, in *conception*, and as a picture of a Life removed from our own, in so far will this conception lovingly welcome and dwell upon itself in delighted complacency;—for, in this case, we shall at least have entered so far into the sphere of the Life of Reason, as to possess a worthy and adequate image of it. (We may add here, for the benefit of those who are acquainted with the scientific language of philosophy, that the feeling thus produced is an æsthetic pleasure, and indeed the highest æsthetic pleasure.)

This pleasure however—this approbation of something foreign to us—something which we ourselves are not, inspires us with respect and reverence, combined, in the best of our race, with silent unsatisfied regards thrown back upon themselves, and a secret longing to assimilate their own life to the object of their love; out of which longing the higher Life gradually unfolds itself. In so far as, in the second way, the Life according to Reason actually becomes conscious of itself as a real and present existence, it flows forth in unspeakable enjoyment and satisfaction, before the thought of which the Egoist must retreat in envy, could he entertain the thought;—in this love to itself, it becomes pure Blessedness. For all feelings of disappointment and dissatisfaction, as well as those of desire and insufficiency, are nothing else than the birth-pains of the higher Life struggling towards its perfect development. Is it developed?—then is it thoroughly satisfied with itself, and sufficient for itself, needing nothing more, but possessing the most perfect Freedom within itself, and in the consciousness of its own inherent power. Let us in the present lecture try the experiment of the first condition upon ourselves; in the next I shall attempt to present to you a feeble description of the second.

GRAPES IN CALIFORNIA.—The grape is the principal, and indeed at present, almost the sole production of this part of our California. The vineyards of Pueblo de los Angeles are as luxuriant and productive as any in the world. The species of grape chiefly cultivated appears to be of the variety known to us of the Atlantic coast as the Hamburg grape. It produces two kinds of wine. One is a white wine, clear and transparent, and of a light amber tint, and in taste resembling hock. The other is a tinto or red wine, and its taste and bouquet are something like the La Malque of Marseilles. The vineyards also produce great quantities of *agua ardiente* or Spanish brandy, of a very pure and colorless description, of an agreeable taste, superior quality, and the highest proof. A most delicious cordial is likewise made, called *Angelica*; and if the old Olympian gods could get a drop of it, they would soon vote nectar a bore, and old Jupiter would instantly order Master Ganymede to change his goblet, and charge it with the new tippie to the brim. Wolfskill's vineyard, in the Pueblo de los Angeles, contains 40 acres of land and about five thousand vines. It produces a crop of twenty casks of wine, and an equal amount of "*agua ardiente*." The grape likewise grows in the San Francisco district; and so luxuriantly, that Mr. Leese made from only two

acres of vines in the year I was there, no less than twenty-six barrels of wine and eight barrels of *auga ardiente*. The wild grape, which I have seen throughout all the valleys, is, when ripe, of the size of ounce balls, and of an excellent flavor. The olive, date, palm, and other tropical productions, are sparsely found in San Diego. The grape will hereafter be a vast source of wealth to the people of California. The volcanic soil favors the growth of the vines, and the varieties of soil and climate will unquestionably produce varieties of wine. As yet, but a single species of grape is cultivated, and that is said to have been indigenous. Beyond all doubt, every variety of grape will grow in that magnificent region; and when all the standard varieties shall be introduced from Europe, and grafting and scientific cultivation resorted to, who shall predict the result? Let those who ten years hence shall be drinking a bottle of California champagne, at Delmonico's remember that "I told them so."—[Rever's California.]

**HYDROCHLORIC GAS.**—For a considerable period, this noxious vapor was one of the greatest nuisances to the manufacturer and to the neighborhood, blighting vegetation for a great distance around the work. Enormous sums were spent in erecting gigantic chimney stacks, such as those of the Messrs. Tennant, near Glasgow, where one of the largest rears its head fully one hundred feet higher than the top of St. Paul's Cathedral. Its occupation has gone, with the advance of chemical knowledge and it now remains a huge monument to the ignorance of the past. In other cases the muriatic acid was let off into the common sewer, and glad were the manufactures to get rid of their acrid and troublesome product in this quiet way. But now that muriatic acid has entered into its proper chemical relation with the arts, it is as carefully preserved and retained as it was formerly dismissed. Various plans exist by means of which it is collected and reduced from the gaseous to the liquid form. The most common of these is, to conduct the vapors which rise from the decomposing salt into flues, which terminate at the bottom of a tower or chimney, filled with flints or coke. A number of minute jets of water play on the coke at the top of the chimney, and the fluid gradually filters down, meeting in its course the ascending noxious vapors. These become immediately condensed, and the liquid percolating to the bottom, there enters a tunnel, and is conducted into a receptacle, now in the form of liquid hydrochloric or muriatic acid.—[Eclectic Review.]

**HOW ILLNESS IS TO BE BORNE.**—If the spirit can so far prevail as to remove the sickness wholly from itself, and banish it into the body only, an immense step is gained; and we may then bear bodily ailments, not only with apparent, but with real, firmness and tranquillity, and not only bear but draw from them much that softens and purifies the soul. I myself, indeed, though I have been often ill, and occasionally dangerously so, have never had to endure lasting sickness, or even what may be deemed a weak constitution. But I have known many, both men and women, with whom this was the ordinary state, and had no hope of escaping from it but by death. To this belonged Schiller especially. He suffered much—he suffered continually; and knew—as indeed happened afterwards—that this continual suffering would lead him step by step to the grave. Yet one might truly say of him that he held his illness confined to the body; for at whatever time you visited him, or under whatever circumstances you might meet him, his mind was always calm and cheerful—ready to adapt itself to friendly intercourse, or to interesting and even philosophic conversation. He was, indeed, wont to say that a man worked better under the influence of illness, if it were not too severe; and I have seen him, under circumstances which certainly afforded nothing cheering, compose both poems and prose pieces which betray no traces in their composition of the illness of the writer.—[Humboldt's Letter.]

For The Spirit of the Age.

## INDUSTRY AND INTEGRITY.

I have thought that perhaps no two conditions were more necessary to a renovation of society to health and happiness, than one in which all its members shall be sufficiently industrious, and another in which each shall act out his own convictions of right.

That our present social organization is sadly defective in both these respects, cannot for once be doubted; nor I imagine, that many of its ills are traceable directly to these defects. Without a healthy physical condition in the human system, a desirable condition of mind cannot be expected, nor *vice versa*; nor without both mind and body vigorous and active in the performance of their several duties and obedient to their several laws, can any individual expect enjoyment, happiness. Now what is true of one, in this respect, is true of all. What is necessary for the perfect individual, is equally so for the perfect social community.

The laws of physical humanity require each human being to take a certain amount of exercise, not mere mechanical motion as if in obedience to some extraneous force—automaton like—but exercise involving in itself some design and exciting some interest; in fine labor—however objectionable may be the term—productive labor. Six days shalt thou labor, not as a curse, but for the well being of your own system. Like all laws this is designed for your own good, saith the Omnipotent one, in that he does all things for good.

Six days shalt thou labor, admits of no exceptions, implies no conditionality. Obey this law and all will be well. Disobey and suffer the penalty. And are we not even now suffering its most fearful penalty? When one portion of the community live a life of almost listless inactivity, as if to eat or breathe were too much labor, while another are thereby forced to perform not only their own amount of labor, but that of the drones also, (for, for every being who exists a certain amount of labor must be performed in order to sustain him, however useless,) thus laboring to the amount of nine or perhaps twelve days instead of six, can we expect a good, a desirable, condition of society? And yet this is too surely the present state of things.

Not the laborer alone suffers in this violation of necessary requirements. The drone, as he should, suffers more than his slave, although he is often ignorant of the true cause of his sufferings and attributes them to all causes save the right one. This latter is very much to be lamented, since could he be convinced of the true relation in which he stands to his fellows and the duties he owes both to them and himself, there is strong hope that he might reform.

But according to the prevalent opinions of the day, labor instead of being an honor and a blessing is degrading and mean, and the text which declares that in the sweat of thy brow thou shalt eat bread, is tortured into a curse.

And young people of both sexes and all classes, rack their inventions to obtain a livelihood without manual labor, at least without that labor which shall give to each joint and muscle its proper play, at the same time that its owner enjoys plentifully the pure, fresh air and bright sunlight. While their parents, to whom age should have lent wisdom, too often acquiesce in these foolish schemes and do all in their power to aid them on.

How few city dandies or ladies would cheerfully comply with the terms of an advertisement like the following: "A young man and woman wanted, in a pleasant, healthy, location in the country, to assist upon a farm and in a dairy and other domestic affairs; which would be just the thing for their comfort, health, and happiness." While, in a vacant situation for a clerk, an accountant, a governess, a teacher, or even a seamstress in the city, advertised, directly the applicants become "too numerous to mention." Foolish youths, to fly from that condition in which you might so live as to answer the end of your being,

into the very jaws of destruction to your physical and moral welfare.

And all this arises from false notions concerning labor. Nor while such a state of things exists, can equality ever find a footing in society. Let humanitarians desire it ever so much; let reformers spend their strength and lives in striving for it; equality can never exist so long as the rich drone looks down upon the laborer, or the poor man, at his toil, looks up at his employer; which will be, so long as labor is thought degrading.

Nor do we less want integrity, for while one will accomplish almost everything in the perfection of the physical man, the other will do very much towards his spiritual exaltation.

How few are true to themselves. Could we see the person who acted exactly in accordance with his own sense of duty and rectitude, we should see another Jesus. But hypocrisy is almost entirely the "order of the day." It enters into every department of social life. Not only is it the ruling feature in the larger business transactions between man and man, but it finds its way into the domestic circle. It actuates members of families in their dealings with each other. It shows its hydra head also in neighborhood intercourse.

To your face, a person is yea, yea, my dear you please me in all things. In your absence the same person detests you; is glad to see your back; wishes you always out of his presence; ridicules or censures whatever you do. Hypocrisy is the serpent which engenders all family broils, all neighborly quarrels, all lawsuits, all national feuds, all jealousy, calumny, back-biting, and so on, a long black list. Had he not a constitution of iron and a heart blacker than darkness, he must long since have been appalled and crushed by the numberless ills of which he is the legitimate parent.

I have often thought it is almost the beam in our own eye, which so magnifies the moles in the eyes of our neighbors, that they are constantly attracting our attention.

In fancy I see a community, (oh! home much to be desired,) far in the future, in which each member is so industrious and so intent on his own affairs, that he finds no time to meddle with those of his neighbors; also in which each member deals frankly with every other in all his intercourse with him; speaking openly what he means to the person in question; but not prating to others of follies and faults which he conceals from their possessor.

Not doing this thing or that for forms sake or to gain public approval, but doing just what his conscience tells him is right and no more. In fine being a man, walking erect in his own uprightness, and not a panderer to public tastes and opinions, grovelling upon the ground in his own hypocritical degradation.

Now what shall be done? Most *know* better than they *do*. The idle man *knows* that he is existing on the products of another's industry. He *knows* that his hired laborer is as good, as worthy, as noble, as himself, i. e. if he behaves as well. He *knows* that he is as deserving of honor. The proud jewelled dame *knows* that her poor sickly laundress and seamstress are more worthy than herself when she permits them to suffer for the necessities of life by withholding from them their just dues and lavishing them on her own persons.

The hypocrite *knows* when he is slandering, deceiving, or misusing, in any way his neighbor. All *know* when they do wrong. I speak this of those whom education, or prejudice, or passion, have so warped and deadened, that they are devoid of consciousness and discrimination.

Again I ask, what shall be done? How shall people be induced to do what they are conscious they should do. We are all ready to censure our neighbors, but how few of us ready to judge and condemn our own faults. Would each commence at home and make clean his own platter, within as well as without, there would exist no need of finding fault with others. Now

how shall this be induced? We all can do it. Will we all do it? The individual who shall find a way for accomplishing this end, will prove the greatest reformer the world ever saw.

F. M. BAKER.

GRANVILLE SHARPE IN HIS OLD AGE.—Like all men of that cast of mind, his humor was gay and festive. Among the barges which floated on a summer evening by the villa of Pope and the chateau of Horace Walpole, none was more constant or more joyous than that in which Granville Sharpe's harp or kettle-drum sustained the flute of one brother, the haut-boy of another, and the melodious voices of their sisters. It was a concord of sweet sounds, typical, as it might seem, of the fraternal harmony which blessed their dwelling on the banks of that noble river. Much honest mirth gladdened that affectionate circle, and brother Granville's pencil could produce very passable caricatures when he laid aside his harp, fashioned, as he maintained, in exact imitation of that of the son of Jesse. To complete the resemblance, it was his delight, at the break of day, to sing to it one of the songs of Zion in his chamber, raised by many an intervening staircase far above the temple garden; where young students of those times would often pause in their morning stroll to listen to the not unpleasing cadence, though the voice was broken by age, and the language was to them an unknown tongue. On one of their number he condescended to bestow a regard, the memory of which would still warm the heart, even were it chilled by as many years as had then blanched that venerable head. The one might have passed for the grandson of the other; but they met with mutual pleasure, and conversed with a confidence not unlike that of equals. And yet at this period Granville Sharpe was passing into a state, which in a nature less active, and benovolent than his would have been nothing better than dotage. In him it assumed the form of a delirium: so calm, so busy, and giving birth to whims so kindhearted, as often to remind his young associate of Isaac Walton's saying that the very dreams of a good man are acceptable to God.—Sir James Stephen's Essay.

THE DIET IN VIENNA.—The assembly of the states made a strange impression upon me. There is here no trace of the free dramatic life which is found in other representative assemblies—interpellation, rejoinder and the like. All goes on its measured course. There is something almost comical in the applause, which, proceeding from the hall, is of course echoed electrically in the galleries. We who live out of the kingdom hardly know what strange cousins we have in Austria. There sit the Ruthenian and Wallachian peasants, in their odd-looking, heavy dresses, amongst them men of noble figure and with features full of expression. Observe one of them when he rises from his seat, and walks down the carpeted stairs; mark how circumspectly, with what anxious care he steps with his tall boots, holding to the balustrades now on this side, now on that; it is plain at a glance that the good man is not yet at home here in his popular assembly, and moreover that he is not one to tire the meeting with prosy speeches and opposition. A strange medley of peoples is this—differing so widely in cultivation of mind and pursuits in life! . . . To the diet! are the first words in a morning, as friends enter your room; to the diet—the heart and center of life to the state and city! Schuefka reports on the events of the stormy night. Some members demand that the Belvedere should be attacked, and the Landsturm called out; but both motions are rejected, and the National Guards of the country round about are summoned to hold themselves in readiness, and the decree for the general arming of the people is passed. Two members of the diet are sent with another despatch from the ministry to the ban, to obtain from him a decisive answer.—[Auerbach's Scenes in Vienna.

He who knows not the sort of world he lives in, has little idea of why he was sent into it. Who, then, would value the applause or dread the censure of men ignorant of what they are or where?

Translated for The Spirit of the Age.  
**MAN AND HIS MOTIVES.**

BY JULIEN LE ROUSSEAU.

III.

*Principal properties of the Series.*

THE important law of the Series is so generally manifested in the universe that it is sufficient to indicate it, for one to recognise it and seize at once its precise properties. Without it there is no longer any tie, any unity; there is no longer either shading, or measure, or proportion. Life, if one could conceive of it independently of the Serial law, would assume the most irregular and monstrous developments, or be stifled under the weight of its confused manifestations. Suppress this law, and nothing remains but a frightful incoherence, and instead of creation would be only chaos. The Serial law groups without confounding them, identities and contrasts; it creates dissonances between contiguous notes to obtain accords of different intervals; it establishes degrees that there may be differences of honor, forming richest unities; in a word, it distributes the harmonies in every branch of the universal movement. The Serial law is the Wisdom that disposes so admirably all the hieroglyphics which the Deity uses in instructing us; it is the divine Word changed with glorifying the Supreme Cause; for it sings without ceasing the eternally living harmonies of the universe.

Everything being united in the movement of creation in a manner to give unceasing variety and to avoid juxtaposition of identical beings, it is necessary that there should be transitions which should smooth in some way the passage from one class of beings to another, and serve as a link to prevent separations, and rupture. Nature does not proceed by leaps and bounds; she does not hurry nor interrupt her work; she follows a gentle and imperceptible *progression*; when she passes from one fact to another she is careful to create bonds, in order that there may be nothing discordant or disunited in her creations. This process, sovereignly wise, which indicates to man that he is connected with all things by infinite ties, shows him also that his work is to establish order in his own domain.

The ties of transition are designated generally as *ambigues*, as was seen in the table above, to express the double character of these links, and their participation in the nature of both classes, which they serve to unite. The extremities of each series, as of each group, are formed by transitions. These transitions are everywhere found in consequence of the unity of system which presides over the whole universe, as well in the passionate kingdom as in all others. Such are the extraordinary passions, the wonderful faculties, the whimsical and heterogeneous tastes, which constitute the *ambigues* of the intellectual and moral world.

Ambigues as products of creation or passion are little attractive in themselves, except occasionally. Many are ridiculous, some even odious. One however cannot contest that they are indispensable in the serial movement; they are the two props which support the extremities of the axis or pivot. Destroy these and movement is no longer possible; for impulse has ceased with them.

IV.

*General Division of the Series.*

There are two classes of series—the Free or Simple—the Composite or Measured. The beings which compose the kingdoms inferior to man are distributed as we have said in free series; but man possessing as we shall see farther on, the entire scale of the passions as a harmonic being should, forms measured series and establishes as a race the highest accords.

It follows necessarily from what we have stated, that the cerebral organs which are the seat of the passions and faculties, and which constitute the whole material man, should be distrib-

uted in a measured series. This consequence appears to us so inevitable, that it matters little at present, to know whether the numbers of organs discovered by phrenologists correspond with it or not.

V.

*Basis of the Theory of Unity.*

ATTRACTION and the SERIES are the only basis of the theory of Universal Unity discovered and established by Fourier. It is by the application of these two laws, which at bottom are but one, to all orders of facts, that the natural mechanism of human societies will be created. The whole secret of social regeneration, so long sought and so impatiently waited for, lies here.

The primitive element of the association of individuals, of natures, of races of the species—is the SERIAL GROUP. The group is the product of the two laws which we have sought to define as clearly as possible in this chapter, the one uniting, the other classifying the objects united. Nothing is forced or complicated in the operations of nature. The greatest works are executed by her, with the same facility as the most trifling. The richest harmonies escape from her vast bosom and unroll themselves, as if they were self-created. And in fact the attraction which God distributes proportionally to the destiny of all beings and which impels them towards its accomplishment gives to each a certain liberty which permits him to make his own state, always however in obedience to the designs of the sovereign master of the universe. Around man life extends with freedom; and it is for man, the freest of all creatures, to see to it that all existences combine themselves harmoniously and without shackling each other.

The Serial Law however, supported by analogy, does not limit itself to directing the intelligence of man in the time and space where he now lives; it guides and enlightens him also in his retrospect of past ages; it unveils the mysteries of creation, the most important secrets of cosmogony, and gives to him thus the key of tradition, so obscure to those who study it by aid of history and reason only. But it does yet more for this privileged intelligence, it leads it through space and the ages, and causes it to be present at the formation, and movement of these immense systems which shine over our heads. Balanced upon the wings of this glorious messenger of the Divinity, our minds contemplate without dizziness the silent march of worlds, and the resplendent harmonies, which they suspend in that dome eternal and without limits.

*Retrospective Considerations.*

If the two laws of ATTRACTION and the SERIES are universal, and we believe we have demonstrated this fully to all unprejudiced minds, they necessarily regulate the organization and functions of the brain. This explains why we have devoted this space to their development.

Farther observations which we shall have occasion to make, in pursuing these studies, will prove if we have really discovered the true principles of science, and these will enable us to determine its definitive constitution. This is not for us a matter of the most transient doubt. We shall see moreover, in treating specially of the human passions and faculties, that the cerebral organism which constitutes the whole man, is disposed in a manner to correspond to them; we shall see that these great laws which we have defined and analysed, preside over the arrangements of the different parts of the brain, the distribution of organs, their development and exercise, and the unity of their functions. We shall see that the passionate movement is in full analogy with the movements which fulfil themselves in the universe, throughout each of its kingdoms and in all the beings who compose them. We shall see finally, that all the cerebral phenomena can be clearly explained and proved by means of the general Principle of Attraction, of which the Series is only the METHOD.

[TO BE CONTINUED.]



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, OCTOBER 13, 1849.

## THE HEROES OF EUROPE.

EVERY record of Mazzini—Kossuth—Manin, and their glorious compeers, is precious. We extract therefore the following sketch of the former from the letter of a friend who was in Rome during the heroic struggle of the Republic.

"I did not see Mazzini, during the last two weeks of the contest. When the French entered, he walked about the streets to see how the People bore themselves; and then went to the house of a friend. In the fifth story of a poor house, with his life-long friends, the Modenas, I found him,—Modena, who with a wife every way worthy of him, had abandoned not only what other men hold dear,—home, fortune, friends, peace, but had also remained without the power of using the prime of his artist's talent in a ten years' exile from his native land.

"Mazzini had plainly suffered most deeply. He had borne his fearful responsibilities, he had seen his dearest friends perish, he had passed those terrible nights and days without sleep;—in two short months he had grown old, the vital forces seemed exhausted, his eyes were blood-shot, his skin orange, flesh he had none, his dark hair was mixed with white, his hand was painfully hot to the touch;—but he had *never quailed*, never flinched for an instant; in the very last hour he had protested against surrender, sweet and calm, but full of a more fiery purpose than ever! In him I saw and revered a Hero."

A nobler band of men than have maintained the last fight of freedom in Europe earth never saw. True! We presume to think,—and events seem to justify us,—that *Peace* was, is, the true Policy for Liberalism. But now—when it has become clear to the world, that Barbarism's natural instrument is *force*, while Humanity's divine power is the truth of love,—now when the Allied Monarchs have seemingly crushed out the life of infant Liberty under the iron heel of Autocracy,—now is the time for every believer in Universal Unity to put forth his best energies, in defense of True Order against Despotism.

One of the first steps to be taken is suitably to welcome the outcasts from Europe. Thanks to New York, that she has already risen in their behalf. Let her example be followed throughout the whole nation. Let Societies be formed and associated all over the land. Let Municipal authorities, State Governments, Congress, sanction and direct the generosity of the People. Let a Home, in the true sense of the word, be every where opened for our brethren.

W. H. C.

## PATIENCE.

THE Sunday was stormy. I heard a little girl speak impatiently, because the rain prevented her going to church. Her father said, "Can you command the clouds; can you give orders to air and sun; can you direct God; will you go to him and say, 'Make it fair, for I wish to go up to the temple?'"

Then came to me the sense of shame at any despondence amidst the storm of Reaction. In my hope the Lord's day of Humanity had come, but how overcast the sky, how dim the light. I was longing to worship in the Sabbath of Harmony with a United Race on a glorified earth. I was impatient.

And the Spirit said, "Art thou not a wilful child, to be disheartened because the late bright morning is shut out by cloud and tempest? Be more than resigned, be cheerful. The only Manhood is self-forgetfulness; offer now in silence the worship of serene trust, of assured faith, of a charity that swears fidelity to Manhood and seals the sign of the cross with the blood of heroes and the tears of martyrs. Live only and always for

Universal Ends, and therein find a perpetual rest. Think of the down-trodden nations; and dare not before the awful trials of this transition time, for millions of your fellows, to feel even momentary dejection at private griefs. Only be firm in defence of justice, amidst all allurements and perplexities. Hope is the only acceptable sacrifice, till the day of Thanksgiving comes with its wave-offering. Hope on."

Then rose the voice of the Spirit more clearly. "Fear not at all. It is the Sabbath morning. The time for a true Reunion has come. Above the storm the sun is shining. Let the Nations go up to worship. This very reaction is a process of equilibrium. The Lord God Omnipotent reigneth. Let the Earth rejoice."

W. H. C.

## INDUSTRIAL FEUDALISM.

## NUMBER TWO.

WE have seen how the passion for Wealth, as a means of power, has grown so rank in this generation.

Certainly it is amusing, for an observer of society to trace the ramifications of Aristocracy, from the august circles, where born millionaires condescendingly admit parvenus, to the extremities, where cooks claim precedence of chambermaids. Yet let us not cynically sneer at what after all is but a groping towards air and light of man's ineradicable love of Honor.

This desire for Hierarchy, in the good time coming, shall rear a series of distinctions, based upon broad grounds of justice, made stately by graduated uses, glorified with grateful courtesy, which will serve as a ladder from heaven to earth for descending and ascending angels.

Meanwhile it surely betokens progress, that steel-clad knights have turned to bankers, the baron's castle to the teller's counter, and the tournament to the bourse. Long heads rare higher in the market than tough skulls. The sign of production already takes lead of the sign of destruction. Will it be long ere the plough conquers the sword?

Feudalism of Force gives way to Feudalism of Industry.

The tendencies to the full establishment of this Oligarchy we are now to trace.

## III. CLASSIFICATION.

In the fifth number of *The Spirit of the Age*, p. 74, the four great practical problems of the age are distinctly stated. Briefly, they are the problems of LABOR—EXCHANGE—CURRENCY—PROPERTY. Any attempt to solve them leads us at once to recognize four ascending classes of Industrial Feudalism.

1. The First Class consists of MASTERS OF LABOR.

Advocates of Protective Policy,—in America and Europe—are eager to prove by their organs,—journals, and legislative debaters,—that the manufacturing system is favorable to the happiness, health, intelligence, virtue, freedom, self-respect, of operatives; and that the profits of factories are widely diffused among stockholders of moderate means. Whence we are to infer, that the Presidents, Directors, Agents, &c., of Corporations, are self-denying patriots and philanthropists, who give in time, skill, capital, not for the sake of income to themselves, but for the benefit of laborers, needy annuitants, widows and orphans, trustees of charitable societies, and the country at large. Certainly, there is no reason for questioning that the benevolence of this generation is on a par with average humanity. But why attempt to cheat conscience and common-sense by most transparent sophistry? Are not two facts very plain; first, that the tendency is swift and sure to the substitution of Joint-Stock Companies for individual enterprise, in every branch of industry; second, that in degree as this system extends, Isolated Labor is everywhere brought to terms, and to all intents and purposes enslaved?

The explanation of this is simple. Combined capital can use the economies of complete arrangements, of water or steam-



power, buildings, fixtures, tool shops, to a degree, which enables it easily to beat the wealthiest single competitor, and of course to distance the poor. Companies too can avail themselves, to the full, of most skillful superintendents, shrewdest business-talent, favorable seasons for wholesale purchases, opportunities for storage or swift transfer according to the state of markets, wide agencies, commission houses, insurance, advertisements, and a great name, so as to crush small producers and command the business. What can a single handed laborer do against the pressure of this monstrous power? Just in degree, as its managers come to a mutual understanding and concert, he finds himself pitted against fellow craftsmen who underbid each other in the wages market,—cut off from any chance of large independent operations,—thwarted, by the demand for articles of highest value at cheapest rates,—and meanwhile compelled by sternest necessities to take, thankfully, the first job that offers, no matter at what sacrifice of health, judgment, conscience, feeling. Even supposing Masters to be tolerably wise and kind, is not serfage still degrading as bitter, when the "Hand," under peril of dismissal, must board, lodge, go to church, vote at elections, act, speak, and make-believe think, according to the dictate of the "Head" who owns him?

The scepter whereby Combined Masters control scattered labor is *Machinery*; and inventors or patentees are inevitably pensioners of the rich who risk capital to test labor-saving, money making instruments. Thus with the very progress of scientific and mechanical discovery,—providentially meant to emancipate the Working Man—grows and strengthens the first class of Industrial Feudalism.

This tendency is hastened by the feverish excitements of trade. We are led then to notice,

## 2. The Second Class, which is that of MERCHANTS.

Pains are taken by political economists to demonstrate, that the interests of Manufactures and Commerce are coincident. Doubtless they were intended to be by God, would so become in any well organized society, and in the *long run* really are even now. But the whole spirit of competition compels men to look at the nearest relations of cause and effect, and to slight or forget remote results. And as a matter of fact, Merchants are continually prompted to combine with Merchants to command Masters of Labor. So long as by the Protective System, Exchangers can be sure of good markets at home for domestic produce or foreign importations; and so long as by the immense increase of manufactured fabrics at low prices, they can flood the ports of civilized or barbarous nations with goods, they patronize the Manufacturer. Most intense indeed is the reactive stimulus of traffic upon industry. A new article appears, its name is spread abroad by puffery, a market is made for it, and the tide of success must be taken at the full. How machinery groans and labor sweats! Large profits are realized. Presently competitors appear, however, and prices fall. Next follow flimsy counterfeits and adulterations. The stores and shops, wholesale and retail, are glutted; and machines may rest while laborers starve. Thus commerce commands both lord and serf,—alternately elevating or depressing the former, and steadily grinding down the latter to starvation point, by fluctuations of demand and supply and the mystery of Over-production.

But the tendencies of the times are towards Free Trade. This is not solely or mainly, it may be suspected, on account of the growth of Christian charity, brotherly kindness, the humane desire to interlink all people, and pious purposes of diffusing good—though such motives doubtless swell the momentum of commercial reform—but because in degree as exchanges are unrestricted, chances multiply for successful competition. The experienced, far-seeing merchant,—who has accumulated capital, gained a name, established his credit, formed extensive business connections, opened a wide foreign correspondence, distributed his agents, carefully studied the run of seasons, markets, poli-

tical changes and the ups and downs of luck—can most easily, under the free-tradesystem, outwit his younger or poorer neighbors, corner his rivals, run risks, outride bankruptcy, forestall and monopolize, undersell and depreciate, crowd auction shops, hire vessels, secretly and suddenly increase or dispose of his stock, and use the thousand and one arts of commercial gambling. Thus within the mercantile profession itself is gradually established an oligarchy of large dealers, who from land to land, city to city, and firm to firm, play into each others hands, give law to the small fry on change, and through town and country hold under order the retail trader.

The system by which this second class of Industrial Feudalism builds up its power, is that of swift transfers, small profits on large transactions, and especially buying cheap to sell dear, by dexterous use of storms and currents in the business world. Its brief name is *Speculation*.

Commerce tends to prostrate the many and raise the few by periodical earthquakes of failure; and largest fortunes are most quickly made by sudden changes in nominal values. Thus appears before us,

## 3. The Third Class, who are FINANCIERS.

What more certain, according to all moral calculation, than that holders of past industry in the form of capital, and of means of exchange in the form of money, ought to be devoted allies of Labor and Exchange? Yet what so sure, by the arithmetic of experience, as that Currency is made a magician's wand to transmute all substantial good into shadowy good, all articles of real use into useless symbols? In the crucible of the banker's vault, by wondrous necromancy, bread stuffs and fruit, tools and utensils, clothing and houses, material and intellectual products, of all kinds, turn to gold, silver, paper. The Midas-touch of the money-changer is fatal. Now in this clumsy world, it so happens that producer and consumer can come into relations only by medium of this very changing of money. Hence the holder of the sign of values is so far owner of all who create and all who use the necessities, comforts, luxuries of life. The very dependence of both parties makes the mediator their common master.

The financier fattens on mercantile speculation and the rise and fall of industrial products. Change is his element. Wars, pestilences, fires, short crops, emigrations; or on the other hand peaceful prosperity, health, abundance, internal improvements, perfected institutions, all may be turned to profit, if only sufficiently alternated. The art of money making is to avail oneself unscrupulously alike of the extravagance of success and the desperation of failure. To fabricate news, breed delusive security, engender panic, stimulate excessive toil, create fictitious demands, run down or up the reputations of individuals and companies, dictate to a hired press, give the cue to public orators and suggest measures of policy, are some among the many tricks whereby fortunes are shuffled, cut, and dealt out to his fellows by the financier. He is a cool croupier, raking in the heaped bills, gold and jewelry of gambling traders, whose lust for gain his own rouge et noir table forever maddens. What a trial of wit, observation, knowledge of character, presence of mind, ready resource, prudence, boldness, is the meeting of a board of brokers. How immense the temptation to make a prophecy come true, by pulling the strings of the puppets behind the scenes. What fatal bribery offered to conscience by chances to purchase or the wish to get rid of stocks, notes, bills. How keen the espionage established over the most intimate domestic concerns, as well as open public acts of rising aspirants and the falling great. What subtle influences are brought to bear on all classes, by forced embarrassments or offers of loans and lucky investments. How terrible the vengeance, how seductive the favors, of the magi of the mint.

Money,—useless as a commodity, powerless as a machine, unproductive at once and passive, still grows at the expense of in-

dustry and commerce by the mysterious power of *Interest*. A process of accumulation, resistless as gravity, perpetually fulfils the proverb, "unto him that hath shall be given;" and thus by steady deposit of stone, after stone brought by troops of unwilling or unconscious bondsmen, rise the palaces of the third class of Industrial Feudalism.

But none know so well as the bankers what a bubble is credit, what a figment is even solid metal, however assayed, coined, stamped, unless readily transmuted into permanent realities. The successful financier hastens therefore to become a holder of estate. So are we brought to consider

#### IV.—THE FOURTH CLASS, OR PROPRIETORS.

Smooth and pleasant is the road by which holders of funds ascend to the rank of lords of the land. There is just risk enough in the adventure to keep excitement alive. The farmer would stock, fence, fertilize his grounds, or raise new barns and dwellings, he wishes a loan on mortgage; the mechanic would buy a lot in the city, and build a house, for a home while he lives and as a legacy to his family, he too wishes a loan on mortgage. Sickness, premature death, accident befall them; interest has accumulated; the debt cannot be paid; then follows foreclosure; and "præsto change" the benevolent lender steps legally into ownership of property, conveniently improved to his hand. Clearings lead the way to vast uncultivated regions, whereinto the tide of emigration must speedily pour. What so easy as to cover with title deeds the richest sections, and wait till poor hard working settlers have cut roads, built bridges, and established communications with markets, before selling out at a hundred fold advance! Canals, rail-roads, it is surmised will be opened in certain directions, or plans are laid that they shall be. How safe to buy up the land which must be traversed and paid for with damages, or the very spot that nature marks out for a depot! Cities inevitably grow around factories, harbors, or at the terminus of great lines of travel. Fortunate the capitalist of forecast sufficient, by the transfer to ready owners of a few dollars to become possessor of acres, which companies, speculators, municipal authorities will gladly purchase by the foot and inch, at any price!

The Aristocracy of force founded its hereditary power by seizing on conquered territory, and taking from vassals in return for its use, taxes and service. The Aristocracy of industry has not forgotten the lesson; and although for the moment city lots may rate higher than meadow and forest, grazing uplands and loamy plains, yet financiers have an eye to the future, when chemistry and mechanical inventions shall make agriculture an art more lucrative than even manufacture or commerce. Throughout civilized nations large proprietors are slowly displacing small landholders, and absorbing the homesteads of once independent yeomen into monster estates. Are we far distant from the time when Combined Capital will take possession of the country, as it has already done of manufacturing towns and of sea-ports, and by a vast system of co-operative culture swallow up small farmers, as it has mechanics and tradesmen?

The silent ministry by which Proprietors grow rich and transmit to their children enormous fortunes, without stirring a finger or passing an anxious day or a sleepless night, is *Rent*. Singular process this of laying claim to one of the elements and saying to fellow men, "You may win thereon by the sweat of your brow daily bread for your family, if as compensation you return to us a tithe of your earnings." Certainly futurity will smile at the cool assumption of the capitalist, who having by means of hired carpenters and masons built a house, lets it to tenants, on condition that they shall keep it in repair and at the end of each ten years more or less build for him another tenement, every way as good. Yet this is what practically happens in tens of thousands of cases throughout all civilized communities.

Land-lords, shop-lords, house-lords, have little need to levy

taxes by force and exact liege service like the old barons; their serfs, beg the favor of paying them any sum for the chance of livelihood, or, if refractory, the law and its instruments soon apply motives as stringent, as thumb-screws and the rack.

The four grand classes of Industrial Feudalism are then **MASTERS, MERCHANTS, FINANCIERS, PROPRIETORS.**

But to these should be added *Two ambiguous bodies*, who serve as **TRANSITIONS** between higher and lower orders. The first is made up of politicians, office-holders and office-seekers, lawyers, ministers, paid writers, whose prompting is to chant the praises, varnish the characters, further the projects, mature the plans, of the Nobles of Capital by whose patronage they expect to rise. The second consists of needy dependants, toadies, tools, servants, hangers on of all kinds, who humbled in spirit, crushed in will, meanly necessities, tied up in perplexity, hope for nothing better in this crooked life, than to creep on from year to year, without utterly losing position, and sinking into beggary. The function of both is to uphold the dynasty of Respectability, and to denounce factious dreamers of Reform.

Thus complete is the Organization of the Moneyed Aristocracy.

It remains only to point out briefly the ways and means of confirming its power, throughout Civilized Christendom.

#### IV.—TENDENCIES.

What is involved in those four words, **MACHINERY—SPECULATION—INTEREST—RENT?**

Suppose there were no laborers, no producers, no applicants for the sign of values, no tenants needing a place whereon, houses wherein to live and toil,—what would become of Industrial Feudalism then? It would vanish utterly, like a fallen dome whose foundation walls are swept away. Its four classes rest on the Working Class.

The Wealth, that constitutes their power, is slowly gathered, by hidden and most subtle processes, from Productive Labor. Masters, Merchants, Financiers, Proprietors, add not one grain of corn, one fibre of cotton to heaps of raw material, forge not a bolt nor plane a board, raise no coal or iron from the mines, weave not a yard of cloth nor fashion a garment, rear no houses, grade no railways, dig no water courses. They produce nothing; increase not one tittle actual values. They superintend and stimulate labor, facilitate exchange, exercise a general guardianship; and for this *use of skill*, **PAY THEMSELVES**, by means of laws favoring property, banking, commerce, manufactures. In polite speech they are pensioners on the bounty of the People. In plain speech they are plunderers of the Poor.

The People know this; the People feel this. In their clear judgment, heart, conscience, they believe themselves befooled, cheated, robbed, by a vast Organization of Spungers. They understand well enough that Skill and Capital, in so far as *active in new production*, should receive the recompense *exactly due to their efficiency*. But to each other, in their own souls, and before heaven they say:—"The pressure of these Upper Classes is intolerable. Toil as we may, we cannot support this multitude of Idlers. Society is a huge groaning pyramid, of which we are the under tier; and God knows that our very manhood,—affections, intellect, energy,—oozes out from us in bloody sweat. Brethren! we ought not, we will not endure this inhuman condition, longer. We mean you no harm, but this whole **SYSTEM** must be changed, from top to bottom, through every department of social relations. Look ye to it, that this be straightway done. The power of government is in your hands; the responsibility of government rests with you. Fulfil your duty,—or——"

On the other hand Industrial Feudalism thus ponders and plots. "Yes! We have the power; the very moving force of government, to-day, is Money; money we can wring out by Rent, Interest, Speculation, Machinery, however much Labor may twist and writhe; we hold bridle, spur, whip, provender and our mule however stubborn will be made to march, by

bribes or else by blows; the People are stupid, slothful, sensual, and need to be guided, stirred up, checked; the Paupers must be forced to work; the Poor may be sufficiently helped to keep them from starvation, but not enough to tempt them to idleness; the Industrious and Economical, if docile and pliant, can be raised to swell the Middle-Class; the Middle-Class should be managed and made our earnest helpers by loans, political preferment, flattery and social privileges; the Statesmen, Preachers, Editors, Authors, shall be kept in full pay and active service. Meanwhile let the true Aristocracy of the Age,—Money Holders and Money Makers—fully organize,—interlink interests,—form a perfect system of joint-operations,—mold public opinion,—shape legislation, and control government. We are the Providential Rulers. Down with all who question the rights of Property. If they dare to deny our Right, they shall learn to fear our Might."

So stand the two great parties; such are the tendencies.

Oh Middle-Class! can you discern herein any germs of SOCIAL REVOLUTION?"

W. H. C.

### LEADING SOCIALISTS FOR PEACE.

THE peaceful tone of The Spirit of the Age has doubtless seemed chilling and flat, in contrast with the smoking "blue ruin" of Revolution, to readers not a few. Will our fire-eaters and drinkers be pleased to cool their fevered systems with the draught of pure water, which we now present. It is recommended by two of the ablest Socialist doctors, one English, one French.

#### I. Thus speaks Hugh Doherty on

##### WAR AND INDUSTRY.

"Before a nation can be truly civilized, it must be *industrialized*—the arts of production must be substituted for those of destruction. The races of ferocious animals must be destroyed, before those of domestic animals can be safely and systematically multiplied. An army of soldiers is a powerfully organized, ferocious and destructive animal. An army of mechanics is a race of useful social animals. The comparison is not perhaps literally flattering for either party, but it is correct in principle. As animals are organized instinctively, so nations may be organized socially. In both cases the destructive and ferocious organization may be multiplied and increased at the expense of its opposite, and *vice versa*. In this, as in many other cases, the appearances of Nature are contrary to the reality. The sun *seems* to revolve around the earth—the earth revolves around the sun.

"Lions and tigers *seem* to be more powerfully organized animals than dogs and wolves, but in reality, the former hunt alone, individually, or in pairs; the latter collectively, in troops. A pack of hounds is a more powerful and a more ferocious animal than a lion: more powerful because it acts combinedly; more ferocious, because it hunts without being forced by hunger. The most powerfully dangerous and ferocious of all wild beasts, or anti-social organizations, is an army; it may be increased to a diabolical extent, and led into the maddest freaks of fiendish mania. Look at the ferocious mass of a thousand men marching with fixed bayonets, and then read the history of Napoleon leading 600,000 armed soldiers into Russia in 1812, to satisfy the fury of his senseless vanity. Think also of the French Republican army of 1849, set furiously upon Republican Rome like a pack of hounds upon an inoffensive stranger. Yes, armies should be reduced as soon as possible—the destructive arts of War should be replaced by the productive arts of Peace. Man is good or evil, God or devil, as he imitates the works of the Creator, or the deeds of the Destroyer. His abode is hell or heaven, as he meditates destruction or production. This has always been admitted in principle but overlooked in practice.

Let us hope the time has come for conduct in accordance with sound reason."—[Cor. N. Y. Tribune.

#### II. Jules Lechevalier thus advocates the

##### PEACE POLICY.

"The more I reflect on the subject, the more earnestly I rally around the principles of Peace, in the interests of the public. From Cain to Radetzky and to Windischgratz, military force, brute force, has been in the hands of despots. The Revolution of 1789 was finished by two invasions; the Revolution of 1848 has finished, or is about to finish, by a new triumph of brutal force. The feeble are invincible only with the weapons of Christ—patience, morality, labor. Here is something to reflect on, and I here speak to you on the favorite subject of my present meditations.

"The philosophy of the principle of peace as the expression of the true interest of the feeble; this is the new principle which I present to the attention of our friends of the Democratic and Social Revolution, who ridicule the Peace Society a little, I must confess. They will, I trust, learn to comprehend this admirable institution better."—[Cor. N. Y. Tribune.

#### III. The Philadelphia Ledger, with commendable hydropathic skill thus describes

##### THE TRUE REMEDY.

"If governments will *disarm*, and thus reduce their expenses, they will not only reduce their loans, but augment their revenues; for a general disarming will restore to productive industry the multitudes now maintained in idleness, to enforce submission to taxation. But if they disarm, abandon mutual aggression and mutually guarantee peace, the masses, left at leisure to examine their own condition, will demand reformatory and reformations, seriously begun, will end in republicanism.

"Well! 'To this conclusion must it come at last,' and therefore Kings and privileged orders have the alternative of yielding slowly through peace, or of striving to keep all with the certainty of losing all by violence. Which is best? Republicanism *must* come, and through blood, or through peace, prosperity and progress. Wise kings will decide wisely, and the fools will be compelled to follow their example. But what must republicans do to accomplish this? They must dismiss all thought of force, make universal peace their fundamental rule, their first step, spread light as fast as they can, persevere and be patient, gain one thing at a time, and make it the lever for gaining something more. They were in a hurry, tried force and failed. Let them wait, try reason and they will succeed."

For The Spirit of the Age.

### OUR AIMS AND ENDS.

A writer in No. 10, of The Spirit of the Age, opens an essay with the statement, that "Happiness is the aim, end, and essence of man's existence." I hope, Mr. Editor, that your correspondent will not mistake the aim of a brief criticism of his first proposition. From the tone and tenor of his argument I infer that he aims at the truth. So also does the present writer, who cannot by any means bring himself to the belief, that happiness is an aim, end, or essence of anything in existence. Happiness, being the result of man's proper activity—an effect following true action, as a shadow follows its substance—ought no more to be sought as an end, than the pursuit of a shadow.

This error of your correspondent, however, is a very common one, and misleads many from a knowledge of "the way, the truth, and the life." Those who have confirmed themselves in the error, by teaching it as doctrine, find extreme difficulty in seeing and acknowledging it as error. They will reply, that, as it is admitted that happiness is an *effect* of true action, they are justified in making it the *end* of all action. Whereas the truth is, that no one ever yet found happiness who sought it as

an end; and I rest the assertion on an appeal to universal experience, that the highest joys and delights of the soul invariably come unsought, enhanced as it were by an agreeable surprise—the free gift of a beneficent donor—for which, any thing like a claim on the part of the recipient would be rejected with extremest horror.

I admit it to be a *fact* of man's history, that he has sought, and does still seek happiness as an end; but in this fact I discover the real cause of all his past and present misery. Seeking happiness as an end made him necessarily an egotist, which estranged him at once from his fellow-man and an omnipresent Deity. This estrangement caused him to neglect the institution of a Social Providence, and thence to become utterly ignorant of the laws of Divine Providence. Hence the disorder that now rages throughout the earth. In disregarding the well-being of our fellow man, or in making it in any way subservient to our own, we lose a knowledge of the laws of order, fall into confusion, and totally defeat our aims at happiness, in a way similar to that of a man chasing his own shadow. This is a law of Divine Providence, or universal order. "Whatever ye would that men should do unto you, do ye even so to them; for this is the LAW AND THE PROPHETS."

Being all of us involved in this great calamity of wide-spread egotism, so that no one can justly reproach another, what remains to be done? This is but asking, what is the true end and aim of existence? Doubtless all will agree that the true end and aim of human life is conjunction or unity with God, by a knowledge of his love. If so, then it is evidently our first and most important work to attain a knowledge of the love of God, in order that we may be in unity or conjunction with him, and thus enjoy his presence and protection. Until this is done, we do not so much as approach our work. But who possesses the key to this knowledge—for both Nature and Revelation are sealed books to us? We are even ignorant of a knowledge of ourselves—all unity is broken—the unity of man with man, with Nature, and with God—how shall we learn to know concerning the re-union? This is a vital question.

For its solution we need divine revelation. This is provided for all who earnestly ask the question. In the Revelation which Jesus Christ gave to his servant John, chap. i. verses 17 and 18, are these words: "And when I saw him, [mark the words,] I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last; I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the KEYS of hell and of death." Again, in the 3d chapter, 7th verse: "These things saith he that is holy, he that is true, he that hath the KEY of David, he that OPENETH, AND NO MAN SHUTTETH: AND SHUTTETH, AND NO MAN OPENETH."

Now we have hitherto remained in ignorance of the necessary knowledge, for want of a KEY to that wisdom which lies concealed as well in the hidden recesses of the Word of God, as in the pages of the great volume of Nature; and so long as we fail to make application to him who holds this KEY, just so long shall we continue in that ignorance. We can in no wise comprehend the mysteries of the Three Unities—the Three-in-One—nor perceive the analogies which bind together the creature and the Creator—nor have the slightest conception of the laws of universal unity, which are absolutely essential to the reformation of social order, so that all human institutions shall become an incarnation of the attributes of God.

It is to be noted, that, previous to the opening of John's interior sight, he heard a great voice *behind him*, and saw nothing until he had turned himself round. But "being turned," he beheld that wonderful vision, before which he fell prostrate, "as dead." These details are very naturally overlooked by the superficial reader, but not so by those who are searching for the "hidden treasures" of interior truth; for they find therein the laws of universal order. John, like all his "brethren and com-

panions in tribulation," had been looking in the wrong direction. He had been seeking a merely finite good, on which he imagined his "happiness" depended. He had been an egotist. So it is with all who are in a state of egotism. To secure an imagined happiness, they construct systems of civil and ecclesiastical government—houses built upon the sand—having no semblance at all with the true and living Temple of Divine Humanity which is the alpha and omega of God's design for the human race, and, as a necessary consequence, the true aim, end, and essence of every motive power in man.

But we live in an age when this grand end of our existence is being made manifest. There are already those among us, who are permitted to behold the great designs of Providence towards fallen man, and in some measure to perceive the immensity of the love of God, which has not ceased for a moment to enfold in its infinite embrace the entire human family through all its wildest and most discordant antagonisms—that wondrous love which condemns no one, not even the vilest of the vile—as all those, and only those, who best know themselves, can truly testify. As we become more and more conscious of this, we shall better be able to define the true aims and ends of our existence.

J. W.

Originally written for The Universalist.

## REVELATIONS.

There is no doubt but what there have been revelations from the spiritual to the natural world in every age since the creation of man upon this planet. Most of these communications, although firmly believed by those to whom they were directly made, were doubtless received by few if any others, and although of use to the whole human family, they have nevertheless for this reason been lost to mankind. Some, however, have related to events of a local and individual interest, and from a striking fulfilment of some unlooked for prediction, have demonstrated their truth to the observation of the outward senses, and thus compelled belief among a large circle of immediate friends or neighbors, or throughout a whole community, of those who could not have believed on any other grounds.

But a great many of those who have been in so elevated a condition as to receive and commune with the intelligence of the second sphere, have naturally had their meditations fixed upon the causes of human wretchedness, or rather upon the inoperative condition of those causes which have been decreed for the fruition of human happiness, and perceiving the nature of these causes and their silent but powerful and inevitable action, they have been content to prophesy their fulfilment in the distant ages of the future, and have communicated their prophetic sayings to the minds around them in language necessarily symbolical and poetical. These revelations, however, have been, for the most part, fragmentary; that is to say, they have been simply permitted, but not authorized. They seem to have been the result of a close communion of friends, one residing in the natural and the other in the spiritual sphere. The resident of the second sphere, being permitted so to do, elevates the mind of his friend to that plane of thought which the former habitually occupies. The prophet is thus enabled to see ultimate causes and their effects. But that extraordinary communication from the second sphere which is embodied in the book by A. J. Davis, seems to be the result of a concerted and organized action of the governing minds of that sphere; and if so, it is evidently the first authorized general message from the spiritual world collectively to the natural world collectively, which has been made since the creation of man on this globe. This is, indeed, a transcendently important claim, but no one can candidly read it from the beginning to the close, fully understanding its scope and spirit, and not come to this conclusion.

It does, not, however, receive this candid examination from every one into whose hands it finds its way. Some take it up,

glance at a few isolated passages which conflict with their prejudices, disregard the connection in which they stand to the rest of the volume, make up a hasty judgment, and reject it at once. Others are totally ignorant of the most common phenomena of Animal Magnetism, and look upon every thing bearing the least relation these phenomena as in the nature of things impossible, and as the work of men designing to impose upon their credulity. There is still another class, and these are your "strong-minded" men. They sit down and read the book through from beginning to end, but it is for the purpose of refuting it, and this they attempt to do by heaping upon it the most silly and trivial ridicule, by calling its arguments "long-exploded sophistries" without giving the least indication of the argumentative ammunition that has exploded them, (which ammunition, indeed, they would find it very difficult to furnish,) and characteristically concluding by adopting the same manner of argumentation which they have time and again complained of the infidel for using in his crusade against the Bible. These "strong-minded" men, of course, cannot be bent, much less broken, and like the primitive granite of the earth, they must remain helplessly buried beneath the accumulated rubbish of the vanished ages.

But this ought not to prevent those who possess and understand the volume referred to, from extending its circulation among their friends and acquaintances. Among these, it is very likely, many can be found who are neither prejudiced nor "strong-minded" to an unreasonable extent; these will read it, and be grateful for having their attention called to it. But of course it would be very unwise to urge it upon any who can not receive it: for to every one is given blessings according to their capacity to receive them. If we knew all who have received the contents of that book to their hearts, and how many were of the first minds of the age, we would doubtless have occasion to rejoice; but from the nature of the case, men are never in haste to profess their attachment to unpalatable truths. But on all sides we can discover shoots starting up through literary ground, which give unmistakable evidence of origin in the roots of that great tree of righteousness under whose branches we repose. Therefore we rest content, grateful, and patient.

H.

#### EUROPEAN AFFAIRS TO THE WEEK ENDING OCT. 6, Latest Date, Sept. 22.

IN FRANCE, the principal event of importance is the assembling of a grand Metropolitan Council in Paris. The first session of this remarkable body took place on Monday, Sept. 17, in the Chapel of the Religious Seminary of St. Sulpice. A private conversation took place in the morning of that day, to verify the claims of those desirous of attending, to regulate the order of the proceedings, and to name the theologians who were to be present. The same day at 3 o'clock, the first general congregation took place, when the Archbishop of Paris delivered an address indicating the objects of the council. Three decrees were then read, *De aperiendo synodo; modo vivendi in concilio; and De professione fidei*; which were to be promulgated at the first general sitting. That sitting was held the next day with much solemnity. Mass was said by the Archbishop of Paris, in the sanctuary being placed the Fathers of the Council in full canonicals, Messieurs de Meaux, Versailles, Blois, Orleans, and the Delegate of the Bishop of Chartres, whose great age prevented his attending in person.

The course of proceeding of the persons connected with the Council is as follows: They rise at 5, recite the breviary, and then hear mass, which is celebrated at 7 1-2; after that the private sittings of the bishops and theologians; breakfast takes place at 11, and during its continuance, portions of the Holy Scriptures and of the life of St. Charles, the restorer of councils

in the sixteenth century, are read; at one o'clock, the Divine office; at three, the general sitting of the Council; at six, dinner, accompanied by reading as in the morning; and the day closes by prayers at nine. The Council is divided into five Committees: 1st. that of decrees; 2d, doctrine; 3d, ecclesiastical studies; 4th, discipline; and 5th, canonical law. Precedence is given not to dignity but to seniority of nomination. The Council holds 1. private congregations or sittings; 2. general ones; 3. solemn sessions. The private congregations are a kind of bureau where the matters afterward to be examined are first distributed; the general congregations are the meetings to which the private ones send in their reports; and the solemn sessions are intended to pronounce on and publish the decrees decided on in the general congregations.

No special results had followed the publication of the President's letter. A demand was made for the immediate convocation of the Assembly, in order to decide on the domestic and international policy pursued by the government, but no action was taken in reference to the subject.

The route taken by M. Ledru Rollin on the 13th of June is now known. He first went to the house of Madame Georges Sand, at La Chatre, then to London, where he arrived on the 11th July, with a passport, under the name of Heisel. M. Bolchot arrived in London at the same time as MM. Ledru-Rollin and Considerant. The latter travelled under the name of M. Bixio.

By way of precaution against excitement on the occasion of the trial of the conspirators of June by the high Court of Justice at Versailles, the Government adopted new measures for the protection of the capital. Changarnier, has divided Paris into quarters or districts, corresponding with the number of companies of the different regiments of the garrison, and each company has its quarter assigned to it, so that in a few minutes every part of Paris would be protected by troops of the line, and the National Guards be safe from attack or obstruction during their muster.

The President of the Republic, on the proposition of the Minister of the Interior, and by the advice of the *Commission des mises en liberte*, presided over by M. Victor Foucher, has ordered the release of two hundred and twenty-five of the insurgents of June, 1848, confined on the pontons of Brest, Cherbourg, and l'Orient. In consequence of this release there are now no more insurgents in the naval establishments, at l'Orient. It is said that the citadel of Port Louis will be set apart for political offenders condemned to detention.

The annual dinner of the operative printers of Paris took place at the Chabet, in the Champs Elysees, on Sunday, Sept. 16. Above five hundred attended. After a toast had been given to "The Liberty of the Press," and a second to "the Emancipation of the Human Mind," Pierre Leroux made an eloquent speech, in which he gave an interesting sketch of the discovery and progress of the art of printing. He concluded by proposing as a toast, "The unlimited Liberty of the Press." The meeting then separated amid loud cries of "*Vive la Republique!*" "*Vive la Liberte de la Presse!*"

At Rome all is uncertainty, and wholesale arrests take place without the observation of legal forms. Every one sees a crisis impending; but whether it will be for good or evil is doubtful. The misery of the people increases daily, and with it their hatred of the priests. A new journal, intended to be the journal of the pure pontifical party, has appeared.

The Pope has left Gaeta, and taken up his abode at Portici, near the City of Naples. He was not, it is said, received at Naples with the same demonstrations of joy that the mere name of Pius IX. drew down from the Italians two years ago. Many gentlemen did not even lift their hats to the head of the Church.

GAZIMBALDI has been lodged in prison at Genoa. His wife exhausted by fatigue, had died.

The *Concordia* of Turin adds the following particulars :

"His wife, it appears, really died from fatigue, in a state of pregnancy, on the sea coast, after landing to escape from the attack of the Austrian fleet, as our readers will remember. The peasants sent to Ravenna for a physician, but he came too late to save her. Garibaldi, after this heavy blow, wandered for 35 days, under different disguises, in the fields, among the woods and mountains of the Appenines, sleeping by day and travelling by night; sometimes a guest at the table of the Crotian; at other times walking unheeded among the very men sent to apprehend him; till at last having crossed the Tuscan Maremma, he succeeded in embarking in a fishing-boat and in the disguise of a fisherman arrived at Chiavari. The Intendant had the simplicity to ask him for his passport legalized by the Sardinian Counsel. Garibaldi unhesitatingly gave him a passport which a friend had forced upon his acceptance, and observed that he had unfortunately met with no Sardinian Consul in the forests and ravines which he had crossed. Our readers know the rest."

The arrest of Garibaldi excited a violent storm in the Turin Chamber of Deputies. Signor Sanguineti, deputy for Chiavari, presented a petition from the inhabitants of that town, praying that the general should be set at liberty. The deputy Baralis supported the prayer of the petitioners, and passed a high eulogium on Gen. Garibaldi. The Minister Pinelli defended the conduct of the Government, and read the 35th article of the Civil Code, which deprives any subject of his civil rights who shall take military service under a foreign power; and he argued that Garibaldi, having accepted the rank of General of the Roman Republic, had lost his quality of citizen, and could not claim the privileges of the Constitution. He might, consequently, be arrested, and expelled the country, like any foreigner. The deputy Baralis contended that the loss of civil rights did not imply the loss of political rights or the quality of citizen. Several orders of the day having been proposed, the Chamber, after a most stormy discussion, passed the following resolution, proposed by Signor Tocebio: "The Chamber, declaring that the arrest of Gen. Garibaldi, and the menace of his expulsion from the Piedmontese territory, are contrary to the rights consecrated by the Constitution, and to the sentiments of Italian nationality and glory, passes to the order of the day."

The *Concordia* of Turin of the 11th inst. states that Garibaldi is treated with great courtesy: that his friends are allowed to visit him, and that many officers have done so. He recommended union and concord to them, that Piedmont might recover and become the bulwark of Italian liberty and independence. He has expressed a wish to reside at Turin, where he has numerous friends; but the Government will not allow him to remain in Piedmont and threatens him with a prosecution in case he intended to stay, on account of the 12,000 lres he exacted at Arona, after the famous armistice of Scolasco.

The trials of the unfortunate HUNGARIAN patriots are going on rapidly at Pesth, and are conducted with a spirit of unrelenting severity. Every Hungarian who was any how or any where implicated in the revolution, the members of the Diet, public officers, judges, and occupants of every public station in Hungary during the revolution, are subject to the Court-Martial. The high aristocracy, the Clergy and the Jews, are singled out for severe treatment. One Clergyman has been shot and another sentenced to fifteen years imprisonment. The director of an asylum for children, a writer on education, has been arrested. Innumerable punishments have been inflicted on the Jews. The most common punishment for officers is to be put into the ranks; at Arad some thousand honored officers have suffered this. At Pesth two cavalry officers have been degraded to drive baggage-wagons. The opinion prevails among the officers of Gorgey's corps that he was a traitor to the cause of Hungary. "He was betrayed and sold to us; he has been bribed by the Russians; the matter was long ago arranged; he might have fought it out

still longer; we know that it was all over with our cause, but Gorgey might have risked another battle and saved the honor of the Hungarian arms." This is the talk of these officers.

The news from ENGLAND is unimportant. The potato disease is making progress in Ireland.

### News of the Week.

M. DE TOCQUEVILLE AND M. POUSSIN.—The Baltimore American, of last week, has a letter from a gentleman in this city to a friend in Baltimore, in which almost the entire responsibility of the recent difficulty at Washington is shifted from M. Poussin's shoulders to those of M. de Tocqueville. The writer professes to have his facts from a French gentleman who knows all about it, and goes on to state:

"He (the French gentleman,) says that the reason for M. de Tocqueville's own ignorance of the law of salvage, and that he could not dismiss Poussin without disgracing himself. He says he has seen the instructions of M. de Tocqueville to Poussin in the case of Carpenter, and that they direct Poussin to address to our government a protest against the law of salvage, and consequently against the seizure and detention of the *Eugenie*, as involving the dignity of the American marine, and that there is not an insulting expression in the letter of Poussin, for which he was intercommunicated, which is not to be found in almost the very same words in M. de Tocqueville's instructions, except that in which M. Poussin went out of his way to sneer about the little interest Frenchmen felt, when they had occasion to condemn an American officer, in anything he could say in self-defence."

"He says it was determined to recall Poussin in July last, but that M. de Tocqueville having committed himself by his instructions, could not recall him for obedience to them, and dared not rest the recall on the ground that he had attempted to lecture our government on its own dignity and honor, as he had told him that both these were violated by Carpenter's conduct. This too, he says, accounts for the extraordinary delay in M. de Tocqueville's answer to the complaint of the American government, he doubting what was proper to be done in so embarrassing a position. He thinks, too, that this also accounts for his letter to Mr. Rush, in which, you have seen, he attempts to implicate the Secretary of State, and thus to save his own minister. He says, he has no doubt M. Poussin would have been recalled promptly, if M. de Tocqueville had not got thus involved in his own folly in the affair. He thinks M. Poussin will now be recalled, and that Mr. Rives will be received."

THE COOLIDGE MATTER.—The editor of the Calais, Me., Advertiser, is a believer in the escape of Coolidge from the Maine State Prison, and of the cheat with regard to his body. In his last paper he says—"In addition to the evidence furnished by Dr. Mann of Skowhegan, that Dr. Coolidge, the murder of Mathews, has been set at liberty by the Prison Wardens, and which to our mind is ample, he has been seen by a person who was well acquainted with him, on his way to California. We hope this matter will be looked into, and those concerned in his escape ousted from office, and more trustworthy men put in their places."

The Boston Transcript says:—"The fact that Dr. Mann and Coolidge's own father have testified that the body which was exhumed and said to be that of the prisoner, was not his body, would seem to be a very material circumstance, giving color to the belief that Coolidge did not die in the manner asserted. But the suspicious circumstance to our mind is that contained in the testimony of the Warden. The fact that certain letters were written by Coolidge to a fellow prisoner, arranging a diabolical plot for the murder of Dr. Flint, is undisputed; but the



supposition that Coolidge wrote those letters for any other purpose than to prepare the way for a trick, by which he might escape, is more incredible than the report that he is now alive. Nothing could be more stupid and puerile than the act of committing himself on paper to such a clumsy plot, unless it was with some other view than that which he professed to anticipate from its fulfilment. He seems to have arranged the plot for the express purpose of having it discovered; by which means he might resort to some trick to hoodwink and elude the agents of the law. In this trick we believe that he has fully succeeded.

**THE AMERICAN INSTITUTE.**—The great annual Fair of the American Institute, was opened on Wednesday of last week, when one of the largest collections of specimens of unequalled variety in every branch of trade was presented to the public. Notwithstanding the inclemency of the weather a large and numerous audience filled the spacious hall at the Battery, all eager to witness and appreciate the triumphs of American genius in mechanical invention. The arrangements of this year are admirable, and much credit is due to the worthy managers for their exertions to facilitate the inspection of every article. On Wednesday evening the introductory address was delivered by the Hon. Henry Meigs, in the course of which he took occasion to review the many benefits which have accrued to mankind from the inventions of American genius, and the glorious picture which we may augur from the indication now before us.—[Truth Teller.

**THE WAR WITH THE DOGS.**—Between the 18th of June and the 26th of September, there have been three thousand five hundred and twenty dogs killed in this city south of Forty-second street. The cost to the city for killing these useless curs, independent of the expense attendant upon removing their dead carcasses, amounts to seventeen hundred and sixty dollars. A large proportion of this amount has been paid to five or six colored men, one of whom, named Henry Boggs, has received two hundred and fifty dollars. This man has become quite famous in the city as a dog-killer, and he is worth some three or four thousand dollars, which is the result of his own industry. Last year there were two thousand six hundred and seventeen dogs killed, being nine hundred and three less than the number killed the present year.—[Cour. and Enq.

**COLUMBIA COLLEGE.**—The annual Commencement of the above institution took place on Tuesday of last week, before a large and highly respectable audience, among whom were several distinguished personages. The entertainments were entirely literary, and in many instances did honor to the institution, several orations and poems were delivered between each of which the excellent orchestra of Mr. Bristow played some favorite pieces which added considerably to enliven the scene.

**SINGULAR PREMONITION.**—In an interesting article in the *CHRISTIAN EXAMINER*, for the present month, Mr. Ticknor mentions a singular fact in connection with the death of the elder and younger Buckminster, father and son. The latter, after a sudden attack, died in Boston on the 18th of June, 1812, at noon. His father who was journeying for his health, died in Vermont the next morning, without any knowledge of his son's condition, but saying, with almost his last breath, "My son Joseph is dead;"—adding, when assured he must have dreamed, "I have not slept nor dreamed—he is dead." The effect was electric, and, (adds Mr. T.,) however accidental the coincidence might be, persuaded that it was so, all acknowledged its strangeness, and few failed to be conscious of its influence.

Frederika Bremer, the popular novelist, arrived in this city on Thursday, in the steamship Canada.

### Town and Country Items.

**HUME.**—Hume one day complained in a mixed company that he considered himself very ill treated by the world, by its unjust and unreasonable censures; adding that he had written many volumes throughout the whole of which there were but few pages that could be said to contain any reprehensible matter; and yet for those pages he was abused and torn to pieces! The company for some time paused; when at length a gentleman dryly observed, that he put him in mind of an old acquaintance, a notary public, who, having been condemned to be hanged for forgery, lamented the extreme injustice and hardship of his case, inasmuch as he had written many thousand inoffensive sheets and now he was to be hanged for a single i e

**Dr. Bacon**, of the *Day Book*, makes this calculation: If a clerk will commence on a salary of six hundred dollars a year at the age of twenty-one, with a merchant having a capital of twenty thousand dollars, and save out of his salary two hundred dollars a year, and lend it to his employer at seven per cent on his note at six months, add the interest to the principal when the note is paid, and lend it again, and so receiving his interest semi-annually and investing it, he will at the age of forty have possessed himself of all his employer's capital and a large sum of his profits.

**LIBRARY DESTROYED.**—The *Freeman's Journal* says that at the recent fire at Williamsburgh the Catholic priest (Rev. Mr. Malone) who resided with M Lake, lost his entire library, of considerable value, and the whole of his other property. It appears that the books and papers of the parish were at the same time almost wholly destroyed.

**A MILITARY THEOLOGIAN.**—On one of my voyages home from America, an officer of rank in the British army lamented that the governor of one of our colonies had lately appointed as Attorney-General one who was an Atheist. I told him I knew the lawyer in question to be a zealous Baptist. "Yes," he replied "Baptist, Atheist, or something of that sort.—[Lytell's America

California gold to the amount of £120,000 has been landed from the Calypso, at Portsmouth, and conveyed to the vaults of the Bank of England. It is not generally known that this gold is shipped from San Francisco to England at two per cent, and bills are allowed to be drawn against it, as soon as the bills of lading are received in this port.

Abby Hutchinson—that was—is recovering from her sickness very rapidly, says the Boston Bee, having gained in weight three pounds during the past week. She has lived twenty-one days without taking a particle of food—swallowed nothing, during that time, with the exception of cold water!

Some compute that the rats in the United States consume six millions of dollars worth of grain a year. These animals are almost as expensive and worthless as loafers and dandies, who appear to be "born only to consume the fruits of the earth."

In Germany great precaution is taken in the sale of arsenic, none being sold without a written order from a physician, except that for a rat poison, which is mixed with tallow and lamp black, thus forming a compound which cannot be taken into the stomach of any human being.

In the last five centuries France has spent 326 years in War! If all those years had been passed in peace, who can doubt that her people would have been much better fitted to enjoy republican institutions than they now are.



**AN ORIGINAL WILL.**—The following is the copy of a will left by a man who chose to be his own lawyer:

"This is the last will of me, John Thomas.

"I give all my things to my relations, to be divided among them the best way they can.

"N. B.—If anybody kicks up a row, or makes any fuss about it, he isn't to have anything.

"Signed by me,

JOHN THOMAS."

The London Globe says the light-fingered gentry now wear short coats with pockets outside. Their hands, in a crowd, are always, to prevent suspicion, in their pockets, which however, have a large hole in the bottom. Through this aperture they manage to push their hands, and in many cases, unperceived and undetected, contrive to make free with the pockets of those whom they have been standing near.

It is said that Dr. Gannett's society, (Unitarian) in Boston, has been requested to surrender immediate possession of their church and land in Federal-street, to the First Presbyterian Society of this city, on the ground of an alleged provision in the original grant of said estate, that Scotch Presbyterian form of worship should always be maintained there!

The Boston Transcript states that the Rev. Joy H. Fairchild, of the Payson Church, South Boston, has commenced an action in the Supreme Judicial Court against the Rev. Nehemiah Adams, D. D. of the Essex-street Church in this city, for libel and slander, and suing for damages in \$10,000.

Mr. Musters, the successful wooer of Mary Chaworth, the beloved of Lord Byron, has recently died at the age of 72 years, leaving his large estates to his son John, aged 13. His wife died of fright in 1832, occasioned by the Reform riots in Nottingham.

The admirers of the late Rev. Dr. Chalmers are contributing to the erection of a memorial to him at Anstruther, in Fife, the place of his birth. The memorial is to consist of a handsome free church with a lofty tower.

M. Guizot is quietly residing at Val Richer, near Lisieux, where he is engaged on a new edition of his work on the "English Revolution."

In the church of St. Andrew, in Mantua, is preserved a vial containing the blood of our Savior, taken up with a sponge by a Roman centurian at the time of the crucifixion—or at least they say it was.

Mr. Samuel Gurney, a well known and eminent English banker, has written a letter in which he declares it is his opinion that both France and England are on the eve of bankruptcy.

The British press complains of the enormous sums of money paid to the Italian singers, and French dancers by the London managers.

M. Raspail assures the world that cholera may be cured by a camphor and aloetic process. The diet (preventive) should be well seasoned with garlic, pepper and ginger.

Mr. George H. Hill, well known for his personation of Yankee characters, died at Saratoga Springs on Friday the 28th ult.

The London Times compliments, in a late number, the memories of DeWitt Clinton and Robert Fulton.

The king of Sweden and his consort have become active in the temperance cause.

## NOTICES.

**BACK NUMBERS**, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

**SUBSCRIBERS** will please be particular in writing the NAME, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

Congress of Nations, - - -	225	Our Aims and Ends, - - -	226
The Present Age, - - -	226	Revelations, - - -	226
Industry and Integrity, - - -	229	European Affairs, - - -	227
Man and his Motives, - - -	231	News of the Week, - - -	228
The Heroes of Europe, - - -	232	Town and Country Items, - - -	229
Patience, - - -	232	Portray—The Age of Irrever-	
Industrial Feudalism, - - -	232	ence, - - -	236
Leading Socialists for Peace, - - -	235		

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from dissunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notices of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS & WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

Others, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

THE  
SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, OCTOBER 20, 1849.

NO. 16.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

Poetry.

For The Spirit of the Age.

THE BRIDE.

BY MISS PERCIE CAREY.

LIKE the music of an arrow,  
Rushing, singing from the string,  
Was the sound in the June roses  
Of each homeward clearing wing:

Where the leaves were softly parted  
By a hand of snowy grace,  
Letting in a shower of sunlight  
Brightly o'er an eager face;

O'er the young face of a maiden,  
Touched by changing hope and fear,  
As the sound of rapid hoof-strokes  
Nearing, fell upon the ear.

White robes softly heaving, fluttering,  
O'er her bosom's rise of snow,  
Spoke the strange and soft confession  
Of the beating heart below.

And the face had sweet revealings,  
Sweeter than the lip may speak,  
For the soft fires of confession  
Lit their crimson in the cheek.

Not for friend, and not for brother,  
Kept she eager vigil there,  
Not for friend, and not for brother,  
Gleamed the roses in her hair!

\* \* \* \* \*  
Myriad frost-sparks, fire-like glittered  
In the keen and bitter air,  
And no wild bird, dropping downward,  
Stirred the branches cold and bare;

Flaming in the glorious forehead  
Of the midnight, high and lone,  
Starry constellations, steadfast,  
Yet like burning jewels shone;

When, from a sick couch uplifted,  
A thin hand, most snowy white,  
Parted back the curtains softly,  
Letting in the pallid light,

Eyes of more than mortal brightness  
Spoke the waiting heart's desire,  
And the hollow cheeks were lighted  
With a quick, consuming fire.

That young watcher in the roses,  
Of the earnest eye and brow,  
Keeps again her anxious vigil,  
Who shall end its moments now?

Lo! the breast is softly trembling,  
But with hope that has no fear;  
By that happy smile the Presence  
She hath waited for is near!

For a bridegroom hath she tarried,  
Bring the roses for her brow!  
Though no human passion answers  
To his icy kisses now.

Bride of earth, here, hoping, fearing,  
Evil were thy days and vain;  
Bride of heaven, for blest fruition  
Thou shalt never wait again!

Extract from an Address to the Paris Peace Convention.

CONGRESS OF NATIONS.

BY ELIHU BURRITT.

THE brief space within which this exposition must be compressed will permit but a slight notice of the objections which are frequently opposed to the system under consideration. Among the most prominent of these objections it is declared that the different governments and peoples are not yet prepared for such a condition of society as we would establish; that, in their present disposition they would not be willing to submit their differences to such a tribunal; that there would be no military power to enforce obedience to its authority; and that all the nations of the civilized world could not be induced to come into this arrangement.

Group all these objections together, we would merely reply to them, *en masse*, that we are not compelled to rest the practicability of our project upon the present state or disposition of the different governments and peoples. The edifice of international society which we would erect must be the work of years of unremitting labor. Stone by stone would we build this temple of universal peace, and when the last is fitted to its place, and all is prepared for opening its portals for the fraternization of the peoples, they will be ready to give each other the hand, and form a holy alliance, to banish war and all its suite of animosities and miseries from the community.

The means which we propose to employ will tend to prepare the popular mind throughout the civilized world, to espouse with delight that condition of international fraternity which our system would organize. We will allude to but one class of these means, and that is, a series of congresses like the one which is now convened in this hall and in this metropolis of civilization. What do we need to enable us to organize permanent peace by instituting a High Court of nations? We need, in the first place

made nothing more nor less of than this. For if he has performed service in any way, for that he is to be paid. But remuneration to capital presupposes, to that extent, the idleness or uselessness of the capitalist. He is hungry. Industry steps forward to furnish him with bread. Will he repay, with his own labor, the labor necessary to produce this. Will he even give you any of his capital which he claims is the result of labor and skill? Not a whit of either. But then he will pay you, *liberally*. He will *permit* you to labor on this free God's earth, and sow and reap as much for yourself as you have given him. Could radicalism ask anything more? He is naked, and industry steps forth and clothes him. Perhaps, now his purse strings will relax, and he will encroach for once on his principal! How futile the thought! He has a machine or "patent right" for one, bought by his property, or rather *use* of it, from the poor mechanic or inventor. These you may have? ah no—you may *use*, until you have made yourself as much as you have furnished him: no longer. He is destitute of the luxuries of other climes. Industry and adventure bring these to his very doors, nay put them up in their places, serve them on his table. Will he not do something for you now? You are again mistaken. He has gold hid away, clutched from its just place, as a measure and representative of value. That, however, he will not part with. He will let you use it a few days or months, providing you secure him for the return of every farthing, by more than its value in other property. In a thousand ways he needs constantly your assistance. But he will pay you in no other. Labor as you may, with whatever fraternal affection, you shall never find the *brother* in him; that is, as a capitalist. It is not meant that many can wholly bury up their humane nature beneath this glittering, yet to the soul, corroding metal. Day after day, unless your excessive toil unfit you for thought, you will discover, that in the place of being an aid, a creature of labor, as seemed, capital has become your tyrant and enslaver, and you have become a transformed creature and slave of your *own productions*.

But does not capital, as at present employed, increase the productions of labor, and facilitate exchange? How deluded! Its monopoly is the main obstacle to the success of any legitimate enterprise. You complain that there is not money enough in circulation to do business with. But how is the difficulty to be obviated. Ten thousand dollars, that is deeply needed, are in the possession of the miser. If you will pay him six or seven per cent, he may let you have the use of it. At the end, say of ten years, he has received it all back and ten thousand more, so that in the place of ten, there is twenty thousand withdrawn from circulation. In ten years more there will be forty thousand, and in the fourth period, eighty thousand dollars. A strange remedy truly; for while the isolation of the circulating medium has been going on in a duplicate geometrical ratio, in every period of ten or twelve years, the actual increase has been hardly perceptible. Paper may have been issued, indeed, but this is no addition of value, and in the place of facilitating business, facilitates the isolation of capital some two or three fold.

The same remark holds true with regard to the soil. The monopoly of this follows in the same ratio, from the same cause. One farm let out for half its products, will enable the owner in ten years to monopolize another farm of equal value. These two, in ten years, two others. These four in another period four others; these eight, other eight, &c. Thus in forty years, the one farm, by legal and customary rates, has become sixteen, and in sixty years has multiplied to sixty four. But has there been any "increase" of the earth's surface, during these sixty years? not at all, but a relative decrease, inasmuch as, while this has remained stationary, there has been, in all probability, an increase of the inhabitants of the globe. Can a rational being see any other result than bankruptcy in business, which must return, once in about each period, and utmost depression even to starvation by millions of the tillers of the soil! While

in the interior of the State of New York, a case came to my knowledge, of the actual verification of this proposition. A man when he came of age had inherited two farms, from his father, well furnished. He went to work on one, himself, and let the other to a landless person. In a few years he bought another and another, and last fall, had realized the *sixteenth*, being now between fifty and sixty years of age. The arrangement, which by the way is common through all the grazing portion of the State, was one of labor and capital, exactly; and the distribution is based on the principle that the results of such association, are to be divided according to the amount of labor performed and the capital employed. As one man furnished all the capital for the use of these sixteen families, and they did all the labor, it is very easy to ascertain their virtual relations. The proprietor received as capital's share, *three-fifths*, the families, as labor's share, *two-fifths*. As one-fifth would cover all repairs and waste of property, which it is just should have been contributed by labor, the mere fact of possession, is here rewarded, in *one* individual, an amount equal to what is given to the labor of *sixteen families*. This perhaps may be regarded as a transition stage from serfdom or slavery towards fraternity and harmony; but one that should not be tarried at long, unless we would bring back the elder tyranny.

Capital now stands in the relation of oppressor and foe to labor. Labor may not move its limbs, but at the beck of capital. Not a *rick*, but a *moiety* of its productions must be paid as tax for the use of capital. It would cultivate the soil, but capital will not permit it, except on these conditions. A prohibition, ranging from a "dollar and a quarter," to hundreds and even thousands of dollars is placed on the cultivation of each acre of land on the globe. Industry would delve for the metals, which are deposited in every mountain, and make of them articles of use and labor-saving machines; but capital barricades the way. These have become *property*. It would build ships for commerce, and bring up the treasures of the vast deep, but capital has engrossed the means, and will allow nothing to be done in any department, except she be allowed to realize, out of it, her "cent per cent." It is the greatest folly to think of emancipating labor by more rapid production. This will only decrease the necessity of capital to employ labor at all, and facilitate the accumulation, which is already crushing the sons of toil into the very dust. Any attempt at compromise is equally futile. Capital does not furnish employment, does not in any way award industry, does not facilitate exchange; but places her ban on all, and only allows them scope when full tribute has been awarded to her. And yet it is not seldom we hear the subject treated as though the accumulations of past labor, or rather of past robbery and slavery, was society's main dependence, and without it the most deplorable condition would be experienced by labor! This is a great mistake. If all such ideas of property were abolished at once, should we not still have the soil, productive as ever? Should we not have all the metals and minerals, all the treasures of earth and ocean? Should we not still have the same constructive skill? Industry left free, could soon build itself a temporary residence, and the one half of its products, which it now pays to capital, would, in half a dozen years, reproduce all the essential forms of wealth, which now exist. It would not be found necessary to rebuild the pyramids, nor the penitentiaries, court-houses, kingly or ducal palaces, superceded works of internal improvement, the myriads of sectarian establishments, nor heaven high walls of partition, in a religious, social or practical sense, to separate man from man, and prevent the poor from contemplating the beauties of nature and the possessions of the wealthy. The navy of the world might be left, till "a more convenient season." The munitions of war, could also be dispensed with, until men got time to fight. A princely palace with squalid huts "to match," might be superceded by a comfortable and airy mansion. The royal stables, (as the active happy life, would be unfavorable to the establish-

ment of hospitals,) might be replaced by cheerful workshops; and after all this was done, materials would still be left. The prince and peasant, now co-laborers, would soon find out what employment was best suited to their talent. The useless and parasitic professions and employments, especially the army, navy, the bar, the pulpit, and different kinds of trade and speculation, would greatly reinforce the ranks of labor and hasten the attainment of a condition, in which work would become attractive, because united with study, devotion, recreation, and amusement.

But suppose on the other hand, that labor should become defunct? The simple result must be that your army and navy, your useless professions must yield up the ghost at once. In a year nine tenths of the race would have died of starvation. The next year the other ninth would become extinct also. Can any one surmise how high "rents" would be in Broadway at the end of that time! Is it known, precisely, how much the wild beasts pay for the privilege of making dens of the palaces of Babylon's ancient kings, or what may be the price for cultivating one of the hanging gardens? or how high the price for house lots at Palmyra? It might be serviceable to inquire, how much cannon and bayonets will be worth in a time of peace? Would the crowns and all the paraphernalia of kingcraft and priestcraft, indeed bring more than they cost of actual labor.

To me it is very plain that this idol, capital, is a very phantom and bugbear, an incubus, which has no moving, life giving power, only the power to oppress and keep from moving the half waking, half unconscious form of labor. Wait till the recumbent man shall once open his eyes, or thoroughly stir himself, and the spell is gone, once and for ever. But mark, what horrid contortions, what strangling of the very breath and life circulation, a specter is able to effect! See, oh blinded brothers, what the real cause of your oppression! not property, not monarchies, not hierarchies, not priestcraft nor kingcraft, but your own disorganization and disregard of each other's rights and possessions. The foes you would fight are but ghosts of the past, and of your own imagination. It is your supineness that has enslaved you, and you have bound upon each other the chains, which only the hand of brotherhood can unloose. Think not by compromise to effect anything, only manly, loving action will answer now. See ye not how the wealth ye have heaped up in this land and in Europe, is constantly used as an engine of oppression to yourselves and brethren over the water, struggling for political freedom! Know ye not, that the gold ye think to relieve business with, will be sent to Austria and to Russia, as long as they can extort the interest from oppressed millions, by the cannons and bayonets it will furnish them! Know ye not that it will be employed to facilitate a monopoly of the soil, upon which all depend for subsistence, and the title to which is as perfect in you, in every son of toil, as in the "Lord of the manor," even more perfect if you labor upon it and he does not! It will be employed to monopolize the bread you consume, the knowledge you would acquire; to perpetuate the superstitions and sectarian establishments, which have made you foes to each other, and caused you to wade through seas of blood. It will tax in proportion to its increase every moment's labor, every hour's repose. Every thing that you shall eat, drink, wear, see or hear, will be measured, and in addition to the cost of production, there will be added, an impost as capital's dividend. If you employ a teacher of righteousness to break to you the bread of life, you must pay not only for the service, but for the capital that was used, in procuring his education. If you meet to worship your God, you must pay your contribution to greed in the form of rent or interest. If in the defence of a righteous claim you would employ an advocate to secure justice from the laws, you must not only pay him, but a tax as interest on the capital and time employed in preparing him for his vocation. Thus you find the labor of the past, so far from being an aid, it is the main obstacle to your success, and all at-

tempts at progress with this before you will only increase its potency, as the school boy's ball of snow grows larger at every roll, until it becomes immovable; and blocks up his own pathway.

What then, says the timid reformer, shall be done? Capital and labor have become strangely inverted by position, but you would not advocate a destruction of one or the other? Certainly not. I would say to the boy, tugging and sweating to move the mountain of his own creation, you can never succeed in that way. If the ball will not allow you to proceed, just step out, though it be into a deep drift and go round it. The exertions, which here are impotent for good, will soon bring you to a beaten path again. Leave it to the action of the sun and rain, since it will not accompany you. To labor I would say, let capital alone. You can get on without that, that can not go on, cannot preserve its existence for a day without you. To capital I would say, accompany labor in the accomplishment of its destiny, that thereby thy existence may be preserved, it will be better for both, but infinitely better for thee. Do not attempt to ride on his shoulders any longer, however, lest the luxuries his hand is compelled to furnish, ultimately intoxicate thee, and in a moment of fancied security, the desperate Sinbad release himself from thy grasp, and with the first weapon he can find, crush thy dominative head, even though there were no use in it.

The only peace then that should be sought, is a return to natural relations, where the labor of to-day is paid as well as the labor of yesterday, and each man may have what is his own by natural possession or actual creation. *Freedom of labor and conservation of wealth*, is the only union at all desirable. This is alike just and beneficial to both. It is as idle to preach co-operation to capital, as it would be to preach peace to the Czar of Russia. Capital knows, if you do not, my brother, that in isolation, monopoly, engrossment of the passive agent and possession of the human being, lies *all its power* to accumulate, or even to preserve itself in existence.

Republicanism, the assertion and recognition of human rights, must precede any realization of the true social idea. An organization, built up on any other foundation, will be liable to be swept away at any moment, by the mighty tides which shall purify the political and social waters, the revolutions and the bankruptcies, which shall continue "unto the end." But shall the socialist, then, become a politician? No, and yes. Not in any party sense, not by attempts to place one set of men or another, in offices of power; but by a calm and dignified assertion of principles; and what is more, by the arrangement of their own affairs, after the ultimate ideal truth, as far and as fast, as it can possibly be done. One organization, where labor was freed from all tax to wealth, where the capital was strictly preserved, would do more towards abolishing the unequal laws, under which we live, than any political system. Because the common mind cannot decide on the working of principles, as well before as after an experiment has been tried. It is the mystification of the close relation between cause and effect, that gives the demagogue his influence over the masses, who have all power in this country, and indeed in all countries.

The chief obstacle in the way of human progress, is the ignorance of the majority, in regard to natural rights and the operation of the varied schemes of government, finance and trade. He shall hasten most the New Era, who shall devise a plan of transition, which will present to the sensuous perceptions of mankind, a demonstration of the divine ideal. Still we have society, government, trade, and all things as they are; is there any place which may serve our Archimedes' lever as a fulcrum? If there is not we have done little towards remodeling the world, and our lever itself is well nigh useless. If there is, the whole form of society may be changed, without one drop of human blood. Earth's tyrants of the scepter, of the chain, and of the

pure, may be left "alone in their glory," or welcomed to the ranks of labor and of Brotherhood. If no better offer, the present writer will give his own suggestions, in due time, with regard to a method of transition, which shall be simple and just and natural.

From the Christian Register.

### MRS. ELIZA GARNAUT.

It is hard to comply with your request for some further notice of the character of Mrs. Garnaut. Those of us who knew her feel it impossible to tell her worth; while the words which to us are tame and halting will be read by strangers as the usual exaggeration of an obituary. I knew her long and intimately, and though it has been my lot to know many rare and devoted men and women, I can truthfully say the sight of her daily life has enlarged my idea of the reach of human virtue. I am indebted to her for a new lesson of practical Christianity, and I read now the instances of singular heroism and disinterestedness with anointed eyes.

Mrs. Garnaut was the second daughter of Wm. and Ann Jones, and born at Swansea, Wales, on the eight day of April, 1810. While she was at school near Bath, her parents died, leaving to her care an elder sister then sinking in consumption, and a brother and three sisters younger than herself. To these she was father, mother, brother and sister, watching over their interests and devoted to their welfare till years separated them to various fortunes. Subsequently she married Richard Garnaut the son of a French emigrant, a mechanic of great taste and ability. They came immediately to America, and finally settled in Boston, where, not three years after her marriage she lost her husband and eldest child. Left alone, with her infant, in a strange land, without means and with very few friends, she manifested the same energy and trustfulness, the same putting aside all regard for her own comfort and profit, which made her last years so efficient and beautiful. After an interval she connected herself with the Moral Reform Society of Boston and labored in its cause many years; and when worn out by the varied efforts which her restless benevolence added to the care and confinement of the Office she held, became the matron of the Home, established in Albany street for the shelter of orphan and destitute children. Exhausted by watching over two infants who had died of the cholera, with no hope of saving them, but with all the tenderness of a mother's love, she fell herself a victim to the disease on Monday, the 3d of September, aged 39 years.

This is the outline of a long life, crowded into few years, whose every day was filled with more acts of love and service to others than most of even the devotedly benevolent are able or privileged to do in years.

The Societies with which she was connected were devoted to special objects; not so her heart. Her ceaseless activity made light of cares which were enough for the whole strength and the whole twelve hours of others; and found leisure to seek out and relieve all kinds of distress. Hers was practical doing of good, and no service was too humble for her to perform. Children left in cellars by drunken parents and brought to her so loathsome and diseased that other benevolent institutions, though rich in municipal bounty, refused to take them in, she received; not to give to domestics, (she had none,) but to wash, tend, cure and serve herself. Women and young persons for whom John Augustus could find no shelter elsewhere, he carried without a doubt to her; and in those many cases where a woman's influence and aid are indispensable, Mrs. Garnaut was his adviser and companion. To the forsaken victim of seduction or temptation she has again and again given up her own room and bed, hoping that, if under her eye, she could strengthen their faltering resolution, and give them back to reconciled families. Again and again deceived, she has gone on with loving patience

and been rewarded at last with abundant success. Women ruined by love of drink, and passing almost all their time in the House of Correction, fled to her for refuge from themselves; and lived usefully and virtuously after struggles and falls which would have tired out any heart and any faith but hers. In hundreds of towns are little ones whom her exertions have saved from utter neglect or the worse influence of abandoned parents, and provided with homes and instruction. Insane girls for whom she has found one shelter after another, from which morbid suspicions would drive them, always came back to her and rested content while under her roof. The morning after her death it was pitiful to witness the bitter grief of homeless and friendless persons, gathered by the news, who felt they had lost both parent and friend. She died watching over what all saw were the death-beds of children, from which so many fled, whose parents she had never seen; and in this her death was the exact type of a life given, so much of it, to those who from vice or extreme youth could not repay her even with gratitude.

A young woman, she put aside all thoughts of herself or danger to herself in reaching any she sought to save. Strong in a good purpose she entered fearlessly, alone, the most abandoned haunts of vice, ventured on shipboard at night to snatch a victim from certain ruin, and plain in speech feared neither station nor wealth in her rebuke.

Wherever Mrs. Garnaut was, might be said to be the vanguard of benevolent effort. Was her society devoted to children, still she could not shut her door to want even in adults. The emigrant who had neither acquaintances nor work, the criminal who needed aid, the fugitive slave, the sick woman, were all sheltered, or visited, or provided for. Many years of devoted labor had made her known to a large circle of friendless beings, and in every new trouble they fled to her. While engaged in moral reform she did as much for the intemperate, and gave her nights to sick chambers, where save her unwearied love none but the physician ever entered. Before the most loathsome disease, in the presence of the most resolute vice, neither her faith nor her love ever faltered. When others thought they had done enough and gave up, she still persevered, forgiving seventy times seven; and the poor wanderer seemed to feel there was one heart that would never be closed against her, and in every passing hour of virtuous resolution sought her, with full assurance of sympathy and aid, like a child who knows a mother's heart will never cease to hope; and in many cases was her faith sustained. Much doubtless was owing to the fascination of a manner, recognized by every one who came within its influence. It was the fitting expression of a heart overflowing with love for every human being.

Her own means, the little presents to her child, the compensation paid her, were used to enable the institution she controlled to go on; and they were given away as freely as the funds specially committed to her for distribution. She never looked upon anything as her own. Dr. Follen has made a beautiful use of the sculpture of St. Martin sharing his cloak with a beggar. The emigrant, the intemperate woman just reformed, both too poorly clad to get places, the sick girl without friends or means, for whom this loving stranger has taken the shawl from her own shoulders, the shoes from her own feet, could have pointed to a daily practice of the same love.

Her life was cheered with some testimonies of gratitude, and a thousand histories of touching interest lie buried in her grave. She was a child to the last in her undoubting faith, in her entire unconsciousness of her own peculiar traits, and in the joyousness of her spirits. But though a child in her love and her unselfishness, she was profoundly alive to all the great questions of reform and social improvement. Taken early from school, life had been her only education, and with no leisure for books she had learned through her affections: and here, as our wisest statesman has said, "the heart was the best logician." She saw the right with the unerring intuition of a good heart. Neither sect, class color, or country, affected her feelings. In education,

social reorganization, anti-slavery, the amelioration of punishments, the advancement of woman, she took a deep and intelligent interest, and felt how alight was the effect of all her toil on evils which grew from false principles. She had good intellectual ability, sound practical sense, rare judgment, sagacity that few could deceive, that probed every case, and did what she did, intelligently.

Bereaved in so many of her relations, separated from her kindred, constantly in the presence of so much sickness and want, she was yet always young, the sunshine of any circle, enjoying life intensely, happy under all circumstances, full of health, her day perpetual gladness, as if the pathway had been as full of heaven as the heart that trod it.

We say of some, and very truly, that theirs is a Christian life; but it is very rare that, as in this case, the traits of any one are so unalloyed as actually to remind us of, to recall, the traits of the Great Master. I never knew one so unconsciously penetrated with the thought that she "came not to be ministered unto, but to minister." She literally "cared for nothing," but, like Luther's bird, rested all her interests on the Infinite Love, after which her own life and spirit were so closely copied.

The marked peculiarity of her character was this entire giving up of herself to others, and the beauty of her perfect unconsciousness of it. We see many unselfish, many disinterested, many devoted persons. But neither word, nor all combined at all describe Mrs. Garnaut. What others do with effort, or at most, from a sense of duty, in her seemed nature. Yet not the heedless generosity of childhood or sentiment, but the harmonious working of a nature which existed *only to serve others* as naturally as a tree grows. So utterly unconscious was she of this active and unceasing devotedness, that she neither seemed to think herself different from others, or deem they ought to leave the usual way of the world to be like her.

She had that rare union, great tenderness and great firmness of character. Though her heart bled at the sight of woe, she yet faced and alleviated sufferings of the most horrid description with a spirit full of courage and hope:

She died, worn out, doing all her kind heart dictated, and all the wretched needed, but more than one person's strength, or the means placed in her hands were sufficient for. She felt she had herself still to give, and died in the sacrifice. All this, so feebly described, was the work of one young woman, left in a strange land, without means and without friends. Those who knew her have the joy of remembering that they did not entertain this angel unaware. Her death practically breaks up the society she served. The institution, unspeakably useful, will be continued, but the motherly love, the tenderness, the readiness for every toil, the sympathy with all woe, the pre-eminent ability, working wonders with nothing, the heart which made the home so beautiful to visit, as well as so variously useful, are gone. What she created, what nothing but her unique character sustained, dies with her.

As was said of the good English Bishop, "Surely the life of one like this ought not to be forgotten. I, who saw and heard so much of it, shall, I trust, never recollect it without being better for it. And if I can succeed in showing it so truly to the world that they may also be the better for it, I shall do them an acceptable service."

WENDELL PHILLIPS.

HOW THEY DO THEIR MARKETING AT CAEN.—Caen has a special way of its own in carrying on its daily traffic in vegetables and fish, flesh, and fowl. The affairs of the markets are not transacted in the places so called, but up and down through the streets. These ambulatory markets, during the hours of household preparation, give to the town the aspect of a great tumultuous fair. Sometimes there comes a donkey, pattering slowly along, heavily laden with panniers piled sky-high with all kinds of garden produce, and driven by women, with towering snow-white caps, shining and streaming in the sun, lemon-colored shawls, blue etticoats and sabots. Immediately after the donkey, comes

trailing up a great puce-colored horse, toiling between shafts of such enormous length that, being in advance of the wheels by at least four feet, the draft is thrown to a considerable distance behind him; while the shafts continue to run back to an equal extent beyond the wheels. In the center of this rude contrivance is raised a kind of basket-work, bearing aloft a whole garden of flowers and fruits, or millinery work, or hardware, or the contents of a butcher's shop, or select extracts from the live and dead stock of a farm-yard. These carts are usually escorted by men in blue check frocks and dark trousers, furnished with enormously long and powerful whips, and blowing cows' horns with most discordant energy to announce their approach. Within the cart is seated a woman perched up on a bundle, ready to serve the crowd, through which the lumbering machine moves at a snail's pace. Then comes a young man, sometimes a girl, with a semicircular basket built up flat to his back, and ascending to a considerable height above his head, displaying an attractive variety of articles—geraniums in pots, flowering out tier above tier—crisp broccoli—turnips—beet-root—salad cabbages; nor is he satisfied with the ponderous weight he balances so dexterously on his back, but he must needs increase his toil by shrill ear-splitting cries, describing his whole cargo in minute detail. He is not singular in this respect; all the itinerant merchants cry their goods—and their name is legion. It is easy to imagine the prodigious uproar of the scene—the braying of donkeys, dull recipients of blows and scours! the rumbling of the long carts, the cracking of whips, like irregular volleys of small-arms—the Babel of cries—the shrieking of cows' horns—and the din of voices bartering, cheapening, clamoring, through the length and breadth of the procession. But, happily, it lulls a little towards noon. By that time the townspeople have laid in their stores for dinner, and the occupation of the ambulatory vendors is over for the day. A few of them, with a surplus stock on hand, still straggle about, like drops after a shower, hoping to catch some late customer, or tempt others, already supplied, with a bargain from the refuse. But the riot is comparatively exhausted, and, with the exception of the clatter of sabots, the reverberations of voices down the narrow streets, or an incidental whip or horn dying away in the distance, the town is tolerably tranquil for the rest of the day.—[Wayside Pictures.

ANECDOTE OF LATIMER.—It is related of Latimer, that when he once preached before that tyrant, Henry VIII., he took a plain, straight-forward text, and in his sermon assailed those very sins for which the monarch was notorious, and he was stung to the quick, for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, but sent for Latimer and said: "Your life is in jeopardy, if you do not recant all you said to-day when you preach next Sunday." The trimming courtiers were all anxious to know the consequences of this, and the chapel was crowded. The venerable man took his text, and after a pause, began with a soliloquy thus:

"Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch—thy life is in his hands, and if thou dost not suit his fancies, he will bring down thy gray hairs to the grave; but Hugh Latimer, bethink thee, thou art in the presence of the King of Kings, and Lord of Lords, who hath told thee, 'Fear not them that kill the body, and can do no more; but rather fear him who can kill both body and soul, and cast thee into hell for ever!' Yea, I say, Hugh Latimer fear him."

He then went on, and not only repeated what he had before advanced, but, if possible, enforced it with greater emphasis. After he had finished, Henry sent for him and said: "How durst thou insult thy monarch so?" Latimer replied, "I thought if I were unfaithful to my God, I could not be loyal to my king." The king embraced the good old Bishop, exclaiming, "There is yet one man left who is bold enough to tell me the truth."

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, OCTOBER 20, 1849.

## LETTERS TO ASSOCIATIONISTS.

NUMBER TWO.

## III. WHAT ARE WE SURE OF?

1. Beginning from the present, we are sure that our *Criticism on Civilized Society*,—its isolation, intense competition, passion for selfish gains, mercenariness, its divergence and duplicity of interests, collective and individual, are justified by facts. We are right in asserting that Politics, Literature, and Religion, are more and more controlled by Finance. Civilization is plainly passing from its third to its fourth phase,—from the reign of Commerce into Industrial Feudalism. In some places and vocations, this system is already introduced. And by laws and practices in Land Owning—Monopolized Manufactures—Joint-Stock Corporations—Banking—all branches of Mechanic Skill—Social Manners—The Press—&c., is the reign of Civilized Capital fast becoming established.

11. We are sure that the *Tendency of the Age* is towards Socialism, Social Reforms, Social Guarantees, elevation of the Workers, union of Classes,—the widest diffusion of advantages—the harmonizing of all Conditions; that in Religion, Science, Politics, the tide of this age is fast setting in this direction; that failures of public and private charity to relieve or check pauperism—increase of social evils—dangers of revolution—developed intelligence—an influx of the Spirit of Humanity—all are determining the longings and efforts of men towards UNIVERSAL MUTUAL INSURANCE.

We are sure, that the GENERAL DIRECTION of the Associative movement is in entire accordance with these necessities of the Times, these aspirations of the People, these longings of the finest hearts and minds, these manifest leadings of Providence.

Our general aim is to organize, by Wisdom, Love and Beauty, all human relations; to do justice, in development, to the whole of man's affections and powers; to find the true place of usefulness and honor for every member of society; to secure ample culture of their spiritual gifts, fair recompense for their services, access to all social advantages; to unify individual interests, opportunities and capacities, and bring them to converge in a Universal Good; in a word to form MANY MEN INTO ONE BODY—a Collective Man, a Heaven on Earth, an Image and Dwelling-Place of God.

Surely,—as regards our general aim and end, our general position and influence—there is and can be no error. We sum up past experience, accept present longings, prophesy the near future.

iv. Are we not sure that our *Particular Method of Society* is at least a sufficiently near approximation to True Order, to be a working-plan? Let us review its chief principles.

1. *Joint-Stock Ownership* of Capital, Land, Tools, Dwellings, Roads, &c. Surely this is right. The experience of the Age proves it. Individual and Collective Property are thus preserved, fulfilled, perfectly harmonized.

2. *Co-operative Labor* by the Law of Groups and Series of Groups, carefully discriminated, combined, alternated;—securing freedom in occupation, intercourse with many associates, escape from drudgery. Surely we have here the *clue* of Work-Play and Play-Work, of ATTRACTIVE INDUSTRY.

3. The economics, refinements, social advantages, moral influences of *Combined Dwellings*,—dispensing with hiring domestic service, removing the barriers of caste, &c. What other possible mode is there of equitably interchanging the advantages of Home-Life, from all to all members of a community?

4. *Collective Distribution of Profits* to all Partners, according

to Labor, Skill and Capital, in place of the Wages-System, thus binding all by mutual interests, instead of arraying employer and employed in jealous hostility. Surely this is just.

5. *Mutual Guarantees*,—covering all the interests and relations of life, ensuring minimum support, care in sickness, accident and age, labor and position, guardianship and training of children, aid in all misadventures, the influence of combined judgment and conscience, pure society, safe investments, and charge of legacies for family. These and similar guarantees are the necessary result of the best tendencies, industrial and philanthropic of our age, in the most advanced nations.

6. *Honors*,—Influence, Trust, Position, Responsible Office, Leadership,—according to usefulness, by a regular hierarchy of preferment, through the free choice of Groups and Chiefs of Groups. How otherwise, than by allowing each trade, profession, &c., to judge of its own leaders, according to their actual efficiency, can prevalent charlatany, hypocritical ambition, be done away with? This is the true system of Order and Freedom made one by Election.

7. *Integral Education*,—from childhood to old age, and adapted to all powers in all relations. This is truly a fulfilling of the best tendencies of the time. Such a sanctifying of the whole of Life would fulfil the aspiration of the finest spirits. To secure physical, mental and moral growth, by surrounding all with healthful, honorable conditions, supplying means and motives of study, teachers, books, apparatus, conversation, gymnastics, discipline in the common and fine arts, is plainly right.

8. *Unity of Interests* is the only condition, whereby Universal Communion can become possible, and the whole of life be made sacred, progressive, refining. Unity of interests is the body of which Charity or heavenly love is the spirit, in true religion. Now, incessant petty anxieties, cares and selfish collisions, separate men from their fellows, from beautiful enjoyment, from God. Only by combining the lower duties and relations of life with the highest, in communities and individuals,—only by proving practically that men are members of one another, as mutual complements in character, mind, energies,—can the Divine Idea of MANY MADE ONE be realized, and thus the Divine Life be embodied in human societies.

So much for the particular method, which the American Union of Associationists has prescribed.

What less can a person aim at in the present era of Christendom's development?

What more practicable method of social organization has been as yet made known?

W. H. G.

## DIVINE CONSCIOUSNESS OF EVIL

PITY, in all ages has aspired to gaze on the unclouded glory of God's eternal bliss. Joy is intuitively seen to be the normal state of Perfect Good. Away from all that is transient, partial, tantalizing, wearying, sad, the heart turns with rapture towards the constant serenity of Him, who in his own holiness finds exhaustless delight. What renovation of hope and happiness to know that the Being, who is at once Center and Circumference of existence, is bright with undimmed splendor,—blessed forever!

Yet, on the other hand, Man longs for some assurance that the Infinite Father sympathises with his children,—knows their trials, weaknesses, sorrows, sins,—compassionately enters into their struggles. What love so tender, what friendship so faithful, what reliance so sure, as the everlasting mercy of Providence appears to the devout! Earnest hearts have always felt,—though they may have shrunk from saying—God makes his own the miseries of every existence, from Races of Spirits to minutest animalcules,—by *Mediation*. Here is the grand miracle of Divine disinterestedness.

How reconcile these apparently contradictory views,—to both of which man's deepest affections equally respond?



A single illustration suggests a hint, which may aid us in thought to combine these opposites, and bring them into unity.

Listen to an Orchestra!

Wood, strings, metals, in all the instruments, if endowed with consciousness, might feel the jar of every vibration separately; yet each instrument would be aware, that the result of friction in its constituent particles is resonance. Discord in the parts ministers to, and is a means of harmony in the whole.

The Leader of the Orchestra, with attuned and delicate ear, perceives the faintest intonation of each violin, flute, horn, and feels with thrilling joy, how notes which differently mingled would be monotonous or dissonant, blend in the concert of accordant instruments.

May it not well be hoped, while individual men are discordantly jostled against each other, that our Race on this globe yet sounds forth harmoniously amid the orchestra of the spiritual and natural worlds?

Does not the Overruler,—however conscious of conflict among the component elements of every society—yet recognize, with infinite joy, the unity of Humanity co-operating as a whole; and the unspeakably grander unity of its interaction with all Races in the Heaven of Heavens?

The Cremona grows rich and mellow by use, as each touch of the Master transforms more and more its fibres. Should we not learn to regard recurring periods of Revolution and Reaction, as processes, whereby Mankind becomes fit to render forth with full sweetness the Divine Idea of Man?

W. H. C.

### MONEY-MAKING.

Two obvious views of modern society illustrate the supremacy of Money over Man.

1. No one gains access to the "first circles," who cannot by well understood cabalistic signs give promise that he is ready to pay entrance-fee to the fashionable world with a free exchange of elegant festivities. They, who were born under the curse of poverty, or who have passed through the wilderness of toil in early years, may atone for their original sin and youthful lapse, by sacrifices in the way of opulent entertainment to the golden idol; yet by gradual initiation only, can they aspire to participate in all the mysterious rites of Respectability. Unwritten, but most rigid are the rules of the *Order of the Purse*.

2. Occupations are ranked honorable, in degree as they are lucrative and secure leisure. The official, who condescends to accept from a grateful country, or a joint-stock corporation, a large salary for sitting in an easy chair and signing his name, is almost a nobleman because so much a drone. To superintend the work of others is on the safe side of the doubtful borderline of decency; but to take part in active labor marks fatal degeneracy. Even the intellectual "worker" is of an inferior caste. Scribbling verses and novelettes, dabbling in water-colors and molding clay, amateurship in music with hand or voice, are pardonable peccadilloes, amiable extravagancies; but scholars, professors, artists, can be admitted among the upper ten, only on condition of playing lion.

What wonder,—when it is so clear to the most superficial, that Money commands healthful comforts, refined amusements, artistic treasures, literary intercourse, political preferment, social position, power *apparently* in all spheres—that from children at their first party to grandparents on their death-bed, the pursuit of Money should be considered the primal duty,—and Wealth regarded as the sine-qua non of all success and efficiency? How can it be otherwise? How ridiculous seems moralistic inculcation of moderate desires for the *Sign of all Values*. Plainly, it is by a process of changing the sign into the reality signified, alone, that the passion for money can be modified. Wealth means Well-Being. Secure the *True WELL-BEING of all men*, and money will take its just rank, among other means of loco-

motion and exchange, from the wheel-barrow to the steam-engine. Till then a mere convenient *faction*, type, symbol of good, will be a Tyrant over the consciences, hearts, heads of individuals and communities,—more and more a tyrant, as the usages, interests, relations of society become more complex and rich in real benefits. All civilized men must be Money-Makers. Only in truly organized communities will this debasing selfishness be transformed into exalting benevolence.

But the aim of this brief article is merely to notice one mode of Money-making, the least inhuman perhaps, yet utterly at variance with the natural sentiment of fraternity, the ideal of manhood, the duty of being fellow workers with the All-Good.

Political economists are profuse in promises, that honest hard work will be found a sure guide to wealth. But let us clear our eyes of cant and look at palpable facts. Are day's wages, however thriftily husbanded, sufficient for the decent support and education of families, contingencies considered? There is no need of exaggeration in giving an answer. It is notorious then, that throughout Christendom, *mere laborers*, however diligent and economical, hover on the edge of an abyss of pauperism,—and that tens of thousands are every year plunged into it, by a series of casualties, so constant in recurrence, as to be subject to laws of calculation. By a sliding scale, graduated according to advancement in civilization, it appears that the proportion of poor to rich regularly swells,—so that while Russia gives legal support to one only out of twenty-five of her population, England extends charitable aid to one in seven. But why go abroad for illustration? In every city in our land, are whole blocks, streets, squares, full of fellow-beings, who by incessant toil, in healthy and prosperous seasons, scarce keep their heads above the quagmire of debt; and whom the first sickness, fire, fraud, fluctuation in trade, may engulf in hopeless want. The records of every benevolent society hold the names of hundreds of high minded, honest, earnest heads of families, whom stern necessity and parental love yearly force, with blushes, tears, and trembling tongue, to own their "crime of being poor." Mere labor, in an appalling multitude of instances, does not suffice for livelihood. Mere labor, as the rule, never leads to wealth.

Men grow rich by becoming *OWNERS of their brethren's Productive Industry*.

Every little country village tells the story, which every city but repeats on a larger scale. Having worked out his time, and become possessed by legacy, loan, or extreme diligence and economy combined, of a hundred or two dollars—the late journeyman turns "boss," rents a shop, buys stock, part for use and part for show—takes apprentices, the more the better—hires journeymen, often broken down veterans old enough to be his grandfather—sends out his cards and advertisements—wears the manner of successful enterprise, and the dress of a gentleman—"puts on all steam," and dashes into the sea of competition, resolved, like countless predecessors, to *make his "fortune."*

Fortune made,—and he will be a gentleman; can build a palace on Union Square, hang his walls with pictures, stock his cellar with wines, ride in his own carriage, give balls, go to the Springs, hire an Opera-box, take a front pew in a fashionable church, marry his children respectably, die and be buried with a pompous funeral, an obituary, and a marble monument to celebrate his dignities! How make that fortune, then?

Here again, be statements moderate to the bounds of tameness. Doubtless good-nature, common humanity, civilized charities often, very often, survive temptations to mercenary meanness. But take the *average* of successful employers, and what is their secret of money making?

Briefly it is this: Receive as many young men or women as there is room for, to half learn their trade, paying them nothing for their services, but charging them for their privilege; seize the lucky moments of depression in the market to engage

first class operatives at low rates, who are out of work, and keep them in tow by doling out a pittance; when the tide changes and bustling times come on, drive up the hands to spasmodic exertion by scolding, coaxing, bribes, excitements; always use a chance to pare down wages to starvation-point in dull seasons, setting proud or stubborn journeymen adrift, and never yield to a rise in wages, till the best and most trusted threaten to seek other employers; rapidly turn out articles half-wrought from flimsy material, giving no heed to a workman's scruples of conscience; postpone settlement as long as possible, thus securing interest on every dollar, and always substitute store-orders, when it can be done for cash; in a word, take fullest advantage of the youth, poverty, incumbrances, friendlessness, despair, of fellow beings—to get the most work out of them for the least returns. Thus the corner-stone of fortune is laid whereon traffic, financiering, investments in real estate, may build up the palace of pride.

Surely, there is no exaggeration in this sketch. It errs rather from lukewarmness of expression. The history of every large and little work-shop bears witness to its fidelity.

Babbage has suggested that every word once uttered vibrates through the universe everlastingly. If the sun paints daguerreotypes of scenes of toil, whereon he daily shines, what pictures of woeful wrong hang round us like a tapestry-curtain for spirit eyes to gaze upon, when the veils of flesh are dropped.

"Money-making" is deemed honest, honorable, highly respectable in Civilization. How will it rate beside piracy and pocket-picking, in the days of Combined Order? W. H. C.

### SOCIAL REVOLUTION.

Industrial Feudalism ends naturally in Social Revolution. As a striking sign of this tendency, which next week we shall proceed to discuss, the following address is presented:

#### RESISTANCE TO TYRANTS IS OBEDIENCE TO GOD.

"Go now ye rich men weep and howl in your miseries which shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stirred up to yourselves wrath against the last days. BEHOLD THE HIRE OF THE LABORERS, who have reaped down your fields, which by fraud has been kept back by you, crieth! and the cry of them hath entered into the ears of the LORD OF SABAOOTH." St. James, Chap. v., verse 1, 2, 3, 4.

#### TO THE MECHANICS AND WORKINGMEN OF THE UNITED STATES OF AMERICA.

The *Boston Evening Gazette*, of Saturday, Sept. 8, 1849, contains an agreement signed by forty wholesale cloth dealers, or firms of the city, not to employ any man belonging to the Association of Journeymen Tailors, for having the audacity to unite together to obtain from these aristocrats such a remuneration for our labor as will enable us to buy a sufficiency of food for ourselves and families. These men know that "union is strength," and that standing isolated and divided we are at their mercy; and they could dictate their own terms, under penalty of starvation or compliance. Hence this base and infamous attempt to destroy the only means left to workingmen to withstand the tyranny, fraud, and avarice of unprincipled and dishonest employers.

From the decree of these petty despots, we appeal to you, the people of this great and free republic; and that you may understand the matter at issue between us, we will narrate briefly the facts of our case, for the truth of which "we pledge our lives and sacred honors."

Since the year 1843 our wages have been reduced from time to time fifty, and in some cases seventy-five per cent, until able-

bodied men working sixteen hours a day, could earn only from \$3.50 to \$4.50 a week. This was a state of things not to be any longer borne; we therefore organized ourselves into a society for mutual defence and support. We drew up a Tariff of prices, by which a good workman would be enabled to earn about \$6 a week. This was immediately signed by thirty-three worthy employers, who acknowledged the justice and moderation of our demand. The men who have entered into this agreement refused to do so, and after using all persuasive means to induce them to comply, without effect, we resolved to work no more for them, until they gave us the prices asked, and struck from work accordingly.

In a few days after the strike, a compromise was offered to us, which we agreed to accept, and returned to our work. But, with a meanness and dishonesty that will ever attach a stigma to them, scarcely was the ink dry with which they had signed this "compromise bill," than they refused to adhere even to that. The result was that we again "struck," and determined to accept no compromise. Two weeks then passed over, and we presented to the Mayor of the city, the Hon. J. P. Bigelow—a gentleman remarkable for the kindness and philanthropy which has ever distinguished him, and who enjoys the respect of every class of the community—an address, respectfully soliciting him to become mediator, that the dispute might be ended, without engendering any hard feelings between us and our employers. The Mayor consented to do so in his private capacity, and fixed a day for both parties to meet in his presence. We attended by our delegates, but our purse-proud employers would not condescend to meet us. We then made statements to the Mayor, showing the wretched condition we were then brought to, and proved, that by working sixteen and eighteen hours a day, the Sabbath included, we could earn only the most wretched and paltry pittance.

These facts startled the community, and awoke great sympathy in our behalf. Our employers felt the force of public indignation, and assailed us through the columns of the city press; stigmatized us as "idle, profligate, drunken Irish jouts," &c., but not one of them had the courage or the manliness to attach his name to these abusive charges. We replied and disproved the whole of their allegations, and showed that we were temperance men. We also offered to appear before any six disinterested gentlemen and prove, in the presence of our employers, the miserable and abject state to which they had reduced us.

This they heeded not, and only answered by more scurrilous abuse. We then appealed to the public, and so far we have been well sustained. Seeing they cannot answer our facts, or stop public sympathy in our behalf, they have agreed, as the last effort of expiring tyranny, to break up the only means of defence left to the oppressed laborer—that of union and organization.

We have now been ten weeks on "strike," and we ask every workingman in America, if the last entrenchment of labor is to be surrendered, and the laborer compelled to lay down his only arms and submit to the tender mercies of tyrannical capitalists? Is organization and union to be thus suppressed? Are industrious laborers to become the goods and chattels of greedy and avaricious employers? Shall we be compelled by the dreadful lash of starvation, to accept such terms as our task masters dictate?

Are we to have no voice in fixing the value of our labor? Shall the dearest and most inestimable privilege of free men, the right to unite for redress of grievances, be denied us in this free republic? Shall we have no mind of our own? No liberty of action? Are we to resign our thought, our freedom, our persons, and our labor,—our only property,—into the hands of these men? No! perish the thought, and welcome, ten thousand times welcome, starvation and death before such degradation and slavery.

If we're designed these lordlings' slaves  
By Nature's laws designed,  
Why was an independent wish  
E'er planted in our mind?  
If not, why are we subject to  
Their cruelty and scorn?  
Or why has man the will and power  
To make his fellow mourn?

Mechanics and workmen of America! We are fighting your battles—the battle of the laborer's rights. Shall that holy cause be sacrificed in our persons? Will you remain silent spectators of the unequal contest? Are we to surrender labor's last entrenchment? No: a thousand times no. Arouse, then, and give us your powerful assistance. We are in the position of a besieged party. We want succor and supplies. Meet; organize; collect, and send us aid immediately, that we may successfully withstand the besiegers. The sacred cause of labor is our care, and that we swear never to give up, but with our lives. We remain firm and unbroken in spirit; our banner floats aloft, and on it is inscribed, "No surrender."

With your assistance, we will teach these petty despots a lesson they will never forget. Again we say, arouse; delays are dangerous. Send us aid, and we will struggle to the last. If we are compelled to perish of hunger and starvation in defending your cause, we will perish nobly and as freemen—

"Who their rights and duties know,  
And knowing, dare defend them."

On behalf of the Journeymen Tailors' Society of Boston.

JOHN FLEMING, President,  
JOSEPH McMULLEN, Secretary.

Tailors' Hall, Ann street, }  
Boston, Sept. 11, 1849. }

All communications to be addressed to our President as above.  
Papers favorable to the cause of labor will please copy.

For The Spirit of the Age.

### A RALLY-CALL.

I like to read such papers as the "Univereolum," and the "Spirit of the Age." Their avowed mission is, to me, most noble, and as instruments in the attainment of their end, both papers will doubtless be enrolled upon the angelic record, as having been useful. Yet amongst the prominent traits of weakness, manifested by our impartial race, the tendency to be idolatrous stands conspicuous. Our affections are placed too much upon created things. We depend too much on what is *outside of ourselves*, to redeem and set the world right. Thus I introduce a suggestion which seems to me important. Let me then say, that if the readers of such periodicals continue waiting for, and depending on the effects which Editors can produce in the establishment of harmonious and happy social relations, the result will prove to be very similar to the benefit which a gaping congregation receives, from sitting in church, gazing up into the face of the preacher, and waiting for him to save their souls from torment.

My own opinion is that there are at this moment, hundreds of persons in this country, whose ardent desire is for a "Social Reform." I believe there are many whole families, "honest and capable," who can say: "We are ready to engage, whenever we can find others ready, in whom we can place confidence, and who will feel confidence in us." The reason why this number seems small is, because they are so well and evenly scattered; if they were gathered, they would form a host, both in number and efficient strength. These persons now live in dreary loneliness, for want of congenial sympathies. They think their numbers few, because they are measurably strangers to the multitude of others, who are on the same plane.

If this be true, is there not needed some kind of "connecting wire," upon which telegraph despatches could travel? Does not this important matter require immediate attention? The establishment of an active correspondence would result in many cheering and happy acquaintances; and harmonious laws of Nature would complete the organization.

I have spent many pleasant moments, meditating upon the results, which might flow from this simple and easy plan;—that the Spirit of the Age should invite all who feel prepared to become known to the world, and to each other, as persons desiring a more Heavenly condition of earthly relations. Let them send in their names and addresses, for publication on some page of the paper set apart for the purpose; such a list would be a shadow of the spirit of the age. I would not be deprived of a number of the paper, containing a hundred such names, for as many bright shining dimes. I mean no disrespect toward dimes, they are a part of the labor saving machinery.

VALENTINE NICHOLSON.

Harveysburgh, Warren Co., Ohio.

### TRANSLATIONS—A GOOD SUGGESTION.

Observing that much time is wasted by Associationists in doing over the same work, I respectfully suggest that a notice of such things be inserted in the Spirit of the Age as a place where Associationists will be most likely to see it.

Two translations have to my own knowledge been made of the "Nouveau Monde Industriel," two of the "Quatre Mouvements," one of the "Unite Universelle," two of Constant's "Incarnation," and two of the "Children of the Phalanstery," published by Mr. Shaw.

I am now translating Toussenel's "Passional Zoology" or *Esprit des Betes*. I hope that other friends will write and mention what they are engaged in so that there may be no more loss of time or labor for want of a rational concert.

M. E. LAZARUS.

### EUROPEAN AFFAIRS TO THE WEEK ENDING OCT. 13, Latest Date, Sept. 29.

THE most important fact in the last intelligence from Europe is the refusal of Turkey to surrender the POLISH and HUNGARIAN refugees to the Russian Emperor. This has excited the wrath of the potent autocrat. He declares that he shall regard the escape of one of the exiles as an occasion for war. The Sultan persists in his resolution, and is sustained by public opinion. The majority of his council are alarmed at the threats of the Czar, and great anxiety prevails among all classes.

Kossuth, Bem, Dembinski and others are at Widdin in a state of great destitution. When Kossuth left Hungary, he had only five hundred ducats, in his possession, and has since spent the most of that sum in aiding his fellow-refugees.

A horrible state of things exists in Transylvania. The hostility between the Romanian and Magyar races seems to burn more fiercely than ever, at the same time that fragments of Bem's army are acting upon their own account, and plunder and slay their enemies without mercy. Robbery and murder are events of constant and universal occurrence in the province, and owing to its peculiar situation, and the ease with which bands of robbers can find secure places of refuge in its mountain ravines and forests, the restoration of tranquility is still far distant.

Comorn has not surrendered. The negotiations with the fortress have been completely broken off, and the imperial troops were preparing for an assault. The actual siege was to commence immediately. Eighty thousand men, together with the best military equipments and materials, are at the disposal of the commander of the siege. Marshal Gerard, writing before

Antwerp, said it would take twenty days to take that fortress by assault, after a regular siege. Field-marshal Nugent having far greater difficulties to surmount, will require from forty to forty-eight days to take Comorn. According to the *Wanderer*, a report is circulated in Vienna that, in consequence of the intervention of Radetzky, Comorn will capitulate on the same terms as Venice.

The *Daily News* correspondent in Hungary writes that on his first arrival in that country he found the officers and men in a desponding state, and laboring under the conviction that the resistance against Russia and Austria combined was hopeless—that Gorgey did all in his power to increase the demoralization. Had he obeyed orders the war might have been protracted to an indefinite period, but he preferred any alternative, even to that of playing the traitor, to surrendering, or even dividing his authority with any other General. The *Daily News* correspondent condemns Gorgey's whole conduct.

The long-talked of Austrian loan has at length been announced. It is for \$35,000,000, in a 4 1-2 per cent stock, at 85. The amount is to be paid by the subscribers in ten monthly instalments, terminating the 15th of July, 1850. According to the last advices subscription lists were readily sent in, and transactions had taken place in the stock at 1 per cent premium. The Emperor of Russia has subscribed for \$10,000,000 of it.

In consequence of the announcement of this loan Mr. Cobden has suggested that a public meeting should be called in London, to denounce it as "an attempt to levy upon the earnings of peaceful industry the means of paying Haynau and his Croats for his butcheries in Brescia and their atrocities in Hungary"—atrocities which have surpassed everything that has occurred since the persecution of the middle ages.

The negotiations on the Roman question are still marked by mystery and confusion, and the obstinacy of the Pope and of his advisers is not yet broken. The Pope has issued a manifesto, plainly showing that he is determined not to govern constitutionally, and embodied in this manifesto is an amnesty, from which all are excluded who are known to have taken any part in the republic.

Of this document, it may be remarked as singular, though not altogether unexpected, that throughout the whole the name of France nowhere occurs, though she has played so prominent a part in restoring the Sovereign Pontiff to his Temporal Government. This studied omission has grievously wounded the pride of that country, and is certainly not calculated to heal the differences so long existing between the two nations.

At Rome the concessions were considered by the people to be so niggardly that the greatest discontent was manifested as soon as they became generally known. The proclamations were torn down from the walls, and the populace vented forth their denunciations in the strongest terms of ridicule and disgust. As for the amnesty, no language could convey the deep feeling of animosity and regret with which it was contemplated.

A long and important document has been printed in some of the London papers in the form of a retrospect, addressed by Mazzini in his exile to the French Ministers, carrying them step by step through every stage of their infamy. It concludes with the following eloquent appeal:

"You are the ministers of France, gentlemen—I am only an exile; you have power, gold, armies, and multitudes of men dependent on your nod. I have only consolation in a few affections, and in the breath of heaven, which speaks to me from the Alps of my country, and of which you, inexorable in persecution as are all those who fear, may yet deprive me. Yet I would not exchange my fate with yours. I bear with me in exile the calm inspired by a pure conscience. I can fearlessly raise my eyes to meet those of other men, without the dread of meeting any one who can say to me, 'You have deliberately lied.' I have combated, and will combat again, without pause as without

fear wherever I may be, the wicked oppressors of my country—falsehood, in whatever shape she may clothe herself, and the powers which like yours, rely upon maintaining or reconstituting the reign of privilege, upon blind force, and upon the negation of the progress of the people; but I have fought with loyal arms; never have I sullied myself by calumny, or degraded myself by using the word assassin against one unknown to me, and who was perhaps better than myself. God save you, gentlemen from dying in exile; because you have no such consciousness with which to console yourselves."

M. Proudhon has published an address to the reformers of every race and of every tongue, in the new Socialist Journal, *Le Voix du Peuple*, in which he tells them he intends to direct the "universal movement" in such a manner that it shall definitely take possession of all Europe.

Victor Considerant has published a letter in *La Democratie Pacifique*, giving his reasons for not surrendering to be tried at Versailles. It is an able performance. He acknowledges the present defeat of democracy and socialism. He affirms that Europe is fallen under the despotism of the saber, and that the Emperor Nicholas is but the Napoleon of the present age. He says, that though the people may wander in the desert for forty years, they will eventually reach the promised land. He denies that there will be a real trial at Versailles, for political tribunals are only judgment seats; that from thence there is but one step to a living sepulcher. If he could be of any service as a martyr, he would be resigned to his fate; but as he thinks he can be of more use to the community at large than in prison, he will not appear before his adversaries. The letter is written with his usual eloquence, and, though of considerable length, is terse and comprehensive.

The cholera is rapidly abating in England.

## News of the Week.

### THE PHILADELPHIA RIOTS.

The *Philadelphia Evening Bulletin* has the following account of the disgraceful riots of Tuesday night:

A riot of a most deplorable character has occurred on the southern border of our city, which we shall proceed to describe as clearly as the circumstances will permit. A brick tavern, called the California House, four stories high, at the corner of Sixth and St. Mary-sts. kept by a mulatto man who has a white wife, has for some time been the object of the indignation of the rowdies of the southern districts of the County, and was a few weeks since the scene of a riotous disturbance. About 8 o'clock last evening, profiting by the fact that the police force was engaged in keeping order about the various election polls, a gang of rowdies with a furniture car, in which was a blazing tar-barrel, came up Seventh-st. and rushed down St. Mary-st. which is inhabited principally by negroes. An attack on the California House having been feared, the riotous party created much excitement, and as they passed down St. Mary-st. stones were thrown and a couple of discharges of pistols were heard—followed by an exciting rumor that a white man was shot.

The mob being thus rendered furious proceeded to the front of the California House, which, with the neighboring houses, was by this time well defended by the blacks, many of them armed. Several sallies were made by the negroes, but the assailants finally effected an entrance into the house about 9 o'clock. The fixtures of the bar were torn down, and a fire was kindled inside the house. The inmates were obliged to fly, and the escape of the gas from the demolished fixtures helping to spread the flames, the whole house was soon in a blaze.

The fire-companies speedily reached the vicinity, but when they attempted to play upon the flames, they were driven off by the rioters, who pelted them with stones. Some sections of hose Many persons passing along the street, or looking on without

were put in the hands of colored men, who used them with some effect upon the neighboring houses. Notwithstanding this, the fire spread, destroying two adjacent frame dwellings, two brick dwellings and a carpenter-shop in the rear, the tavern of Mr. Ilvaine, the Montgomery House, and a stable belonging to a man named Bell.

The police in the meantime, had been assembling to considerable force, and as early as 8½ o'clock had attempted to drive off the rioters, but were driven back by discharges of fire-arms and volleys of stones; the pavements being torn up to furnish the latter missiles.

While the Montgomery-House was burning, the Hope Engine Company manfully took a position to play upon it, but an overpowering mob took possession of their apparatus and ran it up St. Mary-st. It was retaken by the Company, but not till it was much injured. The Good-Will Engine, the Phoenix, Vigilant and other Companies also did all that was possible, but as they were about to attempt to render service, a volley of fire-arms was discharged by the mob, with the most lamentable results. Charles Himmelwright of the Good-Will Engine was shot through the heart, and died almost instantly. He was an estimable man, a paper-stainer by trade, residing in Schuykill Seventh-st. near Vine. He was unmarried. A number of others were wounded.

At 12 o'clock, midnight, the State House bell struck 8 taps, the signal for the military to be called out, and this was continued during some time. This was understood by the mob, and before 3 o'clock, A. M. a suspension of hostilities was effected. Occasional reports of guns and pistols were, however heard until 3 o'clock. The fire, in the meantime, had been put out, or had burnt itself out.

A number of the police have suffered from the volleys of stones and bricks, but, notwithstanding their inferior force they succeeded in making several arrests during the night.

**THE SECOND RIOT.**—Quiet continued until about 6 o'clock this morning, when the ominous eight taps of the State House bell, announced another riot. This second outbreak commenced about 6 o'clock, when the hose of the Morris Hose Company, which was doing service on the scene of action, was cut. This was a signal for the rioters to commence an assault. Brickbats and stones were hurled by them at the firemen, and fire-arms were used with considerable effect, several persons being wounded. The Mayor, Sheriff, and Police were soon on the ground, and succeeded in restoring order. Mayor Swift, himself, who arrived before the military, arrested two men.

**APPROACH OF THE MILITARY.**—The military which had been down at the scene of the first riot had returned upon the restoration of quiet, and it was some time before they could be collected again for the suppression of renewed disorders. About 6 A. M., however, they began to assemble in Independence square. Many delays occurred, and it was nearly 9 o'clock when a body of five or six companies with their ranks but partially filled marched to the scene of action. The whole were under the command of Gen. Patterson and Col. Bohlen. Their approach to St. Mary-st. soon became known to the rioters, and by the time they came upon the ground they had disappeared into their various haunts. The companies were assigned positions of the various avenues leading to the scene of riot, so as to command every approach completely. The military are provided with ball cartridges, and have full authority to fire upon any renewal of the lawless and outrageous proceeding of the rioters.

**ARREST OF THE LEADER.**—The leader in this, and indeed in the former riot, is said to be a black man, named George Hovey formerly a head dog-catcher in the city employ—a big, powerful negro. About noon to-day he was arrested, after making a most desperate resistance. In the struggle with the police officers he was considerably bruised and beaten before he could be secured.

A medical student, whose name we have not been able to ascertain, was shot in the thigh during one of the riots. The ball was extracted this morning and he is doing well.

taking any part, were injured more or less; some with balls and some with brickbats and stones, which in many cases, seem to have been hurled by the rioters without any particular aim.

## CALIFORNIA.

The *Alta California* of Aug. 16, says:

Although we are in the midst of Summer, a fire in the *pavilion* stove every morning and evening, has been found agreeable to most citizens, especially to the unacclimated.

The general health of the 5,000 inhabitants of San Francisco, is good. Recently some deaths have occurred from diarrhea and dysentery, and many are now suffering from one or other of these diseases; but the sickness is abating. Some solicitude is felt in regard to Cholera and ship fever; but the general opinion is, that neither of these diseases can spread in such a climate as this.

The *Pacific News* says that the Kanakas of Happy Valley have suffered severely from the dysentery, and when we visited them, from their wan and faded features we felt that they longed for the sunshine of their native isles beyond the sea. The Lascars and Chinese endure this climate better, and the latter people do not seem particularly affected by the severity of the cold night fogs.

The whole world seems to be represented by its shipping. England, the United States, France, Germany, Italy, Spain, Russia, Mexico, Brazil, Buenos Ayres, Chili, Peru, Sandwich Islands, Van Dieman's Land, China, Manilla, Hindostan, &c., &c., and the natives of every country named are now laboring in California. The magnetic influence of the yellow ore has brought them all together. About all these vessels have been deserted by their crews, and we are sorry to add, some by their captains. They are scattered so closely and indiscriminately together, that whenever one leaves, it is apt to get a foul of its nearest neighbor before getting a breeze and ample sea-room.

Messrs. Jewett & Melhado are about to open a regular Merchants' Exchange at San Francisco.

There were eighty-two cases of remittent and intermittent fever in Sacramento City on the 30th July. Arrivals of invalids from the mines are of every day occurrence.

The *Pacific News* of September 1, says: Jacob C. Moore, our new Postmaster, arrived in the Panama, and has entered upon the duties of his office. Nearly twenty thousand letters were received by the late mail—The present arrangements are insufficient for the rapidly increasing business, and we are glad to learn that Mr. Moore is preparing to make such improvements as will insure a ready and prompt delivery.

An invoice of thirty dozen of shirts were received at San Francisco from the Sandwich Islands, having been sent to Honolulu, where labor is cheap, to be washed—the price varying from \$5 to \$9 per dozen.

There was much sickness at the mines at last accounts. The "sickly season" comprises the months of July, August and September.

Two small steamers are plying on the waters of the Sacramento.

The *Alta California* of Aug. 23 says: Invalids are beginning to arrive in this place from the north, where the heat still continues intense, and much sickness prevails. Our hospitals in another month will shelter much suffering humanity, and too much regard for cleanliness and conveniences for the sick cannot be observed.

A Tortoni Restaurant has been established at San Francisco, by some former employers of Barnum's Hotel, who promise to set the best table in California.

The City Council of San Francisco had set apart Wednesday, Sept. 6, for funeral obsequies to President Polk.

On the 20th Aug. there were 26 square rigged vessels lying at the Embarcadero of Sacramento City.—One year ago it would

not have been believed practicable to navigate a vessel exceeding 40 tons burden, that distance up the Sacramento.

Mariano Bolognesi gives lessons to the San Franciscans on the piano, cornet, or flute, or plays any of these instruments at balls and concerts, in hotels or private houses. Pianos tuned.

It seems that in California, when they want to secure a beef creature for the butchers, they break one or two of its legs which incapacitates it from running away. The *Pacific News* protests against such barbarity.

"The third public drawing of the California Lottery will take place on Saturday, the 1st of September, 1849, at the Fremont Family Hotel, Messrs. F. Marriott & Co. Managers. Scheme—\$10,000 in five hundred shares, \$20 per share. Each share is divided into halves and quarters. The price of the whole ticket, \$20; half, \$10; quarter, \$5."

The *Pacific News* says that, one of the best articles that can be shipped for market is printing paper. One hundred tons of it would command a good price. The size should vary from 18 by 24 to 24 by 36.

The *Alta California* of Aug. 16, says that advices from Stockton furnish intelligence of another execution. The notorious "Red Davis," or "Old Red," alias Davis, was captured in Santa Clara, taken to Stockton, and hung a few days since.

Messrs. Moffatt & Co. from New York have set up an establishment at San Francisco for the coinage of five and ten dollar pieces. They advertise that they will redeem them in silver. They are recommended by several prominent men in New York.

The punishment of the "Hounds" at San Francisco has had the best effect. The *Alta California* says that "order reigns in Warsaw" since the recent trials. If the Ayuntamiento will only take immediate and decisive measures to establish a night and day police, San Francisco will never again witness such outrages as have passed. The great majority of her citizens have learned their lessons in too good a school not to desire good government, and those who give it to them will be remembered and rewarded.

An independent military corps has recently been formed under the title of the "California Guards." It is commanded by Henry M. Nagle, assisted by First Lieuts. W. D. M. Howard and Myron Norton, and Second Lieuts. Hall McAllister and D. T. Bagley. A collation, with "the feast of cold ham and flew of champagne," was given by the commandant.

A Coroner's inquest was held over the body of a Frenchman, shot while fowling between San Francisco and the Mission of Dolores. From the wound in the back of the head it was supposed that he had been murdered.

### THE MORMON CITY OF THE SALT LAKE.

MORMON CITY, GREAT SALT LAKE, July 22, 1849.

I shall never forget the first sight of this valley. It shall ever remain on my mind as the most beautiful spectacle I ever beheld. The Great Salt Lake lies toward the north. The Utah Lake lies sixty miles to the south. The valley is watered by the Jordan, Webber, and Bear Rivers, with several creeks. The whole valley is surrounded by snow-capped mountains, forming a complete basin. The land is very rich, producing wheat and corn in abundance, but there is no wood for fifteen miles. The whole valley is occupied by the Mormons, who build their houses entirely of sun-dried bricks. Their city occupies more ground than Pittsburgh, but each man has a large piece of ground around his dwelling. The bridges are all good, the streets and roads wide, and the fences very regular. There are about ten thousand Mormons here. They say that they will welcome to their society any good citizen, no matter what his religion may be. Their motto is "do right."

They are building a church of stone, which is already one story high, and will be a fine building. They assemble every

Sunday morning under a large shed. The Society is governed by a President, the twelve and the seventy. The President and the twelve occupy the pulpit, and do all the preaching. I went this morning, when the bell rang, to church, where I saw a large assemblage, some dressed quite fashionably, and all clean and neat. A brass band first played a lively tune, and then the clerk rose and read several notices.

One man had lost his pocket-book—another had had his garden destroyed by cattle breaking into it. He then read off the names of persons to whom letters in the post-office were addressed, and several other items of that kind. He then announced that on next Tuesday they would have an anniversary feast, as it was the day of the month on which they arrived at their present snug quarters. He stated that the city would be roused early in the morning by the firing of canon and the music of the brass band. A procession would then be formed, which would march out of town, and at 2 o'clock dinner would be served. The emigrants were all invited to attend.

They are very strict in the administration of justice. One of their number stole a pair of boots from an emigrant. He was sentenced to pay four times their value, and fined \$50, and was compelled to work fifty days on the public roads. One of the men was sentenced to death for borrowing some property from a neighbor and selling it; but finally, owing to the intercession of his family, his sentence was commuted to banishment. When they first arrived they were very much troubled by some Indians, who killed their cattle and stole from them. They sent to remonstrate with them, and the Indians replied that their president was an old woman, and they would not mind him. They then sent out a company of soldiers, and killed a few of them, since which time they have not been again annoyed.—[Cor. Pittsburgh Gazette.

TERRIBLE SHIPWRECK—143 LIVES LOST.—One of the most disastrous shipwrecks which has occurred on our coast for the last forty years, took place at Boston on Sunday morning, Oct. 7. The British brig *St. John*, Capt. Oliver, from Galway, Ireland, or Boston, with 120 immigrant passengers, came to anchor wide of Minot's Ledge, Cohasset, about 6 o'clock on Sunday morning. She soon, however, dragged her anchor; the masts were then cut away, but continuing to drag, she struck upon the rocks and became a total wreck. The captain, officers and crew with the exception of the first mate, took to the boat and landed safe at the Glades, a short distance off; but, as last reported, ninety-nine of the passengers were drowned. There were 14 cabin passengers, chiefly women and children, who are among the lost. Those who were saved, numbering but 21, got on pieces of the wreck and landed near White Head, at the north end of Cohasset rocks. Twenty-five bodies were washed ashore the next morning.

The Journal says: "The number of passengers on board, was about 164, out of which one hundred and forty-five are supposed to have been lost. There were 14 cabin passengers, mostly women and children. The captain took to the jolly boat which soon swamped, and he swam to the long boat, and was saved with ten others. The second mate, two men, and two boys, were lost. The balance of the crew were saved.

As near as we can ascertain among the many conflicting stories, there were twenty-one saved in all—ten passengers and the captain, and ten of the crew, who came ashore in the long boat. The number lost it is impossible to ascertain. According to the captain's story, there were one hundred and twenty on board including the crew. If this is true, there are but ninety-nine lost. The passengers who were saved maintain, however, that there were one hundred and fifty passengers on board, which if true, would swell the number of lost to one hundred and forty-three! The former account is probably the true one.

Of those saved and arrived at Cohasset, ten in number, seven were females and three males. All of these came ashore on



pieces of the wreck. Two of the women, it is thought, will not survive—one being badly cut on the head by a piece of the wreck. The other woman, it is said, has a husband residing in this city. She had three children on board with her all of whom were lost.

The shipping in Boston Harbor suffered considerably during Saturday night, but no serious damage is recorded. In all the Eastern ports the gale was severely felt. A number of brigs and schooners are reported by the Boston papers to have got ashore off Cohasset Bay, but there had been no loss of life, and it was expected they would get off. Some anxiety is felt for the packet-ship Washington Irving, which left Boston on Saturday for Liverpool, but from the report of a captain arrived, it is thought she succeeded in clearing Cape Cod, and getting to sea.

### Town and Country Items.

**LIFE IN PARIS.**—The correspondent of the Philadelphia Ledger says:

Trade is reviving in Paris. Many of the unrivalled artist-mechanics are busy. If they continue so, they will not agitate. Promise of better times is thus given. Paris has such a fund of vitality, that hardly war, pestilence or famine, will keep people out of it. The English like it better than London, and the Americans by living in it are spoiled for other places. The climate is delicious. A person with a moderately good constitution, who guards his health, will find it fortified by living here. I could name several Americans who attribute improved health and prolonged existence, which was threatened at home, to their living here. As for the French themselves, who live well, they glow with health. The women are particularly robust. Dyspepsia, the bane of America, is not spoken of. Light wines lead to temperance. The ready-made-coffin-warehouse look of the London "wine and spirit shop," where infamously bad gin is dealt out to children, women and men, so called, has no place here. With such a climate and country, it seems to me the demon of atheism must have ruled here for centuries, to produce the bad effects we see in the poverty, vice, discontent and stunted stature, even because the picked men, to the number of millions have been killed in battle. Now that this country has rid itself of a kingly dynasty, with its foreign marriages, or necessities increasing army and budget, its centralization without hope of change, we may look for improvement, notwithstanding the retrogradation of the present government. Universal suffrage lies at the bottom, and when the political waters are less turbid it will be seen and felt.

**ACCUMULATION.**—An illustration of what a little money will become in time, if put out on interest, and properly taken care of, is afforded by an incident related to us yesterday by an old resident. He stated that about 50 years ago a bequest of \$10,000 was left to an idiot on Long Island. He was then in his infancy, and is consequently now but little over 50. Soon after his father's decease, three respectable inhabitants of this city, all of whom are yet living, were appointed trustees for the care of the bequest, with authority to appropriate \$500 annually for the idiot's maintenance, which was accordingly done. This left at first but a small accumulation, but latterly the increase has been rapid, and the principal now amounts to over \$100,000. Should the party live 20 years longer, as is not improbable, he will die worth a quarter of a million of dollars. Pretty well for a fool.—[Journal of Commerce.

How many hard-working men and women, that were not fools, have lived in penury and given the fruit of unrespired toil and pinching economy to heap up this fortune for an idiot! There are all sorts of slavery in the world, and one of the worst is the slavery to money at interest.—[Tribune.

N. P. WILLIS notices the recent illness of Mrs. Judson, the missionary, in the following beautiful and touching manner:

That the constitution of this sweet child of genius was of consumptive tendency we knew; but had confidently hoped that the change of climate and the air of a warmer latitude would have the beneficial effect they often do, and give her better health than she had hitherto known. If she dies there her grave will be well placed, in a path of duty; but there are those here to whom a certainty of not seeing her again in this world will be heavy to bear. Her day will have been bright and brief, but it sets with a rosy promise of a still fairer to-morrow; for the light of a soul like hers sends its brightness downlike, before the pure spirit's descent below the horizon of the grave, when we know that, as the light pales on this side of that dark limit to our vision, it kindled on the other side in the glowing welcome of angels.

**NAPTHA VS. CHLOROFORM.**—In the Edinburgh Surgical Hospital, Prof. Simpson has been testing the properties of Naphtha, which seems to be as good as ether for inducing temporary insensibility. Professor Simpson administered the Naphtha to two patients, a man and a boy, to whom Mr. Miltar performed the painful operation of extracting portions of necrosed bones from the tibia, by perforating the newly formed shell with the trephine, and removing the sequestra with the forceps. The sleep induced was deep and tranquil, and the breathing was less sterforous than when Chloroform is employed; but it was remarked that the effect of the Naphtha upon the heart's action was much greater, the pulse becoming extremely rapid and fluttering, thus rendering it less safe as an anesthetic agent than chloroform.

**LAMENTABLE END.**—The Baltimore correspondent of the New York Herald, writes under date of October 8th:

Our city was yesterday shocked with the announcement of the death of Edgar A. Poe, Esq., who arrived in this city about a week since, after a successful tour through Virginia, where he delivered a series of able lectures. On Wednesday last, election day, he was found near the Fourth ward polls, laboring under an attack of *mania a potu*, and in a most shocking condition. Being recognized by some of our citizens, he was placed in a carriage and conveyed to the Washington Hospital, where every attention has been bestowed on him. He lingered, however, until yesterday morning, when death put a period to his existence.

**DANGEROUS TO JOKE SOUTH.**—Two young men from the North came near getting into trouble at Richmond, Va., recently, in consequence of one of them jocosely asking a negro waiter at the hotel if he would not like to go to the North with them. He replied that he would. Nothing more was thought of the matter until towards night, when they were accosted by a police officer and taken to jail, where they spent the night. The next morning they were brought before the magistrate on the charge of tampering with a slave. Upon hearing the circumstances they were discharged.

**WINTER EVENINGS.**—A correspondent of the Newark Daily Advertiser recommends as a means of keeping young men from improper resorts during the long winter evening, the formation of reading societies, the members of which shall meet at each other's houses, and under the guidance of some man of taste and erudition, read aloud the best standard authors. An excellent proposition. The minds, education, and health of many of our young men would be greatly benefited by its adoption.

Everything useful or necessary is cheapest. Walking is the most wholesome exercise; water the best drink; and plain food the most nourishing and healthy diet. Even in knowledge, the most useful is the easiest acquired.



**MILITARY DOINGS IN N. YORK.**—Monday was general muster day, and truly a more ludicrous scene was never witnessed than the one that took place on the various parade grounds. Whole regiments of sorry-looking devils, too poor to pay six shillings, doing their best to stand straight in a line, and shouldering broomstick muskets, while their awkward attempts and heart-rending failures, drew many a hearty laugh from passers by. The fantasticals, as if to ridicule the raw militia, were also out in all their glory of hiltless swords and coffee-pot music, and all dressed up in every imaginary rag-toggery.—[N. Y. Express.]

**THE TENTH WAVE.**—A hundred times have we stood at the beautiful beach of Rhode Island, to watch the tenth wave, which is always larger than the preceding nine. Let any one try it at Mahant Beach, and he will find that in a hundred billows that come tumbling in, and breaking in foams at his feet, there will be ten larger than the rest. This is Maturin's meaning of the "tenth wave" of human suffering.—[Intelligencer.]

**MR. CALHOUN WRITING A BOOK.**—John C. Calhoun, it is announced, has devoted the past summer to the preparation of a Treatise on the Elementary Principles of Government and the Constitution of the United States. It is so nearly complete that he expects to prepare it for publication in his leisure hours during the coming session of Congress.—[Phila. Ledger.]

**A quiet old gentleman,** capable and industrious, has been turned out of a public office in Washington last week. His successor, being too stupid or too lazy to do the work, now gives his predecessor half the salary to attend to his duties for him!

**Rev. Howard Malcolm D. D.,** who was forced to resign the presidency of Georgetown College, Ky., on account of voting the Emancipation ticket, has accepted the pastoral charge of a Baptist church in Philadelphia.

**NUNS TAKING RAILROAD STOCK.**—The Grey Sisters of "Sœur Grisee," a community of nuns in Quebec, have taken £200,000 worth of stock in a projected railroad from Quebec to Halifax.—[Baltimore Patriot.]

**A mass of the private correspondence of Calvin** has been discovered in one of the French libraries, and is about to be published. Fears have been expressed, that the Minister of Public Instruction, who is a Jesuit, will compel some mutilation of the letters relating to Popery.

**A vessel has arrived from Bombay,** with twenty tons weight of antiquities from Ninevah, for the British Museum. Mr. Layard has returned to Ninevah, with a corps of scientific men, artists, engineers, and all needed aids, to continue his researches.

**The veteran Alexander Von Humboldt** entered his 81st year on the 14th of September. The friends of science and humanity, all over the world, will be pleased to learn that the illustrious author enjoys sturdy health, and has all his mental faculties in full vigor and brightness.

**It is a mistaken doctrine** that inspiration belongs exclusively to theology. He who inspired Moses in divinity, inspired Newton in philosophy; and Michael Angelo was not less gifted in the fine arts, than was Balaam, the son of Beor in prophecy.

**The Boston Theater and the ground upon which it now stands,** are offered for sale. It is situated in the heart of the city, and comprises about 18,000 feet of land, for which an offer of only \$60,000 has been made.

## NOTICES.

**BACK NUMBERS,** from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT in advance,** is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

**SUBSCRIBERS** will please be particular in writing the NAME, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

## CONTENTS.

Congress of Nations, - - -	241	A Rally-Call, - - -	351
Relations, Existing and Natural, - - -	242	Translations, A good suggestion, - - -	351
Mrs. Eliza Garnaut, - - -	246	European Affairs, - - -	351
Letters to Associationists, - - -	248	News of the Week, - - -	352
Money-Making, - - -	249	Town and Country Items, - - -	356
Social Revolution, - - -	250	POST-TRIP—The Bride, - - -	361

## PROSPECTUS

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notices of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

## EDITOR,

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,  
(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.  
PHILADELPHIA, J. P. Fraser, 415 Market Street.  
BALTIMORE, Wm. Taylor & Co., North Street.  
WASHINGTON, John Hitz.

CINCINNATI, J. W. Ryland  
BUFFALO, T. S. Hawks.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook, Broadway.  
PROVIDENCE, P. W. Ferris.  
KINGSTON, N. Y. T. S. Channing.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD &amp; LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, OCTOBER 27, 1849.

NO. 17.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Poetry.

From The National Era.

### LINES BY THE LAKE SIDE.

THE shadows round the inland sea  
Are deepening into night;  
Slow up the slopes of Ossipee  
They chase the lessening light.  
Tired of the long day's blinding heat,  
I rest my languid eye,  
Lake of the Hills! where cool and sweet  
By sunset waters lie!

Along the sky, in wavy lines,  
O'er isle and reach and bay,  
Green-belted with eternal pines,  
The mountains stretch away.  
Below the maple masses sleep  
Where shore with water blends,  
While midway on the tranquil deep  
The evening light descends.

So seemed it when you hill's red crown  
Of old the Indian trod,  
And through the sunset air looked down  
Upon the Smile of God.\*  
To him, of light and shade the laws,  
No forest skeptic taught;  
Their living and eternal Cause,  
His truer instinct sought.

He saw these mountains in the light  
Which now across them shines,  
This lake, in summer sunset bright,  
Walled round with sombering pines.  
God near him seemed; from earth and skies  
His loving voice he heard,  
As face to face in Paradise  
Man stood before the Lord.

Thanks, oh, our Father! that like him  
Thy smile of love I see,  
In radiant hill and woodland dim,  
And tinted sunset sea.  
For not in mockery dost thou fill  
Our earth with light and grace,  
Thou hid'st no dark and cruel Will,  
Behind Thy smiling face!

J. G. W.

CENTRE HARBOR, N. H.

\*Winnipegosis, i. e., "Smile of the Great Spirit."

## THE PRESENT AGE.

BY J. G. FICHTE.

Let us cast a glance on the world around us. You know that even now many tracts of the Earth's surface are still covered with putrid morasses and impenetrable forests, the cold and damp atmosphere of which gives birth to noxious insects, and breathes forth devastating epidemics; which are almost entirely the dwelling-place of the savage, and only afford to the few creatures in human form who are to be found in them, the means of dragging on a dull and joyless existence, without freedom, usefulness or dignity. History informs us that the countries which we inhabit at the present day, formerly bore the same character to a large extent. Now, the morasses are dried up; the forests cleared out and changed into fruitful plains and vineyards, which purify the air and fill it with enlivening fragrances; the rivers are taught to keep their channels, and enduring bridges are laid across them; villages and towns have arisen with lasting, convenient and agreeable dwelling-places for men, and public buildings, which have already braved the storms of centuries, for the purposes of mental improvement and elevation. You know, that even at the present day, savage hordes roam over vast wildernesses, maintaining a miserable life upon impure and loathsome food, and yet, when they encounter each other, engaging in warfare for the sake of this scanty subsistence and of their wretched implements of acquisition and enjoyment—extending the fury of their vengeance even to the destruction of their fellow-men. It is in the highest degree probable that we are all of us descendants of such races; that our forefathers at least in some of their generations, have passed through this condition. Now, men are assembled from out the forests, and united together in masses. In the savage state each family had to provide for its manifold wants immediately and without assistance from others, and had even to fabricate for itself the utensils for that purpose, with much loss of time and waste of energy:—Now, the human multitude are divided into classes, each of which pursues its own profession, to the acquirement and exercise of which its life is devoted; providing in its department for all other classes, and provided for by them with respect to all its other wants; and thus are the forces of Nature confronted by the greatest possible amount of the cultivated, ordered and combined powers of Reason. The laws and their administrators interpose an insuperable barrier to the fury of personal warfare and spoliation; quarrels are adjusted without bloodshed, and the lust of crime is scared, even in the dark recesses of thought, by severe punishments; and thus is internal peace secured, and every one moves in safety within the limits which are prescribed to him. Large masses of men, frequently sprung from the most dissimilar origin, and united one scarce knows how, encounter similar masses in as wonderful combination, and neither being fully acquainted with the power of the other, reciprocal fear steps in between them, so that men are sometimes blessed even with external tranquillity; or when it does come to war, the superior power is often worn out and broken by the

determined resistance of its opponent, and instead of the secretly desired extirpation, peace is the result;—and thus has sprung up a kind of international law between independent countries, and from among opposing tribes a kind of republic of nations has arisen. You know how, even to the present time, the timid savage, unacquainted even with himself, finds a hindrance or a destroying foe in every power of Nature. To us, Science has laid open our own spiritual being, and thereby, in a great measure, subjected to our will the outward physical forces of the universe. Mechanics have multiplied almost to infinity, the feeble powers of man, and continue to multiply them. Chemistry has introduced us into many chambers of the secret workshop of Nature, and enabled us to apply her wonders to our own uses, and to protect ourselves from the injuries they might otherwise inflict upon us. Astronomy has scaled the heavens for us, and measured their path. You know and the whole history of the Past as well as the description of the savage tribes which still exist upon the earth proves it to you, that all nations, the most cultivated not excepted, flying from the horrors of external Nature, and penetrating to the secret depths of their own heart, have first discovered there the most fearful of all horrors;—the Godhead as their enemy. By coming humiliation and entreaty, by sacrifice of that which was dearest to them, by self-devoted martyrdom, by human immolation, by the blood of an only-begotten Son, if need were, have they sought to bribe this Being so jealous of human happiness, and to reconcile him to their unexpected strokes of fortune, by humbly deprecating his resentment.

This is the Religion of the ancient world, and of the savage tribes which still exist, and I invite the student of History to point out any other. From us this phantom has disappeared long ago; and the redemption and satisfaction spoken of in a certain system is a public matter of fact, in which we may either believe or not—and which is all the more a matter of fact the less we believe in it. Our Age, far from shunning the Godhead, has, by its representatives, constituted the Deity the minister of its pleasures. We, for our part, far from finding fault with them on account of this want of the fear of God, rather count it one of their advantages; and since they are incapable of the right enjoyment of the Godhead—of loving it, and living in it, and thus attaining Blessedness—we may be well pleased that, at least, they do not fear it. Let them, if they please, throw it off altogether, or so fashion it as may be most agreeable to them.

What I have declared in the first place, was *once* the form of Humanity, and in part is so still: what I have described in the second, is its *present* form, at least among ourselves. How, by whom, and by what manner of impulses, has this new creation been accomplished?

Who then, in the first place, gave to the countries of Modern Europe their present habitable shape, and made them worthy to be the dwelling place of cultivated men? History answers the question. It was pious and holy men, who, believing it to be God's Will that the timid fugitive of the woods should be elevated to civilized life, and thereby to the blessed knowledge of a Godhead full of love to man, left the abodes of civilization and all the physical and intellectual enjoyments to be found there—left their families, friends and associates, and went forth into the desert wilderness, enduring the bitterest privations, encountering the severest labor, and what is more, pursuing their end with unwearied patience, that they might win the confidence of untutored tribes, by whom they were persecuted and robbed;—frequently terminating an anxious and weary life by a martyr's death at the hands of those for whom, and for us their descendants, they died—rejoicing in the hope that from their ashes a worthier generation should arise. These men, without doubt gave up their personal life and its enjoyments for their Idea and, in this Idea, for the Race. And should any one offer this objection:—"They indeed sacrificed the present life for the expectation of an infinitely higher, heavenly, and blessed life, which they hoped to deserve by these sacrifices and sufferings,

but still it was only enjoyment for enjoyment and indeed the lesser for the greater;"—then I would entreat such an objector earnestly to consider with me the following. How inadequately soever they might express themselves in words as to the Blessedness of another world, and with what sensuous pictures soever they might clothe their descriptions of this happiness, I ask only to know how they arrived at this firm Faith in another world, which they attested so nobly by their deeds; and what this Faith, as an act of the mind, really is. Does not the mind which faithfully accepts another world as certain, in this very acceptance renounce the present?—and is not Faith itself the sacrifice, once and forever accomplished and perfected in the mind, and which only manifests itself outwardly when special circumstances call it forth? Let it be no wonder at all, but quite a conceivable thing, and only what thou thyself, who makest this objection, wert thou in the same position, wouldst do—that they willingly sacrificed everything to their belief in an Eternal Life:—let this be so; then is it the wonder that they *did believe*; in which belief the Egoist, who is incapable of letting the Present escape, even for a moment, from his view, can never follow, nor even approach them.

Who has united rude races together, and reduced opposing tribes under the dominion of law, and to the habits of peaceful life? Who has maintained them in this condition, and protected existing states from dissolution through internal disorder, or destruction by outward power? Whatever name they may have borne, it was Heroes, who had left their Age far behind them, giants among surrounding men in material and spiritual power. They subdued to their Idea of what *ought to be*, races by whom whom they were on that account hated and feared; through nights of sleepless thought they pondered their anxious plans for their fellow-men; from battle-field to battle field they rushed without weariness or rest, renouncing the enjoyments which lay within their grasp, making their life a spoil, often shedding their blood. And what sought they by these labors?—and how were they rewarded? It was an Idea, a mere Idea of a new condition of things to be brought about by them, to be realized for its own sake alone, and without reference to any ulterior purpose.—this it was which inspired them; and it was the unspeakable delight of this Idea which rewarded and indemnified them for all their labors and sacrifices;—it was this Idea which lay at the root of their inward life,—which cast the outward life into shade, and threw it aside as something undeserving of thought;—it was the power of this Idea which made the giants in physical and mental energy, although by birth like their fellow-men; and their personal life was dedicated to this Idea, which first molded that life into a worthy and accepted offering.

For The Spirit of the Age.

CHARLES FOURIER.

A PSYCHOMETRIC OBSERVATION.\*

I.—FIRST TRIAL.

I don't believe this was a very gay person, though he gives me the inclination to laugh. Is there not deep sadness in the character? He seems one who *sported* with misery,—brings the laugh of the insane to my mind. Is there not great resolution—firmness? I am almost afraid of this person, there seem such contradictory elements in him. Unless you know him intimately you will not think what I say true. There is a lightness, suavity of manner, very different from the depths of his character. He has great power—power of putting aside what torments and troubles him, and of being at ease for the time Great activity of intellect. One who hates oppression. I am not certain that he would not be likely to oppress. He might wish to impose his views.

\*The manuscript held was a letter from Fourier to a St. Simonian.

I feel like having an agreeable conversation—like making many quotations and not particularly apt ones. I never could talk so fast as his moods would change. Great flippancy and great depth. One you would always find just what you did not expect. If I laugh it makes me sad, if I'm sad it makes me laugh. Very noble and generous. Would he not do things perfectly incompatible, and almost satanic?—(laughing.) The image that comes to my mind is of a little condensed devil squeezed into the corner of his heart, oozing out occasionally. A very difficult character to read. I am afraid to go into the depths; the fearful struggles and trials would exhaust me. What variety! Something of theameleon nature. Great self-will—great imagination.

Give me another letter of opposite character—this is so French. (Taking the letter of another person.) Good deal of concentration in this person notwithstanding the versatility. As I hold this I like the other better; more heart in it. This man's heart would be a square—that would be heart shaped. I feel as if going in angles all over. I like *the first* now very much. Great deal of real genuine worth. Has struggled much with his own nature. I respect him too. He lives up to his conviction more than most of us.

These persons would come to conclusions very differently. The first would jump to them. If the truth were presented to his mind he would receive it at once. They make me think of hare and tortoise.

(Resuming the first letter after long thought.) This is a very earnest man. Man of warm zeal, great lover of the race, hearty. "Humanity" sounds in my ears continually, since I've resumed this letter. He interests me very much indeed. Sometimes should incline to laugh at him, sometimes to laugh with him. In my heart should have deep reverence and love for him. Did you ever see him when possessed with a new idea? Think I should get up and dance round the room. He is so delighted when he has fixed it all just right, so pleased, so happy; seems a joyous old man. Does not he love children? Seems like a child himself sometimes—and then like a man in full vigor of life. Seems like a *dear old soul*; should forget all my reverence for his learning, wisdom, talent, should take him to my heart and love him, so firm, conscientious—perfectly true to his convictions. Great power, great energy, great impulse, great self-control, great versatility, great concentrativeness.

"Is he fickle?"

There are a great many ways of coming to the same end. Should you call the bee fickle, that went from flower to flower after honey? A man of *very large nature*. A great deal of caution, notwithstanding his apparent want of it—a very singular, unusual compound.

More universally developed than most persons, yet not a whole. The various elements do not seem to me to be perfectly harmonized. Does not seem to have had time for it. The work wasn't done when this letter was written, at any rate.

Calls to mind the "fountain in the palace"—the five, four, three outer rooms in order, but the central *not so*—the unitary stream from it not flowing into all the others. Well, he will have time enough to do it. He was too busy, too active.

Do you think this concern for the race came through the reason or the heart? The reason I think.

Through ignorance this person injured himself physically and morally. That seems a thing of the past, yet its effects are still felt.

"Was he confiding?"

Both confiding and suspicious; confiding by nature, became suspicious by circumstances. He is *not living*.

In the latter part of his life more confiding, a higher state of confidingness than the first. It is pleasing to think of him as a boy. An honest heartedness about him—something of

girlish delicacy and tender conscientiousness. Then there came the dark ages; seems as if he did wrong conscientiously; must have been a terrible period in his life. Don't think I can convey an impression of that time—my feeling of the *actuality* and *unreality* of it. It seems that his heart had no part in it.

"Was it something he did or suffered?"

Seems to have acted viciously—to have gone into it thoroughly, and yet with no reality. It was devilishly cold. It seems as if he put his better nature to sleep for awhile. A gradual transition from his happy boyhood, which is very beautiful to think of; perhaps he had then too much sensibility. A gentle, thoughtful boy—should think he loved rabbits. Great love of justice—might have been thought irritable.

I would rather think of him in his old age. There seems a greater harmony and blending in him now than when this letter was written; he is more softened and pure, yet don't seem wholly pure. It is frightful to think how slowly eradicated are the traces of evil. I see a great deal of purity in him now, and yet these dark lines. The purity is *far greater* than the stains. I've no words to tell it as I see it—seems to be a vision of the character.

Have not told you any thing about him yet. He wished to know everything, felt you could not know anything—truly unless you know all. Don't feel disposed to think of him by particular traits. More intellectual than spiritual. You talk of the ruling passion strong in death; it is strong *after death* with him.

He is sadder now than he ever was when living; sees his errors, sees the consequences of them. One of the strongest feelings in his nature is justice.

He feels that his work was not completed and stays by, longing to see it done; knows he was more intellectual than spiritual, and it is sadness to him now. The good in himself is transparent to him. He yearns for purity, devotedness, self-sacrifice.

I never knew before the danger of errors of judgment.

Have I dwelt more on the errors than the beauties of his character? I have not begun to tell you what I *know* of him. He never acted from one single motive and yet you might say, he always acted from one, LOVE OF TRUTH. He had a great desire of knowledge, would give up every thing to go where it led. So in his desire to find it, he went where it never could be found, into a bad atmosphere which affected his vision so that he could never see afterward as he might have seen. A great love of completing his plans; grasped at the whole.

When I speak of his love for the race, it was not so much a flowing love, (yet at times I see that flowing, all embracing love) but rather a love of justice, sense of right. He could weep over the wrongs done to the race, and next moment laugh as something would strike him ludicrously. He would laugh at the saddest things.

I should say he was *warm calculating*—it would do him injustice to say cool calculating. Had he not a great love of numbers? He must have had, because if I think of colors they arrange themselves in figures; and so of sounds, of everything He must have been a critic.

"Had he insight?"

His insight was outright.

"Were his views right or wrong?"

Not *wholly* right, yet a great deal more right than wrong. Something clipped his wings, he could not fly as freely as he ought. There were limits set when there should not have been. He was a slave to his system. He had not quite faith enough to leave the earth wholly—had *great* faith—boundless faith, crazy faith almost, yet did not soar as he might. Had faith that what he *willed* would be done—what he wished would be accomplished. Was not spiritual enough—he felt a want within.

A very difficult nature to speak of; in making a single statement you do him injustice.

"What were his views of God?"

\*An allegory of man's passionai nature

Do you think his own plans stood to him in place of God? I should not like to say so. He was not irreligious; with his reason and intellect he could not be an irreligious man—must see God in all—must know the Divine Being—whether he felt him or not. He is a man that I respect, mourn over, reverence and love. He is so much I cannot help mourning that he is not all. One must be perfect in all things to be perfect in anything.

What a joyous companion he must have been. I should feel with him that I could move the world—that all things were possible. Think the fiends went pretty much to sleep during the last part of his life. What hatred of injustice! It might have led him to hate almost those who thwarted him.

[Let it be noted that this was a first reading only. On a second trial, the character unfolded more fully. That sketch will appear in the next number.—Ed.]

For The Spirit of the Age.

### TO THE FRIENDS OF SOCIAL REFORM.

BRETHREN,

The Wisconsin Phalanx has fulfilled its mission, passed through its first phase, and is now in its transition; the character and features of its second phase depend on you. If it be left entirely to those who have struggled during the last five years to nurse the babe in its infancy, it may yet be lost as an identity, but though its members may be again scattered among the antagonisms of civilization, yet they and their influence must ever be felt in aid of moral, social and political reforms. It is the desire of a few ardent and devoted spirits that Ceresco and the homestead of the Wisconsin Phalanx may be made the home and the rallying point for those friends of human progress and social reform who desire to labor for a better and higher life in this sphere and to fit and educate for an advanced condition in the next. We know this to be the most favorable time ever presented in our history for a concerted effort; and we also know this to be one of the most favorable points or locations which our country affords. Its only fault is its northern latitude; our winters are severe, but our summers are delightful; nature furnishes her bright as well as dark side. Our place is entirely free from all local disease, our soil is not surpassed in richness and variety. We have land enough, water and water power enough, building materials in the earth and natural resources enough for a society of two thousand persons, and everything which nature can furnish to make it the pleasant and happy home of reformers. Will you come and make it so? We are out of the great channel of commercial antagonism, and free from the frauds, deceptions, vices and oppression of your city whirlpools of human commotion, and yet we are but ten miles from one of the greatest channels of national communication, (viz) the Fox and Wisconsin rivers connecting the navigable waters of the great lakes with the Mississippi. Our improvements have been made by and for continuation and co-operation and not for isolation and antagonism; being experimental they are poorly adapted to the former and not at all fit for the latter.

Recent correspondence from here to different newspapers has shown our convulsions and warned our friends of our approaching change, and to some extent raised a shout of joy in those who hate and despise every effort for social reform, but it is of no importance; ours is not a failure but a triumph of principles, and may if you choose be made a practical realization of the true life. But you must not expect too much in too short a time, which is the greatest of our failings.

My object in this article is not to theorize but to give you our latitude and longitude bearings, &c.

The property of the Phalanx consists in about 1800 acres of land, a small grist mill, a saw mill, several blocks of buildings, shops, &c., all of which is valued and held in joint stock at about

\$25,000 without the personal property. This stock is at present held under a charter or act of incorporation, which will be repealed that the property may be individualized for the following reasons, mainly: 1st, because more than half of the stock is in the hands of non-residents, much of which has been bought and sold in various bartering and speculative operations and is in the hands of those who buy and sell to get gain and have no sympathy with reforms. 2nd, because the stockholders know the property is actually worth and will fetch more in small parcels and for speculative purposes than the amount of stock. 3d, because some of those who are still here as well as many who are not here, seek individual wealth as a primary object, are anxious to get their share of the property out of the stock that they may use it in various ways to secure the rise of real estate which is very rapid in this section of the country, or in realizing twenty-five or fifty per cent interest, which is not uncommon here in land trades, especially where the settlers are very anxious to secure homes for their families on new land which must be bought by the occupants or lost. 4th, because some of the most talented members and those who have been the most ardent in the advocacy of social reform, have kept their property out of the joint stock and constantly used it for speculating in lands, merchandise, and various ways, often taking advantage of the necessities of their brethren who had all their means in the common fund, and not at all times available, thereby destroying confidence in one another and fostering a spirit of speculation which is totally opposed to human brotherhood. 5th, because the government have recently purchased a large tract of land of the Indians on the north side of Fox River, ten miles from us, and thereby opened a fine opportunity for the hardy pioneer to seek out a fine location and secure it at some remote period for government price. This threw considerable of our stock into the market and carried off several of our families, and will several more who have been in the habit of changing their homes every few years for life, and cannot cease for the sake of living in associative co-operation. 6th, because our system and charter contains a fundamental error in securing one fourth of the products of labor to capital or stock as usury, thereby bringing the souls and bodies of men and women in competition with dollars and cents, and establishing and fostering a spirit of speculation very detrimental to true progress in social reform, and because this cannot be changed except by individualizing and re-uniting on a new basis, which if done here will be without any dividend to capital; for this is the unanimous sentiment here of all except the speculating reformers. 7th, because we are now under a special law which is not as well adapted to our use as the present general law of the State which is now amply sufficient for co-operative societies.

This will be accomplished during the coming winter and spring, and without recourse to courts of law, for the members are not of that class who go to law to get their business done or to be robbed of their property.

The society is free from debt, its property unencumbered, with no pecuniary difficulties nor many others except those above referred to.

There is and ever has been too much apathy on the subject of moral, social and intellectual education and development among the members, and rather a predominance of the physical and external over the mental character, and yet no place in the State or perhaps in the whole west can equal this for morality—not a drunkard in the town—no ardent spirits sold—never a law-suit, never a quarrel—but men strive to get rich even by speculating out of the necessities of one another, this they do every where, but here some call it a heinous sin to do it among those brethren who profess to be governed by the doctrines of Christ in the every day life.

Now brethren if you wish to contribute your efforts, and to build up by degrees slowly but surely a beautiful society, each

living upon his own resources and on his own homestead, and co-operating by voluntary effort in all the various steps necessary to fit, educate and prepare for the unitary life, here is the place, and now, or the coming winter and spring the time. If thirty or forty families can be found of various occupations who are ready and willing to rely on their own efforts and industry with a bountiful supply of the natural elements to use, and who wish to take up their abode in the beautiful prairie country of the West, and live where they can co-operate and aid each other, and where a small amount of capital and large amount of labor will make them the most delightful and happy homes, and where they can be free from the vices of large towns and rear up their families through only an institution of learning of their own fashioning and control. But let the expense be given. There are a few here who will be rejoiced to meet and go on with such a band, and who have had experience enough to be useful to themselves and others. It requires those whose souls are elevated above the petty affairs of every day traffic, and who can and will be ready to go forward in the great work of social redemption—not undertake too much nor expect too much, but labor to and for the end. Such can during the winter purchase by an agent or in person shares of stock from those who wish to sell and thus be prepared to secure a home at our sale, or they may purchase for each at the sale; but the mill, &c. should be owned in company if possible.

Ceresco, Oct. 1, 1849.

W. CHASE.

Translated for The Spirit of the Age,

#### ABSTRACT OF PIERRE LEROUX ON HUMANITY.

In his dedication to Beranger, Leroux says that it is his object by the study of the 'ancient religions and positive philosophies to find the presence of the supreme Divine Law which is at the foundation of these philosophies and religions; to find in the depth of traditions the germ of the modern doctrines of liberty, equality, fraternity.

In his preface this work is stated to be the result and continuation of his *Essay on Equality*, in which book it was shown that this new doctrine of equality made of the actual man, the man of to-day, a very different being from the antique man and the man of the middle ages. The notion of *Leasing* is that the human race passes through successive educational phases; arriving at the phase of equality, after having passed through the possible phases of inequality; that is, the course of *family castes*, *national castes* and *property castes*; at present it is at the limit of this last phase. Freeing himself from this triple service, *man* begins. All castes vanish before the universal caste Humanity, and on the principle of humanity actual society is based.

Such is the substance of his anterior work having to do with the past and present; before proceeding to the future he finds it necessary to recapitulate himself in an exposition, and to demonstrate an assumed proposition. This exposition is to bring under a single and undoubted formula the anterior life of humanity; by this study of the past and present to find the law of progress which shall enable us to foresee the future. (This is the service of humanity.) But besides this, the individual soul asks, what relation between it and this future of humanity that it foresees? is this future united to its own future? The soul like Archimedes demands a fixed point and this cannot be found in history or politics, but only in philosophy, in religion; only in a certain intuition of the very essence of life; God communicating himself to us; the Infinite Being manifesting himself in our conscience and in his eternal relation.

The object is to find if there is not some fixed point in *God and in us*, on which to plant ourself for the perfecting of ourself and humanity, as in ordinary mechanics we need a force, a lever point for the lever. The force is ourself, the lever

the idea of progress, and the fixed point must be a self-evident positively-existent truth or ontological axiom on life, on being, a religious axiom. What Leroux considers this ontological axiom, this fixed point to be, is the doctrine of *communion of the Human Race or the natural solidarity of men*. This is to be demonstrated as far as life can be demonstrated. The ancient myth of the Jewish Bible makes the race solid in Adam; Christianity is engrafted on Mossaism, and the myth of Christ Savior of the world by the mode of reversibility (dying for man) corresponds to that of Adam. The truth is that we are a *whole*; live by a common life as Jesus said. The author takes the idea at the bottom of these myths and proceeds to demonstrate it by philosophical reasons and natural order.

The introduction opens with the nature of the questions to be examined; What is man and his destination? consequently, what is his right, his duty, and his law? Is he united to his fellows accidentally or in a necessary manner? Is the tie as frail as the manifestation of being called life, or eternal as being itself? What is humanity? a collective being or only a series of successive generations? The resolution of these problems is necessary to a solid principle of religion, polity or morals. Religions are only the forms of the solution of these problems. All men are of necessity interested in them; all men seek happiness and it is the primitive object of philosophy to determine in what happiness consists, and the discussion of this necessarily leads to the general question, What is man? and what is humanity? Philosophy proceeds from the individual to the universal, and thence back to the individual. A falling stone gave rise to all the *mecanique celeste*, and has not the whole *mecanique celeste* definitively for aim to throw some light on the phenomenon of a falling stone by attaching it to all analogous phenomena of the universe? Just so; there is no question of practical life, simple as we may imagine it, which does not draw on the mind to fathom the profoundest mysteries, and which does not conduct us at last to the most difficult questions of philosophy; and reciprocally the doctrines of philosophy have definitively for aim the very practice of life.

The questions what is man, and what is humanity? are so bound up with the individual question, What is happiness, that you cannot touch this last without going into the former as the author did in his article on happiness in the *New Encyclopedia*, of which article he proceeds to give the contents. He contends in that work that the special question of individual happiness conducts directly to philosophy and religion. The doctrines given forth on this fundamental question of individual well-being are primarily four, viz.: Platonism, Epicurism, Stoicism, Christianity. He argues that each of these, after having by their intrinsic virtue contributed to the perfecting of humanity are at this day exhausted; that they have mutually modified each other by mingling and amalgamating, by combating and refuting; that from them have resulted two principles equally invincible by the other, equally unreasonable taken by itself, viz.: Spiritualism and Naturalism; that under the false form of each of two principles lies a legitimate idea, which need to be united in a new synthesis, need to be conciliated in a new conception of life. The synthesis must come forth from a revision of the question *What is life?* and then by showing that our life is not only *in us* but *out of us*, in other men, in humanity, we come to the question What is Humanity? and what the tie that unites the individual to humanity? We must then investigate the subject of happiness and the doctrines to which the study of its nature has given rise. The universal melancholy of thinkers, the confessions of poets and philosophers show the non-existence of absolute happiness. Solomon having experienced all felicity concludes that everything is vanity and falsehood. Pindar calls the life of man the dream of a shadow; and Shakespeare says, happiness is not in being born. Anacreon finds the grasshopper happier than men, and Horace repeats in every tone that life is short and fugitive.

Among the moderns is the same attestation that happiness is an idea without reality. This question of happiness and the problems relative thereto, returned ever to trouble Voltaire in the midst of his attacks against Christianity. Bolingbroke and Pope pretended to escape from theology by establishing that the order of Nature is perfect in itself, that the condition of man is what it should be, that he enjoys the sole measure of happiness of which his being is susceptible. Voltaire could not hold to this system; he wrote *Candide*, wrote his poem on *Le bonhomme*, wrote twenty other works against the axiom that *all is well*. In the three last centuries since the faith in the heaven of Christianity has died out, these cries of melancholy have increased; as soon as man believes only in the present reality he is desperate.

*Omnis creatura ingemiscit* is the confession of Christian theology, and the same expression of melancholy is found in the ancient myths and in the eras of skepticism.

### CHIPPEWAY LEGEND.

As the red men fade away from the earth there is a growing interest felt in the legends of the tribes, and in future years everything of the kind will be valued highly, as throwing light on the aboriginal character. The following is one of those legends furnished to the *National Intelligencer* by an Indian trader. It is entitled:

#### THE LOVER STAR.

There was once a quarrel among the stars, when one of them was driven away from its home in the heavens, and descended to the earth. It wandered from one tribe of Indians to another and had been seen hovering over the camp-fires of a thousand Indians when they were preparing themselves to sleep. It always attracted attention and inspired wonder and admiration. It often lighted upon the heads of little children, as if for the purpose of playing with them, but they were invariably frightened, and drove it away by their loud crying. Among all the people in the world only one could be found who was not afraid of the beautiful star, and this was a little girl, the daughter of a Chippewyan warrior. She was not afraid of the star, but rather loved it with her whole heart, and was very happy in her love. That she was loved by the star in return there could be no doubt, for wherever she traveled through the wilderness, there as the night came on did the star follow, but it was never seen in the day time. When the girl awoke at night the star floated just above her head, and, when she was asleep, it was so constant in its watchfulness that she never opened her eyes, even at midnight, without beholding its brilliant light. People wondered at this strange condition of things, but how much more did they wonder when they found that the father of the girl never returned from the hunt without an abundance of game. They therefore concluded that the star must be the son of the Good Spirit, and they ever after spoke of it with veneration.

Time passed on, and it was midsummer. The Indian girl had gone into the woods for the purpose of gathering berries. Those of the wintergreen were nearly eaten up by the pigeons and the deer, and as the cranberries were beginning to ripen, she wandered into a large marsh with a view of filling her willow basket with them. She did so, and in the tangled thickets of the swamp she lost her way. She became frightened, and cried aloud for her father to come to her assistance. The only creatures that answered her cries were the frogs and lone y bittern. The night was rapidly coming on and the farther she wandered the more intricate became her path. At one time she was compelled to wade into the water even to her knees, and then again would she fall into a deep hole and almost become drowned among the poisonous slime and weeds. Night came on and the poor girl looked up to the sky hoping that she might see the star she loved. A storm had arisen and the rain fell so

rapidly that a star could not live in it, and therefore was there none to be seen. The storm continued, the waters of the country rose, and, in rushing into the deeper lakes, they destroyed the Indian girl, and washed her body away so that it never could be found.

Many seasons passed away and the star continued to be seen above the watch-fires of the Chippewyans; but it did not stay long in one place, and its light seemed to have become dimmed.

It ever seemed to be looking for something that it could not find, and people knew that it was unhappy on account of the untimely death of the girl it had loved.

### STRANGE INSTINCT OF THE DEER.

The large American panther has one inveterate and deadly foe, the black bear. Some of these immense bears will weigh 800 pounds, and their skin is tough that a musket-ball will not penetrate it. As the panther invariably destroys all the young cubs which come in her path, so does the bear take great pains to attack the panther, and fortunate, indeed, is the animal who escapes the deadly embrace of this black monster. The following exciting and interesting scene is related by an eye-witness:

A large deer was running at full speed, closely pursued by a panther. The chase had already been a long one, for as they came nearer, I could perceive both their long tongues hanging out of their mouths, and their bounding, though powerful, was no longer so elastic as usual. The deer, having discovered in the distance a large black bear, playing with her cubs, stopped a moment to sniff the air: then coming still nearer, he made a bound, with his head extended, to ascertain if Bruin kept his position. As the panther was closing with him, the deer wheeled sharp around, and turning back almost upon his own trail, passed within thirty yards of his pursuer, who, not being able at once to stop his career, gave an angry growl and followed the deer again, but at a distance of some hundred yards; hearing the growl, the bear drew his body half out of the bushes, remaining quietly on the look-out. Soon the deer again appeared, but his speed was much reduced—and as he approached towards the spot where the bear lay concealed, it was evident that the animal was calculating his distance with admirable precision. The panther, now expecting easily to seize his prey, followed about thirty yards behind, its eyes so intently fixed on the deer that it did not see Bruin at all. Not so the bear. She was aware of the close vicinity of her wicked enemy, and she cleared the briars and squared herself for action, when the deer, with a beautiful and powerful spring, passed clean over the bear's head and disappeared. At the moment he took the leap, the panther was close upon him, and was just balancing himself for a spring when he perceived, to his astonishment, that he was faced by a formidable adversary, not the least disposed to fly. He crouched, lashing his flanks with his long tail, while the bear, about five yards from him, remained like a statue, looking at the panther with her fierce, glaring eyes.

One minute they remained thus; the panther, its sides heaving with exertion, agitated, and apparently undecided; the bear perfectly calm and motionless. Gradually the panther crawled backwards, till at a right distance for a spring, when, throwing all his weight upon his hind parts, to increase its power, it darted upon the bear like lightning, and fixed its claws into her back. The bear, with irresistible force, seized the panther with her two fore claws, pressing it with the weight of her body and rolling over it. I heard a heavy grunt, a plaintive howl, a crashing of bones, and the panther was dead. The cub of the bear came to ascertain what was going on, and after a few minutes examination of the victim, it strutted down the slope of the hill, followed by its mother, who was apparently unharmed. I did not attempt to prevent their retreat, for among real hunters in the wilds there is a feeling which restrains them from attacking an animal which has just undergone a deadly strife.



This is a very common practice of the deer, when chased by the panther—that of leading him to the haunt of a bear; I have often witnessed it, although I never knew the deer to turn as in this instance.—[Pittsburgh National Reformer.

**FRENCH PROVINCIAL SOCIETY.**—But it is incorrect to assume that in those cheap places you are exiled from society. In the interior (seldom on the coast) there is excellent society—of a kind, too, which for the most part, is rather too intellectual for the settler, consisting of the families of men of science and letters, who have taken up their residence in these localities for reasons connected with their pursuits or their personal affairs. In this respect, France is essentially different from England, and it is well to note the difference carefully. While the system of centralization renders Paris the focus of political movements, drawing into the capital much of the wealth and all the fashions of the country, literature and science, diffusive in their results, but retired and silent in their operations, linger lovingly in sequestered retreats, or in provincial towns and villages. Almost every town has its college; at all events, its public school, its museum, its picture-gallery, its library; and upon these foundations several professors are established. These professors are often men of a high order—antiquaries, historians, botanists, geologists, each, perhaps, a man of one idea, to which he devotes himself assiduously. The provinces are, in fact, full of a class of readers and writers unknown to England. Every province has its own capital, which attracts all the surrounding interests, forming a minor system of centralization in everything that concerns its history, science, and antiquities. It must not be supposed that all the distinguished men of letters in France run up to Paris, as in England they run up to London. The men of fortune do, leaving their chateaux to go to ruin, while they indulge their love of pleasure, and gamble away their resources in the salons of the capital; but men of letters stay behind to dignify and enrich the country of their birth and their labors. Fashionable novelists, dramatists, and mystics in poetry, philosophy, and religion, swarm to Paris, as the only place where they can obtain encouragement and remuneration; but students who attach themselves to severer pursuits, are content with the reward of discharging a useful duty in the most useful way. While Dumas, Scribe, Victor Hugo, engross the reading world of Paris, such men as Bodin and Mahe are found publishing the fruits of their learned researches in the scenes to which they refer. This is so generally the case, that if you want to get a local history, or an account of the antiquities of a place, your best chance is to enquire in the place itself. It often happens that such works in the ordinary course, rarely make their way to Paris.—[Wayside Pictures.

### EDUCATION.

"No orator of our time is more successful in embalming phrases, full of meaning in the popular memory. The well-known talismanic sentiment, '*The schoolmaster is abroad*,' is an instance. In a speech on the elevation of Wellington, a mere military chieftain to the premiership, after the death of Canning, Lord Brougham said—'Field Marshal the Duke of Wellington may take the army—he may take the navy—he may take the mitre. I make him a present of them all. Let him come on with his whole force, sword in hand, against the Constitution, and the English people will not only beat him back, but laugh at his assaults. In other times, the country may have heard with dismay that '*the soldier was abroad*.' It is not so now. Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad—a person less imposing—in the eyes of some, perhaps, insignificant. The schoolmaster is abroad; and I trust to him, armed with his primer, against the soldier in full military array."—[H. B. Stanton.

Maintain the lordly soul free from the trammels of clay.

### THE LATE THOMAS HOOD.

Hood was a victim to the "literary ailment." For many years towards the close of his life, he was laboring under disease—habitually ill—dying slowly; and yet he wrote on. In one of his last publications to which he gave his name as editor, "*Hood's Magazine*," he thus humorously pointed out the pains of the literary life, in an imaginary letter from "*A Subscriber*;"

"Sir,—By your not coming out on the Furst, I conclude you are lade up, being notorus for enjoyin bad helth. Fullmery, of course, like my poor Robert, for I've had a literary branch in my own family, a periodical one like yourself, only every Sunday, insted of once a munth; and as such, well knew what it was to write long-winded articles with Weekly lungs. Poor fellow! as I often said, so much head-work, and nothin but head-work, will make a cherubbim of you; and so it did. Nothng but write, write, write, and read, read, read; and as our Doctor says, it's as bad to study till all is boun, as to drink till all is blew. Mix your cullers. And werry good advice it is, when it can be follered, witch is not always the case; for if necessity has no Law, it has a good deal of Litterature, and Authors must rite what they must.

"As poor Robert used to say about seddentry habits, its very well, says he, to tell me about, like Mr. Wodsworth's single man as he grew double, sticking to my chair; but if there's no sittin', says he, there'll be no hatchin'; and if I do brood too much at my desk, its because there's a brood expected from me once a week. Oh! its very well, says he, to cry, up with you, and go fetch a walk, and take a look at the daisies, when you've sold your mind to Miff / S ofilis, and there's a devil waiting for your last proofs, as he did for Dr. Forsters. I know its killin' me, says he, but if I die of over-work, its in the way of my vocation. Poor boy! I did all I could to nurridge him. Mock Turkey soup and strong slops, and wormy jelly, and Island moss; but he couldnt eat. And no wonder; for mental labor, as the doctor said, wears out the stummack as well as the branes; and so he'd been spinning out his inside, like a spider. And a spider he did look at last, sure enough; one of that sort with long spindell legs, and only a dot of a body in the middle.

"Annuther bad thing is settin up all nite, as my sun did, but its all agin natur. Not but what sum must, and partickly the writers of politicks for the papers; but they ruin the constitu-shun. And besides, even poetry is apt to get prosy, after twelve or one; and some late authors read very sleepy. But as poor Robert said, what is one to do, when no day is long enuff for one's work, nor no munth either. And, to be sure, April, June, and September are all short munths, Ebber-very. However one grate thing is, relaxin, if you can, as the Doctor used to say, what made Jack a dull boy? why, being always in the work-house, and never at the play-house. So, get out of your gownd and slippers says he, and put on your best things and unbend yourself like a beau. If you've been at your poetic flights, go and look at the Toms Tunnel; and if you're tired of being witty go and spend an hour with the wax wurk. The mind requires a change as well as the merchants.

"So take my advice, sir—a mother's advice—and relax a little. You want brassing, a change of hair, and more stummack. And you ought to ware flannel, and take tonicks. Do you ever drink Basses pail? Its as good as camomile tea. But above all, there's one thing I recommend to you, steal wine; its been a saving to some invalids.

"Hoping you will excuse this liberty from a stranger, but a well-meaning one, I am, sir,

A SUBSCRIBER."

Thus could Hood play with a subject full of painful import, and inculcate severe truths, in quaint and humorous guise. He made the eye to dance with laughter, at the same time he touched the heart to its depths. It was Cæmus teaching sympathy and human kindness. The laugh passed away, but the stern truth remained.—[Eliza Cook's Journal.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, OCTOBER 27, 1849.

## THE JUDGMENT OF CHRISTENDOM.

NUMBER ONE.

How organize a CHRISTIAN COMMONWEALTH—A CONFEDERACY of Christian Commonwealths, is the question, which the religious and political dissensions of the age force home upon every earnest spirit.

The three prevalent attempts to solve this problem—Dependence of State on Church—Dependence of Church on State—Independence—have manifestly failed.

How then can Christendom be christianized?

How can Humanity be humanized?

Are these questions equivalent?

Will God's Kingdom ever come?

Can His Will be done on Earth, as it is done in Heaven?

During these last eighteen tantalizing months,—wherein the two great parties of Order and Liberty, each claiming a divine sanction for its acts, professedly obeying providential guidance, and in hope interlinking its policy with the destinies of mankind, have fought hand to hand,—how the heart, perplexed, and baffled, weary of conflict, sick of injustice, has longed for some CENTRAL AUTHORITY, worthy of loyal love, whose rule is right, whose service is freedom. Assurance of the stability and resistless progress of Nature,—trust in the everlasting, all-pervading decrees of Absolute Good,—do not satisfy the craving of human affection; we long for a nearer, warmer, presence of God in Man,—for a manifestation of Deity, beautiful in form as the harmonies of the Universe, pure in principle as the will of Infinite Being, yet human, who can sympathise, commune, co-operate with us.

Is there a Head of Humanity,—King at once of Kings,—and Brother of the People,—a Heavenly Law-giver and Law Executor, mighty to control most cruel Autocrats, benignant to soothe and save the maddened Multitudes?

Where is the Center of UNITY for this distracted Race?

Let every watchman on the mountains tell what glad tidings are given by the Spirit.

## I.—CHRISTENDOM IS THE CENTER OF MANKIND.

The barbarous nations lie crushed beneath idolatry, oppression, and brutalizing customs; Christians by name, merchants, sailors, soldiers, travelers, sow abroad the contagious moral pestilences of their own craft, cruelty, lust, egotism; Christian Governments, so called, conquer, plunder, frighten, weak savage races, and exterminate them by emigration and dispossession; Christian sects, professedly, send forth missionaries, bigoted, ignorant, enthusiastic, to renew among Heathen proselytes the feuds which make Christianity powerless at home; does it not at a superficial glance look like a hopeless undertaking to reconcile Mankind by Holiness and Humanity?

Yet when we cast off the nightmare of desponding doubt, and with clear eyes look ahead, how plain is it, that by a two-fold process,—material and spiritual,—the world is becoming One.

How swift and ever swifter the process!

Children are now born, who will live to see the eastern and western continents, the Atlantic and Pacific Oceans knit indissolubly by incessant lines of steamboats and telegraphs. Not an island, desert, mountain-range, in the remotest corner of the globe, will remain unexplored at the end of this nineteenth century. The productions of every clime will be freely interchanged, the earth round, as by rapid circulations in a healthy body, ere twenty-five years are passed. And in a word, every

far off factory, commission house, trader's depot or hunter's camp, is an artery through which the life-blood of the Race, sent out from central organs of industry, already pulsates.

Parallel with this physical organization of mankind, pervading it, indeed preceding it,—as thought goes before action—is a vast nervous network of spiritual communication. Customs, manners, arts, languages, forms of government, modes of family intercourse, rites of worship, are diffused by every ship, settler, consular office, mission-house. Each day sees the outbirth of some new project for diffusing intelligence, humane courtesies, gentle habits. The journals of scientific bodies are filled with demonstrations of the physical, mental, moral unity, that underlies all differences of temperament, speech, social usages and mythology. In concerts of prayer the earth is encircled with small bands and crowded congregations, who open their hearts to the influx of the Father's universal mercy as flowers follow the sun, and who pray for His reign of righteousness through every land. From remote villages and thronged cities pour in contributions to swell the river of heavenly love, which by preachers, tracts, bibles, piety, pure manners, brotherly kindness, shall make glad the earth, as a garden of the Lord. The word Peace—Peace Permanent and Universal—is spoken. An ideal of the Harmony of Humanity quickens thousands of thinkers, who serve as a brain to the race. And rapidly, before a new impulse of Fraternity,—so wide, various, resistless, as to approve itself an aspiration from superhuman spheres,—are slavery, war, poverty, injustice, all forms of inhuman degradation, destined to vanish.

Explain these facts, as we may,—it still remains a palpable reality, that Christendom is the Spiritual and Material Center of Mankind. The Naturalist even may assert with unhesitating assurance, that its Commerce and its Charity will interlink all nations, ere their force is exhausted. While the Supernaturalist recognizes, with glad awe, in this interworking of Politics and Religion to unify the Human Race, the manifest agency of One Celestial Life.

## II.—THE CENTER OF CHRISTENDOM.

This coincidence of the highest Civilization with the Spirit of Holy Humanity, can appear accidental to frivolous skeptics only. Christendom viewed in relation to the ages which prepared the way for its advent, and to the dispersed nations which during its development it has been and is assimilating to a symmetric whole, more and more reveals itself as the grand providential means for making MAN many. And in degree as through purity, profound thought and prayer, we enter into the heart of the vital process, whereby Christendom itself is becoming humanized, does the Light of its Life shine out upon us. Where are the spirits, many or few, animated with perfect Love; where is the One spirit, so full, wide, single in disinterestedness, as to embrace Mankind Universal in sympathy? There should we reach the very fountain-head of energy, physical and spiritual, of our Race.

How shall we ascend to this Center of Christendom?

Two great tendencies have for centuries swayed the members of Christian communities. We must reverently study both;—and not trust to partial gleams of our individual intelligence,—until assured by deep experience, that an illumination, more serene and bright than is elsewhere reflected, radiates upon us from above. What years of persistent goodness should precede such self-confidence!

1. The first of these tendencies is CATHOLIC.

Let this word be understood, not in the technical sense of ecclesiastical partizanship, but with that fluent significance, to which the untrammelled heart responds. It should suggest to us not Greek, Roman, Anglican Churchism, but the Reality of a LIFE, One and Universal, inspiring Collective Man. Cordially be it owned, that Churchmen have most earnestly cherished, and by word and deed exhibited, the fact of communion with

this Unitary inspiration. Yet in some degree this Catholic tendency makes itself felt in every believer of all denominations not perverted by proud wilfulness.

What is the *positive good* of Catholicism?

When a spirit awakens to consciousness of the sternness of nature's laws, the justice of conscience, the complexity of life's problems,—recognizes its organic excesses and defects, its besetting temptations, trials, burdens, responsibilities, and looks around for light and aid,—it finds itself standing on firm grounds of usage, surrounded by an atmosphere of faith, quickened by animating examples, guided by luminous maxims, set in open pathways made smooth by many feet, and heralded by hopes like voices of forerunners from the mountain tops. Shall it accept and obey, or scorn and reject the commands of the silver-haired past? Catholicism reverences what is hallowed by the accumulated prayers, vows, efforts, sacrifices, benignant promises of ancestry. Now, doubtless, when the spirit takes this humble attitude, self-conceit and caprice are absorbed in a grateful sense of the collective good, which countless multitudes have conspired to distil and distribute. Faith at its entrance unbars the doors and windows of the soul, and its once lonely halls resound with cheerful company. Catholicism makes us legatees of the successes of bygone ages.

Christian Catholicism refers through an unbroken hierarchy of apostles, a continuous line of transmitted traditions and usages, to Him, who called himself the Son of God, and who dying in disgrace amid an obscure and conquered people yet uncompromisingly claimed the sovereignty of Mankind.

II. The second of these tendencies is PROTESTANT.

Let not this name bring before us thoughts of dogmatic denials and quibbling doubts. Essentially, Protestantism is a re-claiming of the rights of Individual Man. The last comer, latest born, and in this sense oldest in human experience, is called to sit as judge in a court of appeal forever open. Humanity refines itself through generations; the nervous fibre grows more delicate and quick in sensibility; intellect is trained to keener discrimination, wider range, more swiftly varied perception; affection puts off its husks of spring-time and opens its flowers to the summer sun.

What is the *positive good* of Protestantism.

It is a recognition of the real presence of God's spirit in individual will and wisdom. Most awful in dignity, most exhilarating is this consciousness, that man interiorly can receive the life of the All-Living, ay! that he must receive such influx, as the very condition of a truly human intercourse with his kind. Will,—that mysterious emotive force, so exhaustlessly rich in prompting and sweet in promise, so kingly in commanding charm! How wonderful is the experience that we can neither create nor destroy, neither directly quicken nor curb its forces; that it makes us, by the very energy which is its essence. Trace back these feelings, which flood the soul,—and who can doubt that their fountain-head, however winding, and intermingled their currents, is in Him, whose Love is the cause of all moving power? Wisdom—that virgin consort of affection, whose faithful counsels come self justified, whose declarations of principles and facts man may receive but cannot alter, whose voice of judgment sooner or later makes its accents heard above the tumult of mob-like whims! How intuitively evident, that this Reason, which is the light of our rationality, the order of our logic, the law of our legislation, is but a ray, however reflected or refracted, from Him who is the Orb of Truth. Traditions, forms, precedents, are in themselves dead mechanism. The experiences, creeds, customs of all ages, are forever to be reanimated by the influent love and truth of successive generations. Protestantism, or Individualism, is the miracle worker, that from everlasting to everlasting rejects effete material and assimilates vitalized elements, slowly organizing every filament of Humanity.

Christian Protestantism finds amidst the regenerate sons of God, whose piety and charity have refreshed the race, no one so worthy of homage, as Him, who though asserting his unity of will with his Heavenly Father, yet approved himself by universal fraternity to be the Son of man. W. H. C.

## SOCIAL REVOLUTION.

HOPE against hope, the friends of Peace urge on the policy of Transition. But the world is apparently mad for one last, terrible, decisive fight. It does seem like blowing against a tornado to attempt to stop this fatal tendency. Our race is coarse, hard, savage; and Fourier's guess, that our planet is a peculiarly crude one and its creations partial, finds confirmation in the instinct of conscience wherein originated the orthodox doctrine of depravity. In the half-hell—which humanity is, the demons still hold rule. But God overrules. Hell shall be redeemed.

The Revolution of 1848-49 means SOCIALISM; and nothing more or less. That fact is too luminous to be shut out by any veils of prejudice. A New Era has opened, the characteristic of which will be the elevation of the Fourth Estate. The two watch-words of the two great parties—uttered on all sides, through clubs, tracts, newspapers, reviews, debates—bring the significance of the time with stern brevity before us:

ORGANIZATION OF LABOR, shout the People.

SECURITY TO PROPERTY, answer the Privileged.

For a moment there is rest in Christendom. The exhausted combatants, crippled by the late short, sharp conflict, lean on their weapons, waiting to give the final blow. Superficial observers only can find comfort in the notion that the battle is over. Their cozy nap is like to be rudely broken, unless the wide-awake bestir themselves to make not a temporary truce, but a permanent peace, by means of justice really done—of rights acknowledged, and duties rendered. If the present chance of re-established order—such order as it is—be not promptly, energetically used, we shall shortly witness a struggle, in comparison with which the tumult of last year was like a rippling rill to a roaring freshet. Is there no rousing influential leaders of all classes to know, that no *postponement is practicable* of the Problem of "Industry and Capital"—that Humanity cannot be disappointed in its hope, that God will not be mocked in his purpose, that peaceably or forcibly this problem must be solved?

### I.—THE PRIVILEGED DOMINANT.

The article on Industrial Feudalism closed with an array of opposite claims, urged fiercely or pathetically, with pride or with pity, by People and Privileged. The Moneyed Aristocracy feel that they hold sovereignty, throughout Civilized Christendom; the dependant Multitudes feel it too, and to their cost.

The simple question is how shall this power of rule be exercised? To confirm the *serfdom* of the Working Class, or to raise them to the *peerage*?

For an instant let us glance at the least exceptionable of many modes whereby Industrial Feudalism may systematically establish itself.

Here then is Pauperism. What shall be done with it?

Ascribe what impoverishing influence we may to war-debts, military and naval expenditures, extravagant administrations, intemperance, &c.—and undeniably the waste of wealth, through these ever open public sewers, is great beyond conception or calculation—yet, after due deductions are made, there remain two stubborn facts.

1. Annual production in civilized communities is not sufficient to supply comfortably the wants of all classes, and leave necessary capital for future enterprise.

2. Population actually increases more rapidly than do the means of ample support.

Hence inevitably a Pauper Class, under existing relations between property and labor. Thus much Political Economy seems to have demonstrated.

At any rate, it is notorious, that the most civilized states are most oppressed by poor-taxes; and politicians and statisticians puzzle their brains fruitlessly with paradoxes of Over-production and Over-population, augmenting National Wealth and National Bankruptcy, monstrous accumulations by the Few and intolerable miseries of the Many.

What then to do with Pauperism?

Suppose the Money-Power in England, France, or Germany, using its means of molding rulers and statesmen, should reason thus: "There are too many mouths for the bread, too many backs for the clothes; population must be checked, production must be quickened; great cities breed crime, wretchedness, discontent, radicalism; there are waste lands enough to be redeemed at home and abroad. Let us then urge government betimes to arrest and distribute vagrants. The process will be more expeditious and economical than leaving the poor, as is now done, to become pickpockets and poachers before transporting them. Armies are ruinously costly; Public charities are demoralising and unproductive; Police is clumsy, powerless, burdensome. Habits of lawlessness formed and fixed are hard to be broken; and self-respect once ruined cannot readily be rebuilt. The very sight of ragged, gaunt, dirty, rude, reckless creatures, hurts sensibility, shocks taste, sets a bad example to the young, suggests wild thoughts to the extravagant,—is a perpetual irritation and fever-sore, in a word. Let us aim therefore to systematize the Work-House plan. Let us call upon government to establish Agricultural and Manufacturing Colonies, separately or in combination, according to opportunity, and fulfilling its duty of guardianship, to plant the poor among them. By foreclosing mortgages, dispossessing bankrupt owners, and moderate cash payments, it can easily procure the necessary lands, and grant them to corporations. Let trustees then select skillful scientific farmers as chief-managers, buy the most approved machinery and best breeds of stock, organize regular bands of laborers, and set them to work under the double stimulus, of hardship and hunger for the refractory, and prospective copartnership for the docile. Men and women must be strictly kept apart, or allowed to marry only as a reward and under restrictions. Children must be separated from their parents, placed under suitable conditions physical, mental, moral, regularly trained to labor, and taught to earn a livelihood. In a word, instead of enlisting the broken down, friendless, poor and young as soldiers, and drilling them to become good killing machines, let government draft all, who cannot support themselves and families in decency and comfort, into Armies of Industry and form them to become agents of production. Thus will civilized states take at least one effectual step to save themselves from impending bankruptcy.

Suppose one leading nation systematically to carry out this plan. After a sort it would succeed; and Money thereby controls the whole farming class. Other nations follow the example. Then, agriculture being partially regulated, the advantage begins to be perceived of centralization in all spheres, and Governments away by the Moneyed Power proceed to manage Manufactures, Commerce, Internal Improvements, Finance, Proprietorship. Industrial Feudalism would then be perfectly established, by hierarchies rising in each nation from Masters, through Nabobs, to Monarchs, and culminating in a confederacy of civilized Oligarchies swayed by the wealthiest Autocrat. Surely the tendencies already at work show us how a policy like this might become the law of Christendom. What would be the result? Some advantages would plainly grow out of the economies, complete provisions, order, of this organization. But the moral meannesses of such passive conformity by the many to the monied few, could not but outweigh the gains of material comfort. The transition-process must be short. Growing intelligence, and humanity, on all sides, would make the servitude of such a Feudalism intolerable. And unless large

Proprietors speedily opened the way to the People to become Co-partners—one desperate, co-operative rising of the Workers, would shatter the dynasty of wealth in the dust once and forever. In such an emergency, the Proprietors could only yield.

Industrial Feudalism, then, even if successful in establishing itself, must sooner or later solve the Problem of Capital and Industry, according to justice, by making

THE LABORER A PROPRIETOR, THE PROPRIETOR A LABORER.

Really however, it is waste time to consider the difficulties, duties, responsibilities, of so improbable a future. The world will not wait for a transition to GUARANTEEISM, by the peaceful means of Universal Centralization. Swift and ever swifter, events are hastening towards the grand consummation. The People must be emancipated quickly, or they will take possession of their rights, as best they can.

## II—MODES OF REVOLUTION.

The following formulas, derived from Fourier, bring lucidly before the mind the steps which must be taken to transmute the impending Social Revolution into Social Reformation.

There can be no *PEACE*, permanent and universal, without *freeing the Laborer*.

The Laborer cannot be made really free, without *guarantee of a Minimum support*.

Guarantees of a Minimum support cannot be given without *great increase of Wealth*.

Wealth cannot be increased without rendering *Industry Attractive*.

How could a Proprietor, Capitalist, Merchant, Master, read that brief argument, without instant conviction that it is suicidal for civilized communities to delay the Organization of Industry. The very considerations,—which show how sad destructive violence on the part of the People must be, by the very wretchedness of poverty it would occasion,—prove the absolute necessity of instant and effective measures to multiply wealth, as the only means of averting that violence.

Revolution must come, unless the Moneyed Power so direct public legislation, private enterprise and philanthropic effort, as to introduce the Working-Class to all advantages possessed by the Middle-Class. The only question is as regards *modes of Revolution*.

We have described the four ascending classes of Industrial Feudalism,—Masters, Merchants, Financiers, Proprietors; we have recognized the four forms of oppression whereby the Privileged control the People—Machinery, Speculation, Interest, Rent. Now against each class and form of oppression will a special revolutionary effort be directed; and all these efforts will converge in a combined Revolution of the Workers against the Moneyed Oligarchy, unless the Middle Class take the initiative movement while they can, and by peaceful and progressive, yet prompt and energetic measures of Social Reformation, transmute Wrongs into Rights.

The *END*, which must be attained,—by concert or by conflict,—is the securing to Producers the Wealth, which they ought to *own* just in so far as they have put their *own life* into it, and have so *appropriated* mere natural material by mingling with it their *proper* human energy. Or to express this plain thought in a brief formula, the end of Social Revolution is to ensure

THE EQUIVALENCE OF LABOR AND PROPERTY.

Social Revolution will use,—is using—*two modes* of action, the one Political, the other Warlike. Let us glance at each in turn.

1. *Politically*, the aim of Social Revolutionists is to reverse entirely existing relations between Capital and Industry, by giving to Work the supremacy, so long usurped by Money. There are many branches of this movement,—and it is only after watching social tendencies carefully, that one comes to perceive how tremendous is the change, which is preparing in men's

thoughts and swiftly swelling towards deeds. These tendencies range over the whole ground of practical interests from Industry to Appropriation. We can but rapidly enumerate a few.

At one extreme are movements,—which pivoting upon the primal Right to Labor, by the Ten Hour's system, Lien Laws securing just compensation to workmen, modifications of Apprenticeships, and provisions for Exemption of tools, shops, &c. from seizure—seek to guarantee to workmen means of honest livelihood, opportunities of culture and social refinement, rapid progress in enterprise, equal chances of competing with capital. At the opposite extreme, and pivoting upon the assertion of every man's absolute Right to foothold on the Soil—are the movements to distribute Land in limited quantities to Actual Settlers, and to check the growth of Land Speculation and Monopoly, Homestead Exemption bills, Direct Taxation, and a radical change in the whole system of Loans on Mortgage. Between these measures, which have regard to juster proportion between Industry and Appropriation, are others aimed at prevalent abuses in Commerce and Finance, pivoting upon Free-Trade, Cash-Payments, Hard Currency, and provisions against Usury.

Thus wide, complex, intense, resistless, are the efforts of Social Revolution politically. He, who cherishes the conceit, that amidst the diffused intelligence, ameliorated manners, quick philanthropy, democratic sympathies, and rapid material progress, of this age, it is possible long to postpone legal enactments for the elevation of Labor and bringing Capital down to its just level, are but stupid dreamers. Wise statesmen will waste no power in attempting to thwart tendencies so manifestly just in principle, but will concentrate energies upon directing their development.

2. In a nation so favored, by prosperity and expansive institutions, as the United States, there is little danger that Social Revolutionists will be forced into a War for the rights of Workmen against the Money Power. One cannot credit, that here tyranny should breed desperation, prevalent as injustice is. But alas! in the old world a horrible Social War seems all but inevitable. Strikes, conflagrations, destruction of machinery, powerless on the small scale, will become converted into a vast combined effort of the wretched, exasperated, tantalized, aspiring People to become possessed of Government. The rank and file of armies will unite with them; leaders in whom they confide will be entrusted with administration; property of all kinds will be taken charge of, and redistributed and regulated by an executive, controlled by and responsible to popular assemblies; provisions will be made for converting rent into payment for lands, houses, &c; interest will be reduced to the lowest percent or utterly done away with; peoples banks will be organized, opening unlimited credits, &c.

Now what is to be feared is not a want of magnanimity and justice in the heart of the people, but an utter chaos of contradictory theories and projects. Before the eddies of that whirlwind,—whereinto remembered wrongs, wild hopes, vague dreams, selfish passion, philanthropic enthusiasm, suspicion, prejudice, wilfulness, and love of power, will fiercely rush, what institution of the past will stand!

Christendom should pray, "If it be possible, from this awful trial spare us, oh Our Father. Yet Thy Will be done. If only by terrible judgments can the accumulated wrongs of ages be purified, inspire thy children with heroism, patience, wisdom, brotherly kindness, reverence, to rule the Social Hell of Revolution, and to convert demons into angels by Divine Order."

Prayer is but blasphemous mockery, unprepared for, unaccompanied by correspondent deeds! How clear is it then, that the *one work*, to which every humane and holy, every wisely provident person, is summoned in this day, is SOCIAL REORGANIZATION. Thus only can Revolution be stayed; thus only can it be regulated; thus only redeemed from a blighting curse, and transformed into a beneficent creation.

W. B. C.

## THE WORD IS THE ARK.

TO THE EDITOR OF THE SPIRIT OF THE AGE:

Dear Sir—I have read, in the thirteenth number of your periodical, the first of a series of "Letters to Associationists," in which the persons thus designated are invited to commune with the editor, and to freely challenge and correct errors, &c. As an Associationist I would gladly accept the invitation to communion, without the least disposition to "challenge" or "correct" any one. I seek friendly communion, and that only.

We are invited to consider, in the first place, "our position." From a careful reading of the whole letter it would seem that our position is deemed analogous to that of the family of Noah while in the Ark. Although the interrogatory form is used, it is clearly implied, that there is not even *one* solitary truth now extant in all Christendom so clearly perceived as "to serve as an Ararat amid the deluge of doubt." The Church, the College and the State—that is, Religion, Science, and Civil Government, are all represented as being submerged in the desolating flood of false principles now abroad over the whole earth.

I am not at all displeased with the *mystic* style in which your proposition is presented, for that is a style in which the highest wisdom is conveyed to the human intellect in the fewest words. A very short narrative, in parabolic or mystic style, is capable of conveying to the mind more ideas of wisdom than could be contained in many volumes written in the ordinary style. A few material facts, mystically arranged, are made to represent to the intelligent mind an entire system of heavenly truths, just as a few drops of water may be so placed as to reflect the vast circling dome of the starry firmament. In the brief narrative concerning the Good Samaritan, for instance, how perfectly is presented a view of man's degeneracy, and the beneficence of God towards him. How beautiful a miniature of the Divine-Human countenance!—a picture that necessarily increases in brightness with our increase of experience in humane and beneficent action! What other style of writing could possibly present such a picture? Indeed, I am well satisfied that the books of holy Scripture are all of them written in the mystic style, so arranged and dictated by the Lord himself, as to render them, when rightly understood, a real, veritable transcript of the Word—the Logos—the Divine Wisdom—or, what amounts to the same, the Laws of Spiritual and Immutable Order. Therefore, I look upon the Word as being, in a supreme sense, THE ARK, which is safely upborne upon the flood now devastating the earth.

In this I am not aware that I controvert your position; for the doctrines of Association appear to me in full harmony with the teachings of the Word, so far as I have been enabled to understand them both. But it must be acknowledged that there are very many in the Associative school, who do not perceive this harmony, and therefore do not *knowingly* attach any importance to the written Word, however ardently they may embrace its truths as presented in the doctrines of Association. So long as this continues to be the case with the most considerable number of our school, the cause must languish for the want of vital energy. The reason is obvious, when we reflect that all energy is spiritual in its source and origin; that before the spiritual faculties become active, man is not in the possession of all his powers; that he is incapable of perceiving true ends, and consequently must be deficient in his adaptation of means. With all such, the material phase of life predominates; they perceive only the material benefits of Association; and, however willing they may be to bestow a portion of their time and means to the cause, they must reserve a very great share of both for the affairs of business under a system they desire to leave behind them. Thus the greater part of their action is given to perpetuate what a small portion is designed to supercede. There are other impediments which this class of our school unwillingly offer to a rapid progress, but I forbear to name them here.

From these considerations the conclusion urges itself forward, that Associationists owe it to themselves and the cause they would serve, to make themselves familiar with the full scope of the mighty doctrines of their school, in their spiritual as well as material aspect, by an earnest study of the written Word and its heavenly doctrines as unfolded by that highly gifted seer, Emanuel Swedenborg. To this source of instruction the most prominent Associationists are indebted. One of the most profound thinkers of our day has said, that the exclusive disciples of either Fourier or Swedenborg do not understand their respective masters; and I doubt not that all who earnestly consult both, will arrive at the same conclusion. Furthermore, they will find that the principles unfolded by these two authors are as the clusters of ripe fruit brought by Joshua and Caleb from the promised land, which they had visited in advance of their brethren; together with abundance of similar testimony, that mayhap will enable them to become joyful witnesses to the opening of the "seven seals," which for ages has been set upon the sacred volume of Divine Inspiration.

And now, Mr. Editor, for the accomplishment of this end, would it not be well for the Associationists of this city to hold weekly meetings for mutual instruction? If so, please make the suggestion.

Ever yours,

New York, Oct. 4, 1849.

J. W.

#### EUROPEAN AFFAIRS TO THE WEEK ENDING OCT. 20, Latest Date, Oct. 6.

THE important topic of this week continues to be the refusal of TURKEY to surrender the HUNGARIAN and POLISH refugees on the demand of RUSSIA. It was contracted between the two powers, in a treaty of 1774, that fugitives from either nation should be surrendered, on certain conditions, at the requisition of the other. On the strength of this argument, Russia insists on her present claim. Turkey refuses to comply with the demand, and pleads the former violation of the treaty on the part of the Russians especially during the Greek Revolution.

It is avowed by the Russian envoy, that the Czar has determined to bring the refugees, now under the protection of Turkey, to the most severe punishment, the moment they are in his power. Nothing short of the death of these noble exiles will appease the Imperial vengeance. The whole Turkish nation protests against being made to participate in this murderous policy. The Grand Council of the Sultan unanimously decide to resist the demands of Russia, and to defy her threats. Their opinion is fully shared by the Sultan. He is sustained in his course by his religious advisers. It is insisted on by the public teachers of religion, that the surrender of the exiles, who have sought the hospitality of the nation, would be a shameful outrage on the principles of Mohametanism. The morality of Moslem rebukes the profligacy of Christian nations. The decision of Turkey is vigorously supported by the French and English Ministers. It is suggested that measures will be taken by the Sultan to remove the fugitives from Constantinople, from whence they can easily escape to England. In that case, Russia will have no pretext for hostile proceedings.

The Legislature of FRANCE resumed its session on the first of October. There was no excitement whatever at the meeting of the Chamber. There were very few more people about the house than usual; although a few blouses were seen around and along the quays they were not allowed to loiter. The Democratic members were in full force on their benches, but the Chamber was by no means full, only 490 members being present. After the number of members was ascertained to be 486, the Minister of Foreign Affairs ascended the tribune, and addressed the Chamber on the Roman question, demanding credits for the support of the expedition to the amount of \$8,000,000 francs. M. Dupin was elected President of the Assembly till January,

1850, by a large majority. The Assembly then adjourned till the 4th instant, the intervening day being appointed for a large number of Committees. In the Bureau, on the 4th, the discussion was on the expedition to Rome, Louis Napoleon's letter, and the credits demanded. Gen. d'Hautpoul and others, disapproved of the letter of the President of the Republic to Col. Ney, while Victor Hugo, De la Moskowa, and several more, gave it their cordial sanction. M. Thiers expressed his satisfaction with the manifesto of the Pope, and hoped that as the object of the French expedition had been fulfilled, the troops would be withdrawn. M. Baroche was of opinion that the army should not retire until the Pope gave promise of a more extended amnesty. M. Bengnot thought that if the amnesty was more general, some of the most discontented would return to Rome, and foment fresh quarrels. There is no doubt but the Committee will recommend the adoption of the credits for the Roman expedition.

Gen. Lamoriciere's mission to Russia having proved a failure, he has left St. Petersburg on his return to Paris. He was received by the Emperor with perfect good breeding, but this cordiality was only extended to him in his military character. As Ambassador of the French Republic, the Emperor would hold no communication with Gen. Lamoriciere. He was provided with a double set of credentials—the one as Ambassador, the other as Minister-Plenipotentiary; and the grand object of the mission was the hope that the Emperor would receive him as Ambassador. But the Emperor never gave him an opportunity of producing the latter credentials, or alluding in any way to the subject. General de Lamoriciere, therefore, returns to France without having an opportunity of speaking one word to the Emperor on political matters.

The war-steamer Archimede is lying at anchor in the roads, fully equipped for sea, to convey to Madagascar the parties accused of having participated in the insurrectionary movement of June last. Felix Pyat has written to one of his correspondents at Paris, announcing his intention to surrender himself to appear on the 10th October, before the High Court of Justice at Versailles. Among the documents seized at the Conservatoire des Arts et Mediere on the 13th of June, is the following letter, dated the 13th June, and addressed to M. Ledru-Rollin:

"Citizen Ledru-Rollin—Everything goes on wonderfully well. The night has been most usefully employed. At 11 o'clock, or at mid-day the people will be up, with their rear-guard in arms, in case of emergency. I went last night to your house, for the purpose of informing you of the number of arrests which had taken place, and of entreating you not to pass the night at home. Many of my friends and of yours are, at the moment I write, viz: 7 o'clock in the morning, in a state of great anxiety; for the rumor is in circulation that many of your colleagues had been arrested. At length the moment has arrived, and the People count on the Mountain, and particularly on you. Not being able to return to my house, I, as well as many of my fellow citizens, am without money. See, if you can, in the name of our country in danger, but happy and free tomorrow, advance me some funds. This letter will be transmitted to you through the care of a good patriot, in whose house I am at this moment.

"Vive La Republique Democratique Sociale.

"May God preserve you.

BENARD DIFULAFAY."

The participation of Victor Considerant and other members of the French Associative School, is referred to in the subjoined extract from the bill of indictment.

"The meeting called at the office of the *Democrate Pacifique* was held on the 11th of June, between 11 and 12 o'clock. It was presided over at first by the accused, Considerant, representative and principal editor of that journal, and at the close M. de Garardin, principal editor of *La Presse*. M. Toussenet, who was present as a member of the Committee of the press, is certain of



having seen, independently of a considerable number of journalists, the accused Servient, Songeon, Chipron, Morel, Tessier, Domotry, all of them members of the Committee of Twenty-five of the Socialist Committee. The accused Cantagrel and Vanthier, are the only representatives indicated as having appealed at the morning's meeting. According to Toussenet and Chotard, the discussion was on the part the representatives of the press ought to take in the actual circumstances, and particularly on what ought to be done in case the majority rejected the proposition of impeachment. It was decided that the press and the representatives of the people should protest against the violation of the Constitution. A second meeting was then fixed to take place the same night in the Rue Coq Haron, No. 5, in the office of the Journal *Le Peuple*. It appears certain that M. de Girardin and other members, while declaring themselves in favor of an energetic protest on the part of the minority, combated the idea of a popular manifestation on the ground of its having a ridiculous termination, or of an insurrection as inopportune, and wanting the elements of success. The question of making the Mountain retire to a different place from that of the Palace of the National Assembly was also necessarily mooted, as M. de Girardin tried to demonstrate the inconvenience resulting from a step of the kind. On the other hand, the accused-Considerant who had called the meeting and presided at it, proceeded immediately afterward to the 14th bureau of the Chamber, where the Mountain was assembled, and presented, previously drawn up, as he himself admits, propositions which were far from being of a pacific character. They had for object—to declare, during the sitting, the overthrow of the Executive Power; to declare the majority accomplices in the violation of the Constitution; and to constitute in permanence the Assembly, thus reduced to what he termed the Constitutional Representatives."

M. Guizot and M. Duchatel are expected in Paris about the end of November, and it is said that they have not abandoned the hope of being able to form a powerful monarchial party in the Assembly, although they are themselves not members.

There is no doubt of the surrender of Comorn. Haynau would not hear of any terms, while Radetzky was for granting an amnesty. Haynau apparently carried his point and set off in triumph to attack the fortress, take it, as he said, and hang all within. But no sooner was he gone than Radetzky exerted himself, and obtained from the Emperor the conditions which the garrison required. These are, an amnesty, 800,000 florins for the notes within the fortress, and passports for those who wish to emigrate. Thus has Haynau been disappointed of his butchery, perhaps of his defeat, and the peaceful surrender of Comorn secured. Radetzky has also obtained the assurance that the surrender of Kossuth by Austria will not be insisted on. This, too, was a point with the garrison of Comorn.

It is reported that Gorgey has been shot by Count Edmund Zichy, whose brother was hanged by Gorgey's order in the Danubian island of Csepel. It is not positively known whether the insurgent chief fell in a duel or not. One account is that Count Zichy walked up to Gorgey, who was sitting in a coffee-house and shot him dead on the spot.

The English journals speak approvingly of the conduct of the American Government in the Poussin affair, and in suppressing the movement against Cuba. Intelligence has been received at the Admiralty which authorises the hope that Sir John Franklin is not lost.

There has been another collision between the peasantry and constabulary. The affair is thus described by a late Cork paper;

"On Sunday week a number of the tenants of Sir George Colthurst assembled, at an early hour, and cut down a large proportion of the growing crops on their respective holdings. No opposition to their proceedings was offered on that day, but the amount of labor they had to go through compelled them to

remain satisfied with cutting down and securing the crops. On Sunday morning, Sept 30, it is stated that upward of 200 men (but this is probably an exaggeration,) assembled and commenced to make arrangements for carrying off the Corn. In this proceeding they were, however opposed by a number of men employed for that purpose, and the natural result was, that a conflict of a serious character ensued. During the continuance of the struggle the Police were called in, and it is reported the military were sent for; but, before the latter arrived, the persons who had attempted to carry off the crops were compelled to retire with the loss of one man killed and several wounded, while, it is said, some of the police and several of the men belonging to the opposing party were severely injured."

## News of the Week.

### AN INTERESTING INCIDENT.

An incident of the cholera occurred in this city a few days since, which for several reasons we think worth recording. Among the households which had been entered and stricken by the fatal disease, was that of Mr. Hangley, a worthy Irishman who has long been employed by the Commissioner of Streets. His wife, a warm-hearted, motherly woman, devotedly attached to children, and self-sacrificing to promote their welfare and happiness, was taken with the Cholera and died, and was buried on Thursday, Sept. 20th. Next a lovely little daughter, seven years of age, was taken sick, and she too died, and her body laid out and her limbs adjusted in the embrace of the King of Terrors. The father applied to Alderman Wingate for a coffin, but for some cause it could not be had immediately, and its delivery postponed for an hour or two; during this time Mr. Hangley returned home, when the supposed dead child stretched forth her arms, with the exclamation, "Oh, Father! I have been to Heaven, and it is a beautiful place!"

After the surprise and the excitement of the girl had subsided, she gave a relation of what she had seen, as she expressed it, "in Heaven."

She saw her mother in Heaven, and she was taking care of little children, many of whom she called by name, and among them she said were four children of Uncle Hangley, and three children of Uncle Cassey's. "Aunt Lynch is not there now, but she will be to-morrow; and on Sunday I shall go back again."

"But," said an elder sister, "it cannot be so, dearest, for there are but two of Uncle Cassey's children dead!"

"Yes, I saw three of them in Heaven, and dear mother was taking care of them. All were dressed in white, and all were very happy, and the children playing. Oh! it was beautiful there; and I shall go there again next Sunday afternoon at 4 o'clock."

Mr. Hangley immediately informed Mr. Wingate that his daughter was not dead, when he, in company with Dr. Morrison, visited the house, and the little girl related substantially the same story. It seems too, that shortly after this relation of the little girl of what she had seen and heard in Heaven, a message came from Mr. Casey in Carmel, giving information of the death of another child, and inviting them to attend the funeral.

Of the four children of her Uncle Hangley, two died in this city, and two were drowned on their passage from Ireland.

We called on Saturday to see and talk with this little girl, but she was very feeble, and just then is a drowsy, and we would not allow her to be disturbed. She is said to have a very thoughtful and serious countenance, and to be a very interesting child. She had no wish to live, but preferred returning to her mother. The father and sister are seriously, but very happily impressed with the relations of this sweet child, and joyfully believe the story she tells. Their house is a pattern of neatness, and they all possess hearts overflowing with affection;



and are sincerely happy on account of their heavenly messenger.

"I was sorry," said Mr. H. to Dr. Morrison, in the honest, truthful simplicity of his heart, "when my good wife died, but I'm not now, but only wish to be with her." The elder sisters, too, live in joyful hope of meeting at length, and they care not how soon, if it be God's time, their dear mother in heaven, where she has been seen by their angel sister, who has been permitted to return to the earth and make the fact known to them.

Since the above was published there have been a great many inquiries respecting this little girl, some of which we will now answer.

Although at the time of the seeming death of this child it was supposed that her Aunt Lynch was dangerously ill, she not having the cholera but attacked with dysentery. But she died the next day as stated.

On Sunday afternoon, Mr. Daniel Warren, a very worthy religious man, who has been much among the cholera patients, and feeling perhaps a little moved by curiosity, called to see the little girl, and addressed her cheerfully and told her that she appeared better and would soon be well, and get out in a day or two.

"But I'm going to mother again at 4 o'clock," she quietly and softly said.

"When, to-morrow?"

"No, to-day."

Mr. Warren endeavored to turn her attention to hopeful prospects of recovery; but the little sufferer was fast sinking away—the death rattle was heard, and she soon ceased to breathe, her pulse stopped, and the fixedness of death was impressed upon her beautiful countenance. She was dead.

Mr. Warren looked at the town clock in the distance, from the window, for there was no clock in the house, and it was 4 o'clock.

While pondering upon, to him, the singular coincidents in this case, and about half an hour had passed, new signs of life appeared, and again the spirit of the sweet girl returned. She asked for water and said she was tired, and sunk away into a quiet sleep.

Since then she has been gradually recovering, but her eldest sister who watched her so tenderly, and who would so willingly have accompanied her blessed mother in heaven, was the next taken with the cholera, and the following day died and was buried.

The father of this girl is ignorant, yet a fine specimen of a pure, warm heart, with all the unsophisticated simplicity and truthfulness of nature. He is poor. He had a large family; and he says that for the whole season he had but two pounds of butter in his house, and they only had meat but twice. They had lived almost wholly upon bread and tea.

"There were many of them," he said, "and his own hands must earn their living, and by prudence a barrel of flour would last them four weeks, and he must do what he could for himself, and the children, and they all were quite happy.

The little boys had by their labor picked up the boards out of which his dwelling had been constructed, and he hoped, after a time, to have it all of their own.

Perhaps a more united, loving and contented family, where all were willing to do and suffer for each other, cannot be found.

Such are the simple facts in the case, which we leave, for the present, without comment or attempted explanation.—[Bangor Whig.

**MUSICAL CRITICISM.**—The N. Y. Mirror of Tuesday says: "A fine company of Hussars passed our office this morning, accompanied by a band of mounted trombones and bugles. We were peculiarly struck with what the critics call *the music*, owing, as we suppose, to the *scabbling* of the instruments."

**THE MORMON CITY.**—In the *Auburn Daily Advertiser* of Wednesday we find a letter from an adventurer who had reached the Mormon city of the Salt Lake, on his way to California, and writes as follows of that newly-found community:

The settlement at the point from which I am now writing was commenced in the month of July, 1847, the second anniversary of which will be celebrated on the 24th of the present month. The valley in which the city is located is on the east side of the lake, and is about twenty-five miles wide, and completely shut in by high mountains, the Utah and the Bear river ranges being the principal. From the spot where I am now writing I can see the tops of them reaching almost to the clouds, covered with perpetual snow. The city contains about 9,000 inhabitants, and is laid out in squares, the streets running at right angles with each other. The squares are fenced in by one fence running around the whole; the squares are divided into wards, and the wards into blocks, and the blocks into lots—each lot contains one acre and one-fourth of land.

The possession of these was given by drawing lots, in this way; tickets were got up with the numbers on them, and put into a hat together, and then drawn out, each man taking the lot bearing the number of his ticket. The houses are built of adobe, or sun-burnt brick; they are small, but present a neat and cleanly appearance. The entrance to the valley is over a very rough and mountainous road, and the city bursts suddenly upon the view as you emerge from a canon or gorge in the mountains, through which the road runs, and at the foot of which the city is situated. The Lake, which is a great curiosity, is 31 miles from the city; the water is a great deal saltier than sea-water, and is so buoyant that a man can float on it without any difficulty whatever. Salt is so plentiful about the shore that it is shoveled up by wagon loads like sand, and drawn to the city. It is coarse and clear, and is very clean. Fine salt is obtained by boiling the water, which yields one-third fine salt. There are boiling springs a few miles from here: also, sulphur and alkali springs, from which good saleratus is obtained.

The country is settled by farmers for forty miles north and south. They are now engaged in harvesting their wheat, which is yielding an abundant crop. They are very strict in enforcing their penalties—punishing each crime according to its enormity—making the thief return four-fold, and give so much into the public treasury by working on the roads. The Government is composed of a High Council, the President being the head; they enact laws, try offenders, and make suggestions for the good of the community, and all such laws and suggestions are declared from the pulpit every Sunday. Their money consists of treasury notes, which are issued for coin and gold dust placed on deposit. Arrangements are now made for coining this dust and establishing a currency of their own. Large quantities of gold dust have been brought into the settlement by discharged soldiers, and those who have gone from there for the purpose of digging, so that all the reports we heard there are confirmed here by those who have been and returned loaded with gold.

The public improvements are carried on by a fund which is raised by every man giving one-tenth of his yearly earnings for that purpose. They are building a council-house of stone—a large, substantial edifice. In that way they also intend to build a temple soon. They are expending large sums on the roads over the mountains, and are projecting a new road across the desert at the south of the lake to California. They are an industrious, hospitable people, and have the means within themselves to become rich and powerful.

**HORRIBLE TRAGEDY.**—We find the following in the *Cincinnati Daily Commercial*, of Monday last.

Last evening about 7 1-2 o'clock, a young man about 18 years old, named Charles Revere, a son of Dr. Revere, of New-York, was shot in the chin, on the street, by a pistol in the hands of a boy named Cross, who was immediately disarmed and sent to the watch-house. This occurrence took place near the board-

ing-house of Mrs. Askins, on Fifth below Race-st. and the sufferer was immediately taken into the above house, where he has been for some time a boarder.

The pistol was loaded with two slugs, both of which entered the chin. When we saw the wounded man, at 8 o'clock, his wound had been dressed by Dr. Judkins; yet the blood literally covered him. He could speak, but not distinctly, and showed signs of spasms. He was lying on the floor on a mattress, and several ladies were giving him every attention. His wound is a frightful one and may cost him his life; but if inflammation does not set in, he will recover; the balls lodged in his neck.

The boy who committed this act of violence was accompanied by another, and as they passed by where Revere was, they threw crumbs of bread in his face; a quarrel sprung up, and the shooting was the result. Truly this is a shocking tragedy, and on Sunday night at that. The ladies in Mrs. Askin's house gave the unfortunate young man a good character. He is certainly to be pitied. Since writing the above we have been informed that the young man's name is Boyd, son of Dr. Boyd of Brooklyn, N. Y.

**HAMBURG TUNNEL.**—The great tunnel at New-Hamburg, connected with the Hudson River Railroad, is nearly completed. It is a gigantic work, measuring 830 feet in length; at the south end is a cut 500 feet long, 30 feet wide and 50 feet deep, all through the solid rock before reaching the tunnel, which is 19 feet high and 24 wide. Through the tunned the passage is gloomy enough to represent the most dangerous regions, darkness being relieved only by the light of candles, and through two shafts sunk to it, one 70 in depth the other 56, through which a glimpse of day-light may be obtained, but on emerging at the north end one other deep cut is found, nearly as formidable as that at the south, being 200 feet long and 70 deep, making the entire deep cutting through the rock, all inclusive, no less than 1,530 feet. One who has not seen the work, can form no conception of its magnitude, and it may be put down as one of the greatest curiosities in this part of the country. There are 400 men employed on this great work, under the supervision of Messrs. Ward, Wells & Co. the contractors. Six thousand kegs of powder, of 25 lbs. each, have been used for blasting, in fourteen months, and nine blacksmith's shops are constantly occupied with repairing the tools &c. The work goes on night and day with great expedition.—[Evening Post.

**PANAMA RAIL ROAD UNDER CONTRACT.**—The Panama Rail Road Company have put under contract that portion of their Railroad across the Isthmus which lies between the Chagres river and the Bay of Panama, about 21 miles,—the whole distance from Panama to Limon Bay being 46 miles. The contractors are Messrs. Totten and Trautwine, whose proposals were the most favorable, and who possess the great recommendation of having been employed for the last four or five years in the territories of New Grenada, in constructing a Canal ninety miles long, to connect two branches of the Magdalena river. They have accomplished this work entirely with native labor. Though at first encountering great difficulty, they have succeeded in training the natives into expert workmen, and will be able to carry over with them a large force. Thoroughly acclimated, and with a perfect knowledge of the character and habits of the people, they will begin the Railroad with the advantage of all the experience acquired in constructing the Canal.—[J. of Com.

**THE LATE EDGAR ALLEN POE.**—A new edition of Edgar A. Poe's works, complete in 2 vols., 8 vo., with portrait, is about to be put to press by M. J. Redfield, with a memoir of the author's life by J. C. Russell Lowell, and remarks on his genius by N. F. Willis and Rufus W. Griswold.

**A RELIC OF THE WORLD BEFORE THE FLOOD.**—A correspondent informs us that being at Parkville, N. J., the other day, he saw a man who informed him that some time ago he was digging marl in that vicinity, when he came to the hull of a vessel, twelve feet below the surface of the marl and eighteen feet below the surface of the ground, the timbers of which were fastened together with trenails (wooden pins) no spikes or metal of any kind about it! *This ship must have been older than Noah's Ark!* and built by men who had no knowledge of the use of iron or copper; therefore, as the use of metals was known at the time of Noah, we presume this vessel was built anterior to the deluge. One thing is certain, it must have been constructed before that part of the continent was covered by the debris from the mountains, which elevated the surface above the level of the ocean, and now forms the habitable portion of West Jersey.—[Philadelphia Ledger.

**THE HICKSITES, OR FRIENDS.**—The Western Christian Advocate, Methodist, states that the "yearly meeting of the Hicksite portion of the Friends, recently held at Salem, O., was attended with considerable excitement. The Hicksites appear to be divided into two great classes, of which one is conservative, or perhaps really orthodox, in religious sentiments, which by sympathy went with their friends in the separation. The other may be termed the Hicksites proper, or Unitarians in creed. They are now separating from the main body, and forming societies of Congregational Friends, in which the men and women instead of meeting separately in business sessions, assemble together, appointing a male and female clerk. Separations have already occurred in the Genesee and Indiana yearly meetings, and will probably extend throughout the body."

**THE CALIFORNIA FEVER.**—A friend of ours who has been badly afflicted with the California fever the past three months, and who had nearly prepared his outfit for a journey to the land of 'golden promise,' set apart one night to think the matter over seriously in all its bearings. The consequence was, the next morning he announced his conclusion to stay at home. His judgment was based upon the simple premises, that "if I go I may fail; if I remain at home I know I can do well." His conclusion was pronounced to be a wise one, and he was warmly greeted by his friends upon its announcement. *Moral!* There have been, and will continue to be, a great many 'break downs' in California, and those who are doing well had better persevere in well doing and stay at home.

It is stated as a fact that on the landing of the steamship Falcon at New Orleans an individual came on shore without hat coat or boots. After looking around him for some time, with a free and easy, independent kind of an air, he called to a drayman and requested him to take charge of a pair of saddle-bags, which were on board the vessel, and convey them to Hewlett's. With some hesitation the drayman complied with the request; but on attempting to lift the saddle-bags he found he was unable to do so without assistance. The fact was, that they contained \$40,000 in gold, which the coatless, hatless and bootless man had brought with him from California.

It is stated that Mrs. FANNY KEMBLE BUTLER that was, recognized to the last moment Mr. BUTLER's lawful claims on her as his wife, and sent him a check for twenty thousand dollars, being the earnings of her readings of Shakspeare, which he, of course, declined to receive, and returned to her. It is also said that she resisted the application for divorce made by Mr. Butler no farther than a sense of duty, and an opportunity of presenting to the world the merits of her case, and her character as a wife required; and when this was accomplished she withdrew further opposition.

## Town and Country Items.

What are professional lecturers? Not persons installed as teachers in any university, college, or any other institution—unless, perhaps, the Mechanics' Institute—but self-elected illuminators, who, from land to land, from town to town, perambulate the world, to spout science in whatever ball-room or tap room they may get access to; each of course impelled by a pure abstract love of mankind, and burning anxiety to extend the possession of painfully expiscated wisdom—but each, also, condescending to pocket a comfortable honorarium upon every explication.—[London Quarterly.]

## THE SIGNS OF PROSPERITY.

Where spades grow bright, and idle swords grow dull;  
Where jails are empty, and where barns are full;  
Where church-paths are with frequent feet outworn;  
Law courts weedy, silent and forlorn;  
Where doctors foot it, and where farmers ride;  
Where age abounds, and youth is multiplied;  
Where these signs are they clearly indicate  
A happy people and well-governed state.

HARVARD UNIVERSITY numbers 577 students this year, being 78 over last season. Of these there are 94 law students, 127 medical, 17 divinity, 35 science, and 4 resident graduates. President Sparks has resigned the chair of History, which he held previous to his election as president. The vacancy is eagerly sought for by several eminent men.

The diamond may very easily be recognized by putting it in water, where it retains all its brilliancy having the appearance of a bubble of air, while all other precious stones lose this singular appearance. It will answer for diamonds of the first water only.

HINT TO TRAVELLERS.—The Philadelphia Times insinuates that it is rather dangerous travelling now for a Northerner man in the South. He must talk loudly in favor of slavery all the time, or he may chance to get feathered, and feel like a tarred chicken.

NATIONAL DEBT.—An Englishman observed a stone roll down a stair-case. It bumped on every stair till it came to the bottom; there, of course, it rested. "That stone," said he, "resembles the national debt of my country: it has bumped on every grade of the community, but its weight rests on the lowest."

POVERTY AN AID TO SUCCESS.—An English judge being asked what contributed most to success at the bar, replied, "Some succeed by great talent, some by a miracle, but the majority by commencing without a shilling."

FENNO HOFFMAN recently left his desk in the State Department at Washington on account of indisposition, and is now in the Baltimore Hospital, exhibiting worse symptoms of mental aberration than ever before.

FRATERNITY.—An escaped slave named Brown, from the United States, was lately an honored guest at an entertainment given in Paris by M. de Tocqueville—so says an exchange paper.

PROFESSOR LIEBIG, the celebrated agricultural chemist, is about to visit this country, where his writings have had a very extensive dissemination.

## NOTICES.

BACK NUMBERS, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

POST OFFICE STAMPS may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SIX MONTHS.—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

SUBSCRIBERS will please be particular in writing the NAME, POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

## CONTENTS.

The Present Age, . . . . .	257	The late Thomas Hood, . . . . .	258
Charles Fourier, . . . . .	258	The Judgment of Christendom, . . . . .	254
To the Friends of Social Reform, . . . . .	260	Social Revolution, . . . . .	255
Abstract of Pierre Leroux on Humanity, . . . . .	261	The Word is the Ark, . . . . .	257
Chippeway Legend, . . . . .	262	European Affairs, . . . . .	258
Education, . . . . .	263	News of the Week, . . . . .	259
Poetry—Lines by the Lake side, . . . . .	263	Town and Country Items, . . . . .	272

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

## EDITOR,

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitt.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD &amp; LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, NOVEMBER 3, 1849.

NO. 18.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

From The Liberator.

### IT IS NO DREAM.

BY HARRO HARRING.

It is no dream—it yet shall be fulfilled,  
The nations yet shall rise in all their might,  
And love on earth its heavenly throne shall build,  
And light progressive soar in morning light.  
At last Man's suffering shall diminished be,  
When to the world this truth is once made clear,  
That all must live in love, who fain would see  
The kingdom of the Lord established here.

It is no dream, that in the human soul  
Can raise forebodings of those better days,  
When sacred Charity shall each control,  
To bear the errors of a brother's ways;  
When Love shall steel the heart against the strife  
With Death—and Faith shall bid the soul arise,  
Above the shroud and grave, to endless life,  
Loosened from earth, to flourish in the skies.

It is no dream—the purer spirit-life,  
The innate consciousness of inward strength,  
Whose prescience in the human heart is rife,  
And gives to weakness power to rise at length,  
And struggle onward towards its endless aim,  
E'en though the crowd to slavery will bend,  
And man may, by his words and deeds, proclaim  
Truth, by which nations may to life ascend.

We hear a wond'rous music!—from the heart  
Of all the nation issues forth the sound;  
The mighty symphony of souls its part  
Of love assumes, and man to man is bound;  
The kingdom of our God on earth shall bloom,  
The nation's hatred, scorn, and doubt's deep gloom,  
Be lost in love—love that survives the tomb.

All that is written, then shall be fulfilled—  
All that the Son of Man consoling spoke;  
The Eastern Satan is already killed;  
Men shall as brethren live, nor fear his yoke;  
And Mammon, poisonous serpent, be expelled  
From Eden, which her trail has soiled full long,  
And where as sovereign she the keys has held  
Of Love's pure kingdom, which to Man belong.  
Satan has vanished from the glorious East,  
Men are no longer swayed by devilish fear;  
The hours draw nigh—and be their speed increased!  
The Nazarene's pure doctrine all shall hear;  
The *dungeon graves* of men shall all be void;  
Love's spirit, glittering in its own pure light,  
Appear—and fraud and lies shall take to flight;  
And then shall God be known and served aright.

Translated for The Spirit of the Age,

### NECESSITY OF EVIL.

FROM PIERRE LEROUX'S L'HUMANITE.

We exist only in relation with the exterior world, or with internal ideas which have their source in our previous relation with this world. If this relation is agreeable we call it pleasure, but this is a transient thing. Happiness is such a state that we should demand its duration without change. Now if the exterior world were unchangeable, immutable, there would be no reason nor possibility of our intervening or acting upon it; and if in changing it should excite only pleasure, or if the ideas and passions awakened by this exterior relation were immutable, or pleasant only, all this would preclude any wish to interfere with these relations; they would awake no desire, consequently no activity, no personality, and the result of this immutability would be not life but death, not happiness but annihilation.

If, as a celebrated myth says, man had his beginning in happiness, he existed only as an appendix to his creator; he lived in the bosom of God, innocent but unconscious. In passing from this state he has not fallen, but has exchanged happiness for virtue, unconscious innocence for activity, for personality, that is for true life.

Evil is then necessary to awaken desire and consequently activity and personality, that is, it is the very condition or actual life; its need ceases, as soon as the force within us is sufficiently vital to act in the perfecting of life and the world, without being pricked into action by its sting.

Under the myth of the three places, Eden, Earth, Paradise, lies the fact of an unconscious inactive life, then a life active through suffering, thence to a life active without suffering; but the placing of the first and last of these states in a chimerical Eden and Paradise has caused the middle term Earth to fail of being appreciated, and it has been so slandered by theologians that from time to time there have arisen up partisans in its behalf, defenders of earth from the charge of absolute evil laid upon it.

In fact, absolute evil is as impossible as absolute happiness. The same instability of things, which precludes the one, precludes also the other. Evil is transformed by time, by memory, by the development of contrary passions, even by the exhaustion of the power of suffering. But although there is in nature, apart from any religious ideas, a perpetual resource and remedy against suffering, yet the doctrine of compensation which teaches that the happiness of all is equal, and that a deficiency in one point is made up by a superfluity in another, and the reverse, is not true.

This point of view has arisen and should arise in the train of Protestantism, for Protestantism was already to a certain extent a return to nature. Next to Protestantism came the controversy of Boyle; then the religious Optimism of Leibnitz; then the Epicurian Optimism of which we speak.

The first point of this philosophy is that happiness is the law and rule of all beings.

rich, high colored blossoms; the sister seems in the country; he will carry this to her, it would be so pleasant a surprise.

I contrast him with \*; he seems *materially* broader and braver than \*, for he does not so repel. He gives himself more fully to others. It does not require any effort on his part. Experience has made him more cautious, more distant and doubting than he was by nature.

He would have acquired Phonography rapidly, and been much interested in it. He was a keen observer and inference-drawer. This he would do outwardly, mathematically—he would not see the motive in the act, but would deduce it from the act and that most accurately.

His stand is very dignified. He seems manly—should think he would bear attacks on himself with pride and patience. Perhaps naturally hasty and irritable, but here all selfish considerations are lost. He is absorbed in a great truth and elevated by it. How devotion to a great cause ennobles one. Great scorn of the low, and feeble and cowardly. Unchangeable patient energy.

Quite in earnest, seems dwelling on something specific—some peculiar branch or division which he aims to set forth in a clear light, adapted to the vision of those about him. Great quickness of thought, great desire for accuracy. Love of allegory and the allegorical. Every thing symbolizes something, and has its signification. Nature teaches us or would in every way, through the eye, the ear, by the smell, texture, flavor. We shall not always eat so incoherently, but musically, harmoniously. No wonder we live so antagonistically; when we make ourselves the receptacles of such antagonistic principles. How refined will this part of life become. The preparation and partaking of food will afford as much enjoyment as painting or music. There will be the same delight in blending harmoniously, in forming new combinations, in making a beautiful whole. Gastronomy will become a divine art. Then shall we sacredly build up these bodies, making them truly temples of God.

And when we understand the sacredness of the body, then will purity prevail on the earth. The savageness of our present life makes me shudder. Life of the senses never seemed to me so attractive before. It elevates life. One grows elegant and refined in the thought, and would have every motion grace, and every tone music, to satisfy. I am surrounded by the most exquisitely harmonious arrangements; the fragrances around me blend musically. These miserable looking buildings, these deformities, the abodes of bodies capable of such delights.—I wonder that the earth does not reject them. They encumber and disfigure it. I did not believe that the outward arrangements could have such power over one. I expand and would be beautiful and noble and graceful, that I may not be out of place. The perfection of the parts giving the perfect whole, makes one long too to be perfect thoroughly and completely.

Now I am very sad. I look at Paris and groan in spirit. There seems not life enough here to begin to build upon. Was this all a dream? No. It is God's truth and it must be realized. That ever it has dawned on the mind of man, is proof that it can be accomplished. It will be; and angels will sing a jubilate.

Even now the thick clouds are dispersing—a line of light is seen in the Western sky, and the East will yet reflect its rays. Light travels swiftly—how beautiful becomes the earth in its beams. And these rainbows twice repeated. They fill the soul with hope, with certainty. Behold a new Heaven and new Earth! now can one labor keeping the end in sight, and cannot be discouraged—let what will come. The dark shades of night are settling around me, I know, but the stars will enlighten it, and the glorious morning will soon dawn. God speed the coming! No—it will come, when the earth is ready. God be with us at the coming, and strengthen and prepare us for it.

He has religious feeling—is enthusiastic—has great depth of

feeling, quick sympathies. I like his manner with his opponents—generally he is willing to concede to them all that they can in justice claim. He can well afford to be generous, his views are so incontestably superior—they are founded on a rock. I like St. Simon's aspirations but his views seem "the baseless fabric of a vision," as if the solid earth in its revolving would leave floating in the air, whilst this man seems part and parcel of our good old mother. There is a generous freeness in St. Simon, which pleases, though after all Fourier gives us the truest liberty. He seems intensely engaged in study, his back turned to the earth, with a determination not to yield to his inclination to look back upon it.

Translated from the French Journal of Magnetism, by Mrs. L. W. F.  
MAGNETISM IN ITALY.

Mr. Cadde is of the opinion that magnetism is the essence of every medical system,—especially of homœopathy, which he has taught for a number of years with unparalleled success.

He employs in magnetism a method differing from that of others, and based on the principle of the polarity of every imponderable fluid, (the magnetic being included,) and on the elliptical shape which appears to be the great natural law of movement, from the great system of worlds revolving in ether, to the atom of dust glittering in a ray of light which penetrates the darkness of a room. This is the principle whereby man is created, and particularly his spinal-cerebral system, which is the reservoir and conductor of the magnetic fluid. I ask pardon of my friend Cadde if I have misconstrued his ideas in endeavoring to be brief.

In accordance with these principles Mr. Cadde always magnetizes by elliptical passes,—that is to say, he carries his right hand, or both hands together, from the right to the left of the subject, descending from the top of the head by the cheek and the left side of the sternum to the region of the plexus, and returning from the right side to the head. Following the same law he magnetizes each part of the body when necessary, the breast, trunk, or extremities, always making small or great elliptical passes. Meanwhile he places his left hand at the pit of the stomach, whilst he holds his right suspended and lightly bent over the head. This is, as he says, to establish an elliptical circuit between the great sympathetic and the solar plexus nerves, from one side to the other. Mr. Cadde believes that this method of magnetizing is the best adapted to the laws of our organization. He affirms that the organism thus receives without shock, and without too much effort on the part of the magnetizer, the quantity of fluid which is necessary to establish the harmony destroyed by a morbid cause.

I will not say how well founded these pretensions appear to me; but it is certain that I have had incontrovertible proofs, many times repeated, that this method is never followed by nervous difficulties, or the unpleasant crisis which occurs so often in subjects very sensitive to magnetism when superinduced by the caprice of magnetizers. Especially is it to be noticed, that magnetism thus employed operates with much more promptness, and almost as if by enchantment. It is necessary only for the magnetizer to apply his little finger to the little finger of the hand of the subject, and to will that the fluid pass. The effect is like the discharge of an electric body, the patient remaining perfectly awake.

Mr. Cadde justifies this practice by a theory deduced from long experience, and from the study of mechanical molecules, on which subject he is preparing a very interesting treatise. By this theory a philosophical view can be given of magnetism as well as homœopathy.

I should like to speak to you of magnetical experiences enjoyed in the conferences of our Society and by Cadde and myself particularly, but I must not transgress the limits that I

have imposed on myself in this letter. I will only say, then, that we have had unexceptionable proof, by facts which cannot be doubted, of the possibility of communicating by the aid of clairvoyant somnambulism with the world of spirits, the existence of which to many seems incredible. I have meanwhile seen and learned enough in the conversations with which you have honored me, to be convinced that you are also a believer, Count Gerard Freschi.

### MUTUAL BANK OF DISCOUNT AND DEPOSIT.

FREEMAN HUNT, Esq., *Editor of the Merchants' Magazine, etc.*

DEAR SIR:—I wish to call your attention, and that of your readers, to the connection existing between certain interesting and highly important facts, in the hope that the manifestation of such connection will lead to serious reflection and decided action.

It is asserted that but one eminent merchant (and his death is still recent and lamented,) has ever continued in active business in the city of New-York, to the close of a long life, without undergoing bankruptcy, or a suspension of payments, in some one of the various crises through which the country has necessarily passed. I have no means of determining the truth of this assertion, but it must have some foundation, and I think it would be difficult for either of us to add to the number.

It is also asserted, by reliable authority, from records kept during periods of twenty to forty years, that, of every hundred persons who commence business in Boston, ninety-five, at least, die poor; that, of the same number, in New-York, not two ultimately acquire wealth, after passing through the intermediate process of bankruptcy, while in Philadelphia, the proportion is still smaller.

By the statistics of bankruptcy, as collected under the uniform bankrupt law in 1841—

The number of applicants for relief under that law were	33,739
The number of creditors returned	1,040,603
The amount of debts stated	440,934,615
The valuation of property surrendered	43,697,307

If this valuation were correct, nearly ten cents would have been paid on every dollar due; but what was the fact?

In the southern district of New-York, one cent was paid, on an average, for each dollar due; in the northern districts, 13 cents, being by far the largest dividend. In Connecticut, the average dividend was somewhat over half a cent on each dollar.

In Mississippi it was	6 cents to \$1,000
In Maine	1 " 100
In Michigan and Iowa	1 " 100
In Massachusetts	4 " 100
In New Jersey	1 " 100
In Tennessee	4 " 100
In Maryland	1 dollar to 100
In Kentucky	8 " 1,000
In Illinois	1 " 1,500
In Pennsylvania, East Virginia, South Alabama, Washington.	Nothing

[Palmer's Almanac, 1849.

After making every possible allowance for the enhancement of these enormous amount of debt by inflation of values, speculative prices, &c., the proportion of the 400,000,000, lost by those of the 1,040,603 creditors who were engaged in proper and legitimate business, must still have been immense, and may justly be charged against the profits of our regular commerce.

These things being so, our system of trade should be characterized, not as a system of exchange, but as a system of bankruptcy, tending to the ruin of all who engage in it, the exceptions being only numerous enough to prove the rule. The exchange of products, which is meant by "trade," is a necessary and perfectly legitimate operation, and those who undertake it should, all will allow, receive proper support, and a just remuneration for their time and labor. When a long life has been passed in a

meritorious pursuit, and the result to the individual is not competence, but poverty, it is evident that there must be some great and fundamental error at the basis of the system, which it behoves those who are interested to ascertain and remedy, or counteract. I know that plentiful reasons for bankruptcy, such as accusations of extravagance, imprudence, speculation &c., are always adduced in individual cases; but the effect being general, not individual, the cause must also be general, and adequate to produce the effect.

There is such a cause, constantly, though silently, at work, draining the life-blood of trade, but manifesting its general and wide-spread operations only at those periods known as crises in the money-market.

*This cause is the too high rate of interest.*

If it can be shown that this is of itself sufficient to produce the effect, there will be no need of searching further. The statement of a few facts will prove it to be so, beyond dispute.

The States of New-York and Massachusetts are both deemed very prosperous, and to be rapidly increasing in wealth by their industry and enterprise. Let us ascertain the annual increase of value in each.

According to the State Register for 1846, the aggregate valuation of real and personal estate in the State of New-York, in 1835, was \$530,653,524; in 1845, it was \$605,546,095.

The people of New-York had, therefore, in ten years, added to their wealth, \$74,992,571; equal to \$7,499,257 each year; or a fraction over one and four-tenths per cent on the capital, without compounding the interest. It is therefore evident that if the people of New-York had, in 1835, rented the State of a foreign nation, they could, during the ten following years, have afforded to pay only one and four-tenths per cent per annum on the capital employed, reserving to themselves, from the proceeds of their industry of every kind, only a bare support. If they had agreed to pay 7 per cent, and had compounded the interest at the end of every six-months, they would have added to the principal at the end of the ten years, more than \$524,000,000—a sum seven times greater than all they earned above their support. It is evident that they could not have done this, and must, consequently, have failed to meet their engagements, and have become bankrupt.

Again: the average yearly loans of the banks in the State of New-York according to their own returns—

Amount to	\$70,000,000
In 1846, the debt of the State was	24,734,080
In 1845, that of the city of New-York	14,476,988
" " " Brooklyn	546,000
" " " Albany	500,000
" " " Troy	772,000
" " " Rochester	108,000
" " " Buffalo	57,131
Total	\$111,193,197

Interest on this sum at 7 per cent per annum	\$7,783,523
Yearly average of surplus earning	7,499,257

So that the interest on these debts would amount to \$234,366 more than the surplus earnings of all the people of the State.

To the amount of these State and city debts must be added all debts contracted by purchase of land, agricultural produce, and merchandise, and all money borrowed by individuals on bond and mortgage. As these debts amount to several hundred millions annually, (of which a large proportion draws interest,) all cannot be included in the reported loans of the banks, but a corresponding addition must be made to the sum on which the people of the State of New-York are required to pay interest if they can.

In Massachusetts, according to the State returns, made at intervals of ten years each, the assessor's valuation of property in 1790, was \$44,024,349; in 1840, it was \$299,880,338. Increase in fifty years, \$255,855,989.

The legal rate of interest in that State is 6 per cent. If in 1790, the people of Massachusetts had rented their property of a foreign nation, and had agreed to pay interest upon it at the rate of 6 per cent per annum, compounding the interest every six months, the amount of the interest due at the end of the fifty years, would have been \$885,524,246; or about three and a half times more than they actually earned, over and above their own support. It is manifest that this also must have been a bad debt, for they could not by any possibility have paid it.

The above statistics and calculations have been copied from "Kellogg on Labor and other Capital," a work well worthy attentive perusal and study. The figures given can be easily verified, in an approximative degree, without going into minute and labored details, by an estimate of the time in which capital will double itself at the different rates of interest, the interest being paid and reloaned half-yearly. At 7 per cent this operation will require a little more than ten years; at 6 per cent, a little less than twelve. These rates have been used because they are the *legal* rates in the States mentioned; the figures would have been much more astounding, had they been extended at what are usually the actual rates.

Now, without stating inferences or conclusions which every one may draw for himself, I think that the position taken is fully proved, and that no one, with these data before him, can resist the conviction that the too high rate of interest is, of itself, sufficient to produce the effect referred to, and is, therefore, the fundamental error of our system, the general, ever acting, and adequate cause of the periodical and constant bankruptcy, under the curse of which commerce suffers, and consequently of all the evils which follow in its train.

The fact that most of our debts are due to our own citizens, is no alleviation, but serves only to cover up the fatal wound. If we were obliged to pay to foreign nations the interest required on our debts, we should soon see all our property pass into their hands, and should know how and where it had gone; but now we flatter ourselves that the rate of interest makes no real difference, because what is taken from one goes to another of our citizens, and no change is made in absolute, but only in relative wealth, and yet we have the results first mentioned always before us. I could show that too high a rate of interest impedes production, manufactures, and trade; but this, though not foreign to the subject, would require too much time and space.

The debts we owe are debts of money, not of land, or labor or labor-saving machinery. Money does not produce, does not increase of itself. Any sum may lie, in specie to the end of time, and there will be no accumulation, except of rust. The burden of the interest on our debts must be borne by production. If we cannot produce, or by manufacturing increase value to an amount sufficient to meet the requirements of interest the only remedy is bankruptcy, a constant system of bankruptcy, varied solely by a periodical general aggravation, which excites universal attention and dismay, is attributed to over-trading, or some such fallacy, and is soon forgotten by all but the immediate victims, and even by them, in the hope, that it may be avoided in future. A vain hope: for, with our present legal rates of interest, to say nothing of the actual, it is as certain, as inevitable, as the rise and setting of the sun, as the flow and ebb of the sea.

When we have discovered the cause and the source of any evil our next object is to find and apply a remedy. The too high rate of interest having been demonstrated to be the fundamental error of our system, what course shall be taken to counteract it?

It is useless, we all know, to pass laws reducing the rate of interest; they would be evaded, and of no effect; as we also know, to our cost, is the case with our present laws, which as regards efficiency, might almost without detriment to the interests of trade, be blotted from the statute-book.

A full and sufficient remedy for the too high rate of interest is, I believe, to be found in a *true banking system, based on the mutual principle*. This would afford an immediate alleviation, and would ultimately remove the evil entirely. It is in the power of producers and exchangers to establish such a system at once without asking permission of any other authority than their own will.

[TO BE CONTINUED.]

## PROUDHON'S POLITICAL ECONOMY.

BY CHARLES A. DANA.

Whoever seeks in Proudhon's books for a complete system will be disappointed. Hitherto his writings have been critical more than constructive. They bristle with ideas and suggestions, like a wheat-field with bearded heads; learning, wit, logic, all are there, and occasionally an imagination equally massive and glowing surprises you with its displays. He appeals for the most part to the judgment of his readers, aiming to convince the understanding not to influence the feelings. No man has more at heart the elevation of the working classes to that position of dignity and honor which belongs to their office in the social mechanism; none has a keener sense of the wrong under which they have suffered from the time that Labor wearing the fetters and receiving the stripes of a slave first commenced the dreary process of sowing that others might be fed, building that others might inhabit, spinning and weaving that others might be clothed. But his books contain no arguments addressed to the benevolence of his readers; hardly any aimed at their sense of justice. He deals with principles and demonstrations, things of the pure intellect, and generally more by negative than positive statements. For the moment he divests himself of all faculties but the logical, and lets nothing pass because it is good or beautiful or universally revered, but stands before it implacably demanding: Can this be proved?—When he became a journalist, treating current political topics, he of course changed this method. His paper is consequently made more readable than his books.

His three principal works, whose titles are the "Creation of Order in Humanity," "Property," and "Economical Contradictions," aspire to the rank of Science, passionless and impersonal. They abound in evidences of the former philosophical studies of their author, some of them brilliant in their compact lucidity, as, for instance, the analysis of the great German philosophers which goes before the essay on Property in the "Contradictions." It would be difficult to find a more striking statement of the kind; it makes what is obscure in itself both intelligible and interesting.

But what most arrests the attention of the hasty reader is the hand always bold and often irreverent laid upon what is usually regarded beyond question. Proudhon seems at times as if possessed by the spirit of denial and contradiction, like a special incarnation of Hegel's "immanent negativity." Hence the accusation of atheism, a charge which we could easily confirm by the quotation of isolated passages or refute by the quotation of others. But such passages belong together with others and neither those one side nor the other, would, if quoted alone, convey a just idea of their author even as a theologian, a function which he might have omitted attempting without loss of fame. How he came to attempt it is no concern of ours just at this time. We have now nothing to do with Mr. Proudhon's transcendental speculations; our business is to try and get at his Political Economy.

As we said, he has not published any complete system, but his views on important questions may be gleaned without much difficulty here and there.

His fundamental principle is the Equality of Functions. All branches of Labor are, he maintains, of the same essential



value. We quote from the *Creation de l'Ordre dans l'Humanité*:

What is the comparative measure of values? In other terms what is for every producer the natural price of the thing he desires to sell relatively to that he desires to buy?

A. Smith replies; The price of each thing is the labor requisite for its production. Accordingly two laborers, by reciprocally estimating their labor, may always find the comparative measure of their products, whatever the value of the articles which they propose to exchange. \* \* \*

The error of Smith and those who have followed him is to think that economy becomes more and more remote from its abstract principles as civilization advances; instead of which it is the organic development of Society which renders the application of these principles possible. Yes, the price of everything is the labor necessary to produce it; and since each laborer is individually paid by his own product, the product of one ought also to be able to pay the labor of another; the only difficulty is to find a comparative measure of values. It will not do to say with Smith: This measure might exist in the savage state, but can be found no longer. Rather let us say: Labor can be equitably valued neither in the barbarous state nor during the ascending period of civilization, nor while there exist those whom pride makes lazy, men incapable through hereditary vice, knaves from intemperance of any sort, traders not controlled by the community; but the time will surely arrive.

This does not mean that every laborer should share equally with all others, which is the doctrine of a school of Communists; no man less liable to the charge of Communism than Proudhon. He proposes no such arbitrary equality. He means that the labor of a shoe-maker, for example, is as valuable in itself as that of a goldsmith, clerk, artist, physician, legislator, and that only the accidents of a transitional state of society cause one's work to be valued twice or ten times as high as another's, supposing them equal in talent and industry in their respective employments. It is a sign of great imperfection in the social organization, Mr. Proudhon would say, when a Congressman gets eight dollars a day and a carpenter, who may be vastly superior in his profession to the Congressman in his, has to put up with ten and sixpence. This principle, it should not be forgotten does not preclude the action of natural inequalities of capacity and assiduity, but merely gives them a basis of equality, inequality being, as Proudhon holds, the law of Nature always based on its opposite.

This equality—a means, not an end, a mode, not a substance—is an ideal toward which Society moves but which it cannot at once attain. But what is the means of reaching it? Association. Here Proudhon agrees with the Socialists generally. But he differs from them in the nature of his Association and conditions necessary to its establishment. He differs from them all in retaining the separate household, without which, he says, he cannot conceive of woman as occupying a position worthy of society or of herself; from some he differs in preserving the right of inheritances; from the Communists in regard to their grand doctrine; and from the disciples of Fourier by thinking no great things of Fourier's passion theory, as well as by denying that capital is productive or is entitled to any interest whatever. Interest and Rent are the illusions which he claims to have destroyed theoretically. He claims also to know how to destroy them practically without doing any damage to Society, but the contrary. But what we have farther to say of his theory must be postponed to another occasion, when we will speak of Money, Credit and Property, and say a word concerning his famous adage "*La propriété c'est le vol.*"

Some things hasten into being, others to decay. Of those in being, a part is already gone. The world is renewed by flux and change, just as time is by the infinite successions of eternity. Now, who would attach importance to matters hurried down the ever-restless stream?

HOUSEHOLD PHILOSOPHY.—“A stitch in time saves nine,” applies to a good many more things than darning stockings, now doesn’t it?” said Mrs. Mason to her neighbor, Mrs. Green. Mrs. Mason was occupied in that peculiar branch of embroidery so common among mothers of large families. A deep willow basket stood on one side of her, filled with hose of every size and color—some with “mouths yawning wide” in heel and toe. The window ledge displayed a row already mended, and rolled into the smallest possible compass.

“Well, I don’t know,” responded Mrs. Green, looking over her spectacles, and placing her knitting needle more firmly in its sheath; “how so?”

“Why, in the first place, I was thinking if I had mended that thin place in father’s stocking last week, the heel wouldn’t have been all out now. Then I thought of my bad luck in butter this week; and I concluded if Jane had not been in such a hurry to get off to school in the mornings, leaving the dishes half washed, those milk pans would have had a proper scalding, and the cream better. You see I had to work it all over twice—as much trouble as if I had attended to the tin myself in the first place. And that isn’t all. If I had made Jane pay more attention to her work at first, and overlooked her awhile, she would have got into the habit of doing things quickly and neatly. She must have her six months schooling though; her time will be up next year.”

“That’s just what I was saying to Mr. Green this morning. ‘Mr. Green,’ said I, ‘if you hadn’t neglected fixing those fences this spring, when the boys told you they needed it, Morrison’s cow would have been kept out of the corn. You would not have lost your corn in the first place, your temper, to go on with, and been sued by a neighbor we never had a word with before.’ I declare I can’t bear to go by Mrs. Morrison without speaking, any more than if I had never seen her; and the children take sides too, and quarrel like anything. Then Mr. Green was cast in the suit, and has to pay costs, besides the value of the cow. Half a day’s work would have saved the whole.”

The two ladies were right, dear reader. Thou and I have found the truth of the old proverb more than once. It is a rule that applies to every business, every occupation and position in life. Let us, like the worthy neighbors, learn a lesson from experience.—*Neal’s Gazette.*

## POSTAGE REFORM.

This is our petition—who will sign it?

We respectfully ask for a remodeling of the Post Office laws so as to make—

*Postage on pre-paid letters, any distance, ONE CENT.*

*The entire remission of newspaper postage.*

*Stamps to pre-pay for sale at every Post Office.*

*Delivery of letters in thickly settled places free.*

*Local Postmasters chosen as each State by law may decide.*

Will our brethren of the press help us to circulate this petition? We would like to obtain a million or two signers before the sitting of the next Congress.

Agitate—agitate!—[Phila. City Item.]

Yes, brother, that is just the same as our thunder. We agree to get a hundred names to that petition—not more than twenty per cent of them in our own family.—[Chronotype.]

When thou wouldst penetrate into the future, although thou canst not exactly determine what shall happen, thou mayest, if wise, be always certain of its quality. For if it be of the things which do not depend on ourselves, it can neither prove good nor ill. Do not, then, approach the future with longing or aversion, else thou wilt approach with terror. Whatever may happen need be of no moment, for no living power can hinder thee from turning it to account. Be stout heart, for the future belongs to God.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, NOVEMBER 3, 1849.

## THE JUDGMENT OF CHRISTENDOM.

NUMBER. TWO.

ARE the Catholic and Protestant tendencies, which have so fiercely arrayed Christians against each other in material battles and spiritual controversies, *really hostile*?

No! They are *mutual complements*. Their interaction is indispensable for moral health, collective and individual.

III. The "cloud of Witnesses" of all lands and people say to the young enthusiast, who with fresh eye looks on Nature and Humanity, and with swift thought mounts to the Heavens: "Brother! we too have aspired and meditated, struggled and experienced, felt the influence of the Divine Spirit and learned the serene laws of the Universe. Into the words we have written, the institutions we have organized, the social manners we have helped to form, was the very life-blood of our spirits poured. We are worthy of your most reverent love; our trials have shortened your labors and prepared for your discoveries. Your newest guess, your boldest conjecture, your grandest scheme is old in its principle; we and our fathers watched the germ of what in you is unfolding. Be not elate and extravagant; enter into our work; take up life where we left it; we have longed for your coming; our purpose is to help you; do not disappoint us; only waste no hours in denial; *believe and fulfil*. "In such conformity you shall find freest self-possession."

And to this benignant appeal the earnest man thus answers: "Oh! elder brothers in the spiritual world! thanks for your heroism, your patient thoughts, your fervent prayers; thanks for your examples and precepts, for your present illumination! I will, according to my power discharge the transmitted trust. But your courage, hope, energy, teach me this lesson, that in the last resort I must confide in the reason and heart, which combine to form my own personality. Be pleased then not to dictate, not to constrain. New times demand new men. Mere repetition of what is wonted is tedious to God and man alike. Monotony is insufferable in a world so complex, so infinitely various, so inexhaustible in resource. Some worked towards results of which you did not dream. Let me throw myself heartily into the current of Providence, in the light of my own conscience solve the problems of the hour, pour out in usefulness the tides of life which are setting through me; then will you rejoice with me in the magnificent consequences wherein your feeble beginnings shall issue. Every son should be his sire's critic. Shame on me, if I do not, with the accumulated aids of by-gone generations far-outstrip your highest vision. And, fellow-spirits, know ye this; if there is more of truth and good in me, than in my predecessors,—then am I, by God's commission, mighty to rule. Genius, power are not mine; but I am theirs. So far as I really live, God Himself lives in me. The very end of my birth upon this planet is REFORM. And by becoming all, my Maker purposed in me, must I conspire to fulfil the destiny of Mankind.

Thus in this tendency of UNIVERSAL UNITY, do Catholicism and Protestantism perfectly blend.

Wherever its attraction is heeded, this is the tenor of the thoughts thence flowing in: "Children of Humanity ye live not from, by, for yourselves: ye are but fibres of a Spiritual Race,—which in its turn is an organ more or less honorable of an inconceivably vast Spiritual Universe,—whose innumerable combined Races are for ever becoming more fully organized into a Divine Image,—whereinto is poured with incessant pulsations the life of the One Eternal Good. This life in its purest form is Love. By hierarchies of mediation, particles of this all

blessed, all blessing Goodness have found means of manifestation in you; and by becoming in turn its medium, you may be interlinked with the unfolding destiny of Universal Existence, and so be raised to ever higher communion with the Being, who in Himself is Unity. Bethink yourselves then of the line of your parentage,—of the everlasting circuit of the truth which shines upon and through you,—of the boundless interacting spheres of intelligent wills with which you are welcomed to co-operate. Take and keep your appointed places, without presumption, without baseness; freely receiving, freely rendering; living the life of Him, whose joy is to communicate his own perfect peace, to all, for ever."

Universal Unity recognizes with thankful joy, that Jesus Christ was and is, as he announced himself to be, the Prophet, Priest and King,—in whom culminated all vital tendencies of past ages; from whom proceeds the Holy Humanity, which refreshes Christendom, and through Christendom shall renovate the Race.

The longed for CENTRE then is found.

Humanity in *Heaven* is vitally bound to Humanity on *Earth*; Man Universal lives by the indwelling Spirit of God; the Head of this Unity is a Will at one with God and Man; the *essence* of this Sovereign will is the pure and perfect Love from the Infinite Being, diffusing itself through many wills harmonized by Communion; A God-Man is pledge and prophecy of a Divine Humanity, of which Christendom is the progressive growth.

## III.—THE JUDGMENT.

Recognizing the *positive good* of Catholicism and Protestantism we have ascended to the Living Centre of Christendom—the incarnation of God in Man,—whereby the Divine Idea of MANY MEN MADE ONE BY MEDIATION, unfolded gradually from the origin of our race, is maturing into a Divine Reality.

We are prepared then to criticise the *negative evil* which actually vitiates the vital tendencies of Christian States.

Few words are needed to indicate the Judgment, which is now being passed by our Race in the Spiritual world, upon the warring nations.

1. Catholics! Pope, Cardinals, Archbishops, Bishops, Priests, Deacons, Laymen! to you has been trusted the *symbol* of the UNITY of *Holiness*. The type has been, will be precious until absorbed and transformed by the reality. But do you not see how you have sold your birth-right for a mess of pottage? Over and over have you been tried and found wanting; over and over have you preferred force to freedom, the wealthy few to the wretched many, tyrants to the people. Heroic and lovely spirits, in your religious brotherhoods and sisterhoods, have showed you what might have been done by concerted action to raise the depressed, pacify the desperate, enlighten the ignorant, purify the vile. Their examples are your condemnation. Had the Church, as a united body, made itself heartily one with the multitudes by poverty, abnegation, pity, brotherly kindness, long ere this would the word Fraternity have become a deed. Now! your stately cathedrals, gorgeous altars, illuminated sepulchres, saintly relics, rich vestments, music, rites, are your badges of disgrace. Their costly charms are wrought of tears and blood. The People asked for bread and you gave them a stone. Once again, in 1848—a magnificent opportunity was lent in mercy, by Providence, to redeem your errors. But you were unworthy, your eyes were blinded, your linked hands anew, with those who would rule over God's children, you crucified Humanity afresh, and the bloody brand of Cain is on your front. Church Catholic! Repent quickly! and avert your doom by proving the possibility of filling common life with Godliness.

2. Protestants! Presbyteries, Synods, Consociations, Preachers, Congregations, Church-members! Your mission was to unfold in practical relations the MULTIPPLICITY of *Humanity*. Your sectarian feuds—pardonable in the first years of sobriety,

as the signs of aspiration towards a varied spiritual life, and a reaction against monotonous formalism—have long since become insufferably tedious, stupid, sophistical, insignificant. The very mockery of contrast between professed heavenly mindedness and palpable worldliness, exhibited in all your communions, the mere longing and instinct of the emancipated people to gain material liberty as the root of spiritual growth, the whole tendencies of Christian Civilization to elevate the enslaved, oppressed masses, might have taught you, that what heaven asks at your hands is fulfilled charity. But ye have yielded to fatal necessities, to mercenary commerce, political selfishness, monied aristocracy, excessive toil, degrading pauperism; and conscious of the utter violation of the law of human love in your daily habits through the week, you have sought to delude yourselves and God by spasmodic efforts after divine love on the Sabbath. Away with mere eloquent prayers, and preachings. Do you not feel summoned, by the cries of your brethren struggling amidst the dreadful temptations and degradations of selfish conflicts and mean anxieties, to seek the universal Revival of Goodness?

3. Thanks! unspeakable thanks for the manifest presence of a Spirit of Humanity, moving resistlessly through our age, like a King at once and Brother. It enters prisons, and their gloomy defilements are changed to pure influences, while vengeance yields to mercy; it lays cool hands of blessing on the maniacs brow, and his delirium is soothed; it gathers the ragged children of the poor to schools and country homes; it opens for the bowed down, haggard, hopeless crowds of workmen, galleries, lyceums, pleasure-grounds, baths, healthful dwellings; it stands in halls of legislation and courts of justice, pleading for the infirm, friendless, outcast, ignorant, tempted; it commands rulers to put away barbarous usages of force, and to fill the very heart of society with loyal love by beneficent provisions; it claims for genius and power in every class, the freest opportunity for growth, usefulness and honor; in literature, art, science, enterprise, social reforms, it opens free avenues to woman; and with every onward step, rising in dignity of stature, and putting forth new power of miraculous renovation, it shines out transfigured as Divine Manhood. To-day, this spirit speaks to all Christendom, saying; "The time is ripe for the grand transformation. The scattered gentile tribes are linked by ceaseless ties of intercommunion, and longing for reconciliation; Christendom taught by failures of all partial organizations, religious and social, and by the ever augmenting success of wise and magnanimous philanthropy,—sick of injustice, war, serfdom, poverty, lust,—conscious of a boundless hope or liberty and love harmonized, or collective and individual wealth made one, is gathering up its strength to break every fetter, which crushes it in the dust, and to stand erect in the image of God. Children of men! The Father, your Brethren in Heaven are ready for an Integral Re-organization of societies,—whereby Industry and Worship shall be mutually fulfilled, and the Divine Presence shall be evermore fully revealed in harmonious communions of mankind. Socialism is the tendency towards this realization, this UNIVERSAL UNITY.

W. H. C.

#### LETTER FROM CHARLES LANE.

[We rejoice to welcome our friend Lane to the columns of the Spirit of the Age, and hope often to hear from him.]

LONDON, September 26th, 1849.

DEAR FRIEND CHANNING: Your pleasant periodical is just that mixture of the prophetic and the present—the ideal and the actual—which invites every one who has a thought or a fact to record to send his contribution.

Humble attempts to ameliorate the condition of mankind, as well as those of a national character, have to undergo their reverses and their revolutions. Outward forms and organiza-

tions are of small importance provided the inward spirit is faithful and true. Yet it must be confessed that outward forms and circumstances are something. Else why do we endeavor to mould them to a conformity with a purer spirit? Much that is good in the human constitution is weak, and much that appears evil is strong. By favorable conditions the weak goodness may be strengthened, and the strong evil may be weakened. We never pretend that circumstances create character; but they seriously modify it, especially in the weak-minded, who are the majority. Hence the erection of so many institutions intended for human help. But the institution which helped us yesterday unfortunately stands in our way to-day, and at any time, ten years will generally be found a period long enough to insure the corruption of any public establishment of a popular character. The money, which popularity attracts, in its turn attracts the lovers of money to share in its distribution. Thus foundations, designed for the advancement of learning, degenerate into hot beds of corruption, unless kept pure by poverty. Look at our Oxford and Cambridge, and forget not your own Harvard and Gerard College.

Seeing that these things are so, that the waters in the pool should be continually stirred, until the human heart is itself cleansed of its corruptions, until human beings are born of or in better principles,—we have more cause for review than regret in the want of outward success in French Communism and Italian Nationality, and in their humbler but more spiritual archetypes, the American Brook Farm and the English Alcott House.

The latter, which, I believe, preceded Brook Farm, has also survived it, having been continued upwards of twelve years. Though it was never quite self-sustaining, sufficient success was realized to demonstrate the practicability of an immediate escape from many of the severities of the present order of society. There needs nothing even now but determined hearts to achieve much for human elevation. I do not mean to say that we are yet wise in all things that shall enable us to secure every physical, intellectual, and sympathetic right, any more than we are wise in the ways to secure the birth alone of right physical, intellectual, and sympathetic human beings. But, even in this tax-oppressed, landlord-ridden island, I have no doubt that moderate sized united households might be formed, the members of which by working on their own (or hired) estate might at once enjoy greater happiness themselves, and prepare the way for the emancipation of others.

A self-sustaining, unostentatious plan, not violating any of the sacredness of individual life, and within ordinary means, would be a most desirable aim. Alcott House was unhappy in having too much building and too little land, while the whole was so costly in rent and taxes as to subvert the simplicity of life, essential to success. The tenure was leasehold, and as an offer for the remainder of the term was made by a charitably disposed friend, who has subsequently purchased the land, it was deemed right to accept it. We understand the place will be appropriated to a benevolent educative purpose, the new owner being a gentleman, with whom American readers have some acquaintance as the author of Hampden in the Nineteenth Century, the Reproof of Brutus, and other works of the like benevolent cast.

A hint of this event I have deemed due to American friends in whose memory I still may dwell. In the hope that our next effort may be still more worthy, I remain, dear friend, thine in peace,

CHARLES LANE

Let us convince others if we can, but whether or no, let us do what is right. If opposed, we have only to improve the hindrances to the exercise of some other virtue. Thou hast never aimed at what was impossible, but only at what was right; and if thou dost but this, thou hast thy reward.

For The Spirit of the Age.

## GOD MANIFEST IN ALL EVENTS.

In a late paper, in answer to one of your correspondents who thinks that "*God was in the Revolution of 1848—that the Hungarian warfare was necessary—that it has been—and if God overrules that there was more of His Will in it than of human wilfulness;*"—in answer to all this you say—"Now justice, humanity, freedom, lie prostrate. '*It has been.*' Was '*God in it?*' Never. Those Russians were the children of darkness, and their artillery was fire from hell. Liberty wails over her slaughtered children un comforted."

May I have liberty to say, that although this involves a metaphysical argument, yet the whole matter is as clear as light. It grieves me to the brain and heart too, to think how much we are involved in more than Stygian darkness by the fogs which rise from the mud-puddles of theology.

Where is God, then? What is he? Is he in the earthquake, the volcano, and the storm? Is he in *nothing* but good? What is good? Why, almost anything you please to call it. Can there be any positive evil as there is positive good? This is a very plain question,—and there I mean such evil as is *all* evil, as originated in evil, and is nothing but evil, so black that charcoal will make a white mark on it;—evil in *essence*, pure, concentrated, real, theological, devilish evil. Why what a strife of words we are in. What is evil? Again I say, almost anything you please to call it. Does not everything go by *degrees*? A low state of culture is evil, compared with a higher, but it is decidedly better than none. Ignorance is evil, sin is evil; both ignorance and sin, I think, are highly necessary to our future perfection.

Can we say from desire, then, the more the better? Nay, for that supposes a state of things which is *not*. Let us take things as *they are*. And is not all the evil that exists necessary? Did you not say of the cholera, "Can any one, who has heart and hope, question for an instant, whether it is a blessing or a curse to thousands of outcasts, that they have been redeemed from a hard race who knew not how to prize them, and received among angels to be schooled to love by joy?" Blessed thought! and what is *cholera* but an effect of *transgression*? Are we not all talking of the blessings of the cholera? How much improvement and renovation is it introducing into our cities! It is the greatest physical Reformer of the age. Does God have anything to do with it? Is he in it? In it in *any* way? Is not *He* more properly the Reformer? Is it not perfectly plain, that,

"If storms and earthquakes break not Heaven's design,  
Why then a Borgia, or a Cataline?  
Who knows, but He whose hand the lightning forms,  
Who heaves old ocean, and who wings the storms,  
Pours fierce ambition in a Cæsar's mind,  
Or turns young Ammon loose to scourge mankind?"

And so we may say of the Austrians and the Russians. Was not that moral earthquake *necessary*? If it was not necessary would it have been? Here I must quote your own words again: "It is high time that a race of Prophets should spring up in Christendom, who shall unite the Israelite's awful consciousness of God's abiding presence and supreme sovereignty, with the Oriental's depth of *all-sided* contemplativeness, and the Greek's exuberance of natural joy." These tremendous commotions in the physical world are necessary. Suppose I should say, "Behold the cholera, how it devastates the land. Health, comfort, life, lie prostrate. *It has been.* Was God in it? Never!" I would not say any such thing. Storms, earthquakes, volcanos, pestilence,—these *are good*. If volcanos are good, pestilence is. If physical pestilence is good, moral is. One is perfectly analogous and correspondent to the other. It

is not the best that *will be*, but it is the best that can be at present, and will *result* in higher good.

The fact is, good goes by degrees; and so does right and wrong. And God—hear it, oh ye sons of men—God is in *all*. Yes, in all; not outside of it, or merely looking on.

Oh! how much we *do* need to know about God. How men are befuddled and bamboozled by the nonsensical idea of the *theological* God! It is my candid opinion that this is the greatest curse to mankind in the present state,—the *origin* of all confusion, disunity, and superstition. The aboriginal *Indians* have a better idea of God—a better *intellectual conception* of God, than most Christians. They see God in clouds, in storms, and hear him in the wind.

Now for the thought, that *God was in this Hungarian warfare*. How do we know that this movement was too early? "*Liberty lies prostrate.*" So do men and women; and that same cholera will raise them up, and what is better, keep them from again falling. Who can tell what an immense quantity of rich seed has been sown in those European grounds, harrowed so deeply by war, and so tremendously fattened with blood? Who can say that liberty will not be better when it does come from this very warfare? Oh! let me say, that God was indeed there—was in that scene of strife—was in the very passions of those blood-thirsty Russians, but in how much *lower degree*? as well as in that spirit of liberty which inspired the glorious Kossuth!

Let us believe, "man meant it unto evil, but God meant it unto good." And let this wretched controversy about good and evil, God and the Devil, be settled on no other ground than this:—First, that we are in a puerile strife of *words*:—Second, that, using words as best we can, it may not be said so properly that God *sends*, or *appoints* evils, such as war, slavery, pestilence, &c., as that they are the *highest state* that can exist in the present development of Nature and of Man.

Surely, it is more of a good to *live*, even in war, slavery, and sin, than not to live at all; because continual progression and immortality are in store. These conditions, then,—taking the Universe and all time into consideration, or, regarding them with "the Oriental's depth of *all-sided* contemplativeness," may be said to be, not "good," as we from contrasts commonly use the term, but the "*highest state* that can be at present,"—higher and better than non-existence, higher and better than worse or more iniquitous states, and destined to *result* in *supreme and perfect good*.

All, therefore, is not the best, but *for* the best;—the best that can be at present; and God the Almighty is and was absolutely in all, and *through* all:—God was in the original liquid matter of this globe; in its first incrustations; in its subsequent and tremendous internal commotions; in its bursts of fire and lava; in all mineral, vegetable, and animal formations and operations; in the production of the spirit of man as a refined microcosm of all the substance that existed beneath it; in his savagism, barbarism, civilism; in the tremendous moral earthquakes and tempestuous periods of his former state; in the comparative serenity that followed; yea, and he *was good* in all and through all.

From the very strife, and disunity, and suffering of the Past our glorious state of peace, and unity, and happiness is coming. And it is coming from God. Not that God is to be thought of as strife or disunity; but our finite minds see parts only, and in our ignorance,—for which theology is mainly accountable,—we talk of God, and then of the Devil, or positive, absolute evil,—of "too late and too early," on the immense scale of Infinity of Time, and Space, and Operation! This is a great error and *evil*, but it is *the best* that can be at present, and it will be sanctified to our correction.

W. M. F.

Cambridge, Mass., Oct. 10th.

If not upright become so.

For The Spirit of the Age.

## ON THE POSITION AND RIGHTS OF WOMEN.

BY FREDERICK MUNCH.

Wherever man has reached that degree of cultivation on which perfections of the mind and heart are valued above mere rude physical power, he hesitates no longer to yield to Woman her natural rights. What these rights consist in, seemed to be a pretty generally settled question among the civilized nations of our time, till lately some paradox, ultra-liberal, and fantastic notions upon that subject have come to light.

He who in good earnest has devoted himself to the holy cause of progress, should be most careful not to overshoot his mark, else he will accomplish nothing. I allude to certain contributors to the Christian Rationalist, to the Univercosum, and to the Spirit of the Age. They tell us a great deal about "Emancipation of Woman," as though she was held by man in an unworthy state of dependence, while in a thousand instances our compassion should rather be on the side of Man, who seems to need being emancipated not less than his fair and all-powerful complement.

Christianity has done more than any other doctrine or institution to elevate the gentler sex to that regard which, for its many accomplishments, it deserves. Although in the view of the apostles women were at that time considered as inferior beings, yet it was the spirit of love and meekness pervading the doctrine of Christ, which by degrees wrought that alteration of public sentiment, which in the course of time elicited even that chivalrous spirit, which made strength and valor bow before the power of beauty, gentleness, and love. But of a full equality of the natural destination of Man and Woman, an equality of their position in life, an equality of their rights and duties, very few, I guess, have as yet dreamed. Nature has not willed such a thing. The destination of every creature is shown forth by the native properties it was endowed with by its Maker; the rights of every human individual are corresponding with certain duties. Now I do not say, that Woman's destination, position in life, rights, and duties are *inferior* to those of Man, but *different*, greatly different. This difference extends even to the moral sphere. Tolerance, for instance, although a praiseworthy virtue, can, if carried too far, become blamable feebleness in Man under circumstances, when Woman might be still justified, nay, morally obliged to exercise it; want of valor and of bravery would justly be excused in Woman under circumstances, when by it Man would deserve the name of coward; want of meekness or decency would in every instance more deeply degrade Woman than Man, &c. In short, the scene of action for either sex is distinctly marked by nature. Woman's greatest perfections can only be manifested in Domestic life, Man's in Public.—Man, of course, rules by the power of physical strength, prowess, and intelligence; Woman reigns by the irresistibility of love, innocence, tact, fineness, delicacy, in short, amiability. And who can say, which of both kinds of dominion is stronger or nobler?

I for one, would not have women engage in the more bustling affairs of public life, for which nature did not either bodily nor mentally prepare them, and in pursuit of which Woman's highest ornament, decency and delicacy, would be subject to a thousand unavoidable violations.

Man is not *superior* to Woman, nor is she to Man. The truth is, neither of them represents the entire fulness of human perfection, but they are designed to do so by and in their union. Differently speaking, human perfections were by nature distributed between Man and Woman; either, as it were, exhibits or may exhibit one half of perfect humanity, and the several halves, therefore, strive to get united again. They are not

equal, but *congenial*. Not between the equal, but the congenial, and often between real contrarieties has nature established a mutual attraction. The male and female peculiarities are in many respects true contrarieties, which are conciliated or neutralized by their intimate connection.

I must confess, that in the course of my life I never met a woman, virgin or wife, who seriously wished this natural order of things subverted. The more refined woman is, the more she thinks of the high calling of her own sex, of its duties, of the peculiar charms which attend their faithful accomplishment; she longs for no others, she does not envy Man for any distinction and honor he may win amid the turmoils of life: her only ambition is purity, love, and kindness. In these the true sublimity of feminine nature will shine forth; but she will always rather lose than gain by intruding upon the sphere properly assigned to the action of the stronger sex.—I therefore say: Woman should not have a direct voice or hand in the enactment and administration of our laws. In this, however, she is not wholly unrepresented,—she is represented by her father, husband, &c. He is a mean lawgiver, who, in the enactment of laws does not consult the natural rights, honor, and welfare of both sexes equally. Thousands of constituents send but one man as their agent to the legislative halls. Do they expect him to make laws only to suit himself personally, or to suit his whole constituency? And may not Man be the agent of her, than whom he holds nothing dearer in the world? Is Woman's influence on Man so insignificant, do we so little consult the just wishes of a beloved wife, daughter, sister, etc., as to make our laws under the mere influence of male egotism? I deny that,—I candidly believe that the female half of our population is better represented now in this very republic, than if females should make their appearance on the floor of Congress and General Assemblies, or take the Presidential chair, &c.

I do not, like the author of a communication in No. 2 of "the Spirit of the Age," consider the mismanagement of the affairs of this country so enormous, as to call upon women for aid. Let us be men, real men, and we shall find means to cure all present evils and wants of our public affairs. In the application of female qualities, I, for one, see no help or rescue.—By the way, I cannot chime in with these often heard complaints of mismanagement or corruption which are said to prevail in the affairs of the "establishment called state," while, in fact, this very state we live in, is undoubtedly better governed than any other in the world. I know that we still labor under many imperfections; I deplore to see so many outbreaks of passion, and signs of selfishness and ambition, and we ought to strive to mend these evils. But ladies too have happened to occupy thrones and hold the reigns of government in their tender hands. Have they proved angels? Have not the Elizabeths, the Marys, the Catharines, Isabellas, and Victorias, indulged their passions while they wore crowns of gold? Have they given no cause to complain of scandal? Shall we set up their way of managing affairs as a pattern for our imitation?

I say with all the firmness of religious conviction, if you truly value the lovely and charming properties of female character, keep your wives and daughters far from those scenes of life which might tend in the least to violate the delicacy of their feelings, the purity of their hearts, the propriety of their conduct. Scenes such as men often cannot avoid to appear in as actors, but where even they almost necessarily compromise their honor and degrade themselves.

FREDERICK MUNCH.

Marthasville, Warren Co., Mo.

[To this we append by way of natural counterpoise the following brief hints by a disciple of J. P. Greaves, the profound wisdom of whose sayings almost entitle him to the name of the English Socrates.]

## POSITION OF WOMAN IN HARMONY.

Verily God is Love, and Love is the Most High God; yea, the Father of all loveth all his children.

Hearken thou parent; give ear, oh Father; and understand oh Mother.

Be ye pure in your lives, for before your child is born the manner of thy life has entered into its being.

The flower is a flower throughout all its generations, and the son of the weed is like unto his father in the many seasons of the desert.

Even while moral questions are so freely brought under general discussion, prejudice sadly darkens those which relate to Woman's position. She claims *emancipation*, and for this simple word enemies rise against her: there is a predetermination to be angry, or, at the best, the bane of ridicule is cast on the most serious subject.

The good man feels the greatest solicitude for the condition of Woman. At the same time that he sees she is now most oppressed, he views her as capable of being the most powerful instrument in social regeneration. The associative system, in securing her independence, removes her degradation, effaces her evils. No class is so deeply interested as Woman in its realization. Harmony resolves all the difficulties of her position, and ensures her proper and real emancipation. What then is emancipation? The word has been so often misused, that it is necessary to give some explanation of it.

By the emancipation of Woman, it is intended to express modification, melioration, progress? Who can deny that her present social conditions are susceptible of all these?

Woman in the savage state, whose destiny is often so sad, that when she brings into the world a child of the weaker sex, will destroy her new-born babe, that it may be spared a painful existence, must she not desire to advance a step in social progress? It is from this excess of degradation and misery that Woman, in passing through the various social phases, from complete barbarism to the present state of civilization, has always been released from servitude, and raised to a degree of dignity. Since, then, her condition has been already modified, what may she not desire, what may she not hope for?

Let us glance at the present condition of many wives and daughters amongst the people—the one condemned to the hardest labor, enduring every kind of privation, their feelings torn by anxiety; the other sunk in vice and infamy, consequences of misery and bad education—then say, if you will, that society has done all it can for Woman; that she ought to be content with her lot; that there remains nothing for her either to desire or to hope! The most immediate cause of Woman's misery is poverty. If she asks for emancipation, she does but ask, as the first condition towards her melioration, a reform in the social economy, effectual in removing distress, affording to all some education, the bare necessities of life, and the right to labor.

It is not only the wives of the people, but women of all classes, whose evils result from the present social state. The great majority possess but a moderate portion, insufficient for their support; those who have more, are, from mismanagement, in danger of losing it. They have not, like men, opportunities for earning an independence; at least, they are surrounded by difficulties and dangers. Marriage, and the cares of a family are their destination; the laws, the customs, education, permit Woman only to form her social position by marriage. Unmarried, she is solitary, dependent, and subject to perpetual humiliations. And yet, though society offers to Woman marriage as her exclusive destiny, that they are educated for this one end, taught to consider it a duty, and that their happiness is dependent upon it, marriage is not in their own power. Men,

who have a profession, independence, and many occupations, do not view it as necessary; their self-love is not concerned in it as is Woman's; and they profess not to wish to marry, till they find one in whom the advantages of fortune and all desirable qualifications are united. Unportioned young women are in danger of vegetating in isolation; those who possess fortune dare not be very scrupulous, nor delay their choice, in the fear of their youth passing, and opportunities becoming less frequent. Hence it is so many women marry unfortunately, and find in marriage but disgust, ennui, and sorrow!

The Harmonic system gives independence, and opens a career to Woman; it reconciles her household cares, and the duties of maternity, with intellectual development, and artistic and scientific employments. It does even more, it gives her a high place in the general estimation, a dignified and pure position, favorable to her regeneration, and to society's with her's.

We cannot properly aim at Harmony without, unless at the same time we aim at the Harmonizer within.

It is the Harmonizer alone that can generate a spiritual and physical Harmony, and be in it, its security.

Associative unity must have for its basis Love attraction, so that it may be perpetuated; but each sect in doctrine may adopt a part, at first, of the association science, while the creating power is going on to fit them for religious association.

The passions become too much irritated, and too much divided, and that without end, when Love attraction is not constituted as the real humanity.

There is a body humanity, a mind humanity, and a spirit humanity; but the latter is that only which endures.

Doctrinal discipline will hold men in a kind of association, which will be useful with respect to outward aims; but never can become to men, that *being* reality which they constitutionally need.

For The Spirit of the Age.

## AN APPEAL TO YOUNG MEN.

Young men, does it never occur to you that there is a higher destiny for man than to be a mere democrat or whig? Is there not a deeper significance in liberty than simply deliverance from chattel slavery? Look abroad over the world; behold the increasing sufferings of the toiling millions, and contrast it with the accumulating wealth of the few,—who already abound in luxurious surfeit. Does this state of things seem natural, seem divine, among men "*created equal*?" Manifestly not, as you will readily grant if you will but reflect a moment.

Now, a profound thinker has discovered, perfected, and brought forward a plan which is fitted permanently to rectify these social discrepancies, to bring mankind into true mutual relations, and, by destroying all competitive interests, to render humanity eminently happy, *practically* Christian.

What, then, is it your privilege, nay, your *duty* to do? Even this: God has given to each of you more or less of intellect, not to be prostituted on the altar of mammon, nor sacrificed to the demon of selfishness, but to be earnestly and unweariedly exercised, to the end that His children, your brothers, may be delivered from wages slavery, and social anarchy. Therefore, then, it behooves you, would you not be false to God, to yourselves, and to the race, to question peremptorily the reputed infallibility of established usage, to rebuke prejudice, and, in the freshness of your young minds, grapple with this new Social theory, to thoroughly consider and sift it, and either to accept and proclaim its truths, or to expose and refute its fallacies and, *give the world a better!* Such is the truly manly course.

Be not alarmed at the extent of the work, nor sink supinely back with the tame "*I can't*;"—rather be electrified with the thought of vast difficulties finally surmounted, in both the



moral and material world, by the unbending, resolute "*I will!*" Be not discouraged by the advice to desist, which older and perhaps wiser heads may give; but consult your own inward intuitions, and as they prompt you, act. Nothing fresh or buoyant can come from a "decayed heart"—nothing vital emanate from conservative petrification. Be not deceived or thwarted by narrow-minded writers or selfish commercial agents, whose conception of human destiny may be fitly symbolized by a dollar, with four or five "*promises to pay*" based on it, and whose maxims of wisdom are, "*I*," "*Mine*."

Old men, with whose very natures the usages of the past are ingrained, and whose thoughts are stereotyped by custom, cannot be expected to espouse innovations; but you, in the full vigor of budding manhood, cannot be checked and held down, except by prejudices of education. Then see to it, that you are not false to the high and holy instincts of the past and present, that you do not conspire to defraud humanity of their legitimate inheritance, a future made harmonious and free, by love and peace.

G. H. M.

Boston, October, 1849.

EUROPEAN AFFAIRS  
FOR THE WEEK ENDING OCT. 27,  
Latest Date, Oct. 13.

THE claims of ENGLAND with regard to the disputed territory of Nicaragua, are presented in statements by the last arrival, in a manner which leaves room to hope for an amicable arrangement of the difficulty at no distant day. The State of Nicaragua is a portion of what was called "The Captain Guerdoy of Guatemala," under the old Spanish rule, and is now one of the independent republics of Central America, bounded by New Granada on the South, by Guatemala on the West, and by the Mosquito territory on the North and East. This region is claimed by the Mosquito Chief, on the ground of inheritance from an independent race of kings ever since the fall of Montezuma. For more than two hundred years Great Britain has been in peaceful and intimate relations with the chief and people of this district. She maintains that the States of Central America which have thrown off the Spanish yoke, have no territorial rights not derived from the mother country, and no provincial rights beyond their own frontier. Accordingly she sustains the King of Mosquito in his pretensions to the country, and regards an encroachment on his dominions as an aggression on the British crown.

The River St. Juan, which forms the key to the region in dispute, is the inlet to the best line of water communication across the Isthmus between the Atlantic and Pacific Oceans, and the possession of that port is essential to the command of the passage. The Nicaraguans have given a canal charter to certain citizens of the United States, conceding to them the right of possession. This they wish to have confirmed by the United States Government. The organs of Great Britain disdain the interference of the American Government, but express their hopes for the construction of the canal. The great object of this enterprise they say, is common to all nations. It would violate all the principles of a sound and liberal policy to attempt to frustrate it by means of their old relations with the Mosquito Indians. The canal should be made the subject of a treaty between the different States through which it is to pass and the most liberal terms guaranteed to the interested parties.

An article in the treaty between TURKEY and RUSSIA provides that fugitives in either country adopting the State religion shall be entitled to the protection of the Government. Some of the refugees at Widdin, in order to secure the benefit of this provision have adopted the Mahometan faith. Official assurances were at first given to Kossuth and his companions that they should be welcome guests in Turkey. It was afterwards announced that there could be no pledge of security except to those who embraced the Moslem religion.

No words can express the consternation produced by this intelligence. Many of the Hungarians exclaimed "Better the Russians than the Austrians—better Mahometanism than the Russians;" and there appeared some prospect of the whole camp embracing Islamism. A council of the Chiefs was immediately held at Kossuth's, where Bem at once declared that his life was devoted to hostility to the Russians, and that he eagerly accepted the suggestion. The mollah promised at the same time the maintenance of their rank and the liberal allowance customary in the Turkish armies.

Generals Kmet and Steon came to the same resolution, and several personages were for temporising. When Kossuth's turn came to speak, he briefly reminded his companions, in his expressive language, that now, in a strange land, where all authoritative bonds were sundered, each one was at liberty to act according to his own views, but that for his part, welcome, if needs be, the ax or gibbet, but curses on the tongue that dares to make him so infamous a proposition. Guyon, the Irish General, followed, declaring that no human power should induce him to swallow even a bunch of grapes upon compulsion. General Dembinski and Count Zamoyaki were equally determined. The example of their chiefs was so effective that of about two hundred soldiers and forty officers who had expressed their willingness to abjure Christianity, the soldiers to a man, changed their intention, and there remain only three Generals and some twenty officers firm in their resolve. Bem took immediately a public step, and it is said assumes the name of Amurath, and becomes a three-tailed Pasha with the Turks, who have an exalted opinion of his military genius.

Kossuth claims the protection of England in a long and admirable letter of which we give the principal points.

WIDDIN, (Turkey) Sept. 20.

Your Excellency is, no doubt, already informed of the fall of my country—unhappy Hungary, assuredly worthy of a better fate.

It was not prompted by the spirit of disorder, or the ambitious views of faction: it was not a revolutionary leaning which induced my native country to accept the moral struggle maintained so gloriously, and brought, by nefarious means, to so unfortunate an end.

Hungary has deserved from her Kings the historical epithet of "generous nation," for she never allowed herself to be surpassed in loyalty and faithful adherence to her sovereigns by any nation in the world.

May it please you, my lord, to communicate to your Excellency a most revolting condition which the Turkish Government, at the suggestion of Russia, is about to impose upon us poor homeless exiles.

I, as the Governor of unhappy Hungary, after having, I believe, as a good citizen and honest man, fulfilled to the last my duties to my country, had no choice left me between the repose of the grave and the inexpressible anguish of expatriation.

Many of my brethren in misfortune had preceded me on the Turkish territory. I followed thither in the hope that I should be permitted to pass to England, and there, under the protection of the English people—a protection never yet denied to persecuted man—allowed to repose for a while my wearied head on the hospitable shore of your happy island.

But even with these views I would rather have surrendered myself to my deadliest enemy than to cause any difficulties to the Turkish Government, whose situation I well knew how to appreciate, and therefore did not intrude on the Turkish territories without previously inquiring whether I and my companions in misfortune would be willingly received and the protection of the Sultan granted to us.

We received the assurance that we were welcome guests and should enjoy the full protection of his majesty the Padisha, who would rather sacrifice 50,000 men of his own subjects, than allow one hair of our heads to be injured.



It was only upon this assurance that we passed into the Turkish territory, and according to the generous assurance we were received and tended on our journey, received in Widden as the Sultan's guest, and treated hospitably, during four weeks, while waiting from Constantinople further orders as to the continuation of our sad journey to some distant shore.

Even the Ambassadors of England and France, to whom I ventured in the name of humanity to appeal, were so kind as to assure me of their full sympathy.

His majesty, the Sultan, was also so gracious as to give a decided negative to the inhuman pretensions of our extradition demanded by Russia and Austria.

But a fresh letter from his Majesty, the Czar, arrived in Constantinople, and its consequence was the suggestion sent to us by an express messenger of the Turkish Government, that the Poles and Hungarians, and in particular myself, Count Casimir Bathiany, Minister of Foreign affairs of Hungary under my Government, and the Generals Messaros and Perczel (all present here) would be surrendered unless we choose to abjure the faith of our forefathers in the religion of Christ and become Mussulmen. And thus five thousand Christians are placed in the terrible alternative either of facing the scaffold or of purchasing their lives by abandoning their faith. So low is already fallen the once mighty Turkey, that she can devise no other means to answer or evade the demands of Russia.

Words fall me to qualify these astonishing suggestions, such as never have been made yet to the fallen chief of a generous nation, and could hardly have been expected in the nineteenth century.

My answer does not admit of hesitation. Between death and shame the choice can neither be dubious or difficult. Governor of Hungary, and elected to that high place by the confidence of fifteen millions of my countrymen, I know well what I owe to the honor of my country even in exile. Even as a private individual I have an honorable path to pursue. Once Governor of a generous country—I leave no heritage to my children—they shall at least bear an unsullied name. God's will be done. I am prepared to die; but as I think this measure dishonorable and injurious to Turkey, whose interest I sincerely have at heart as I feel it a duty to save my companions in exile, if I can, from a degrading alternative, I have replied to the Grand Vizier in a conciliatory manner, and taken also the liberty to apply to Sir Stratford Canning and General Aupich for their generous aid against this tyrannic act.

What steps it may be expedient that you should take, what we have a right to expect from the well-known generosity of England, it would be hardly fitting for me to enter on. I place my own and my companions' fate in your hands, my lord, and in the name of humanity throw myself under the protection of England.

Time presses—our doom may in a few days be sealed. Allow me to make an humble personal request. I am a man, my lord, prepared to face the worst; and I can die with a free look at Heaven, as I have lived. But I am also, my lord, a husband, son, and father. My poor true-hearted wife, my children, and my noble mother, are wandering about Hungary. They will probably soon fall into the hands of those Austrians who delight in torturing even feeble women, and with whom the innocence of childhood is no protection against persecutions. I conjure our excellency, in the name of the Most High, to put a stop to these cruelties by your powerful mediation, and especially to accord to my wife and children an asylum on the soil of the generous English people.

As to my poor—my loved and noble country—must she, too, perish forever? Shall she, unaided, abandoned to her fate, and unavenged, be doomed to annihilation by her tyrants? Will England, once her hope, not become her consolation?

The political interests of civilized Europe, so many weighty considerations respecting England herself, and chiefly the main-

tenance of the Ottoman Empire, are too intimately bound up with the existence of Hungary for me to lose all hope. My Lord, may God the Almighty for many years shield you, that you may long protect the unfortunate, and live to be the guardian of the rights of freedom and humanity. I subscribe myself with the most perfect respect and esteem, (Signed)

L. KOSSUTH.

The following is said to be the substance of the letter addressed by the Emperor Nicholas to the Sultan, and transmitted by Prince Radzivil:

"The revolutionary element has been suppressed. The Hungarian war is at an end. I send to you my aid-de-camp, who will submit to you various demands calculated to ensure the maintenance of order."

The reply of the Sultan to this arrogant epistle (forwarded by Fusa Effendi) is no less laconic; its tenor is pretty nearly as follows:

"Your aid-de-camp has demanded from me the extradition of the Hungarian refugees. This demand being of a nature to cast odium on the two Powers, I entreat your Imperial Majesty not to insist on the point."

The dismissal of Poussin by the American Cabinet produces no difficulty with the French Government, and M. de Bois le Compte has been appointed his successor.

## News of the Week.

**MEETING TO ABOLISH THE LIQUOR RATIONS AND FLOGGING IN THE NAVY.**—A meeting with such objects in view, was held on Friday evening at the Tremont Temple, in Boston. Moses Grant was called to the chair, and B. P. Poore, was appointed Secretary. Watson G. Haynes, an experienced seaman, who has taken the field in vindication of sailors' rights, with particular reference to the abolition of rum and the lash in the Navy, addressed the meeting.

He stated that his object was to secure a Seamen's Convention in Washington, during the session of the next Congress. He did not consider that ship owners were the persons most to blame in keeping the sailor so reduced. It was the fault of the seamen, who degraded themselves with liquor. He said if seamen would let liquor alone, and stand up and assert their rights like men, they would have two dollars per day, instead of the paltry sum of thirty-five cents. He announced the fact that he had found a minister somewhere, who not only prayed for the soul of the sailors, but for the body also, and for that reason he thought it was time to hope.

E. N. Kirk followed in a brief address. He took radical ground for a man occupying his position. He lashed the Government as severely as it lashes the sailor. He considered the son of the ocean an exile, and the military discipline to which he is subjected most degrading. He said the position of the military sailor was most disgraceful, and yet he believed that circumstances made the office necessary! He said it was soul-destroying and heart-crushing, and that it killed all the finer sensibilities of the man.

The speech was a good one, and if we had a few more of the same sort, which we know are left—unspoken—poor humanity would suffer less.

Addresses were also made by John Hawkins, Thos. B. Curtis, Dr. Channing, and Richard Girdler.

A series of resolutions, expressive of the sentiments of the meeting, which were strongly anti-grogging and anti-flogging, in the Navy were passed.

The Secretary offered a resolution, calling a meeting on Wednesday evening next, to discuss the abolition of flogging, dodging the liquor, and main question, entirely. Abolish rum in the Navy, and you abolish whipping, because there will be

none who require to be whipped; but abolish the whipping alone, and there will be less rule on ship-board than now. The resolution passed.

**A STRAY BOY FROM BURMAH.**—The Traveller gives an account of a Burmah boy, brought to this port in an American vessel. He says his name is George Francis; that he was born in Maulmain, Burmah, his father being an English sailor, and his mother a native of that country; that his mother died four years ago, and that his father, upon marrying again, gave him to his uncle in Java; that his uncle died about eight months ago, and then he was taken on board of the American vessel; that he was kept on board a week after he arrival here, and then sent ashore to take care of himself. He says he attended the school of Dr. Judson, and gives such an account of the family as to satisfy the agents at the missionary rooms that his story is correct. He speaks three languages, and writes well. Having no home, he was lodged at the center watch-house on Wednesday night.

**Professor Grant** is at present engaged in arranging his "Calcium Light" for the use of the Camden and Amboy and New-Jersey Rail-roads to be placed upon the front of the locomotives. Should this prove successful, and of the utility Professor Grant supposes, it will render traveling by railroad as safe by night as by day. This light is a discovery by Professor Grant, and is said to combine the several qualities of both the electric and the Drummond lights, and can be furnished at a comparatively much cheaper rate than the ordinary lights.

[Philadelphia Ledger.]

**BEARS.**—The *Bennington Banner* says that bears are quite plenty on the hill a mile or two northeast of that village. On Friday, A. Mosher killed one, and his son Almond another, and on Tuesday, Morton Brock, Esq. another. The sportsmen are having fun in hunting them. Seven were seen on Sunday.

### Town and Country Items.

**THE UNIVERSAL YANKEE NATION.**—The London Athenæum indulges in a bit of pleasantry over the ubiquitous qualities of the Universal Yankee Nation:

"No land is too far—no nook too dark for their researches. If a taste for copper should lead you to the bottom of a Cornish mine, there will be found one of the sovereigns of the Republic; should a cool morning tempt you to the top of the grand Pyramid, there you will find cousin Jonathan astride the apex; the oasis of Siwah, the Dead Sea, the Chilian mountains, Belochistan and Timbuctoo, all know his visits and have heard of the glory of his native cities. Should the northwest passage ever be discovered, a Yankee will probably be found there on a stranded iceberg; and some fine day we expect to hear that M. d. Abbadie has come upon a camp of Yankee-Arabs pic-nicing at the sources of the Nile. The adventures, energies, and powers of our cousin-german grow quite alarming. "Rough and Ready" has extinguished Buonaparte; the march of Col. Doniphan into New Mexico has put down the Retreat of the Ten Thousand; Mardi has forever eclipsed Marco Paolo. Lieut. Wilkes has put down—but we must take breath. Time and space fail us before such an enumeration.—An American has said of his countrymen, that the genuine Yankee would not be able to repose in Heaven itself if he could travel further westward. He must go ahead. Prophecy looks forward to the time when the Valley of the Mississippi shall overflow with this restless population—and Europe be subject to a new migration. 'What do I consider the boundary of my country, Sir?' exclaimed a Kentuckian. 'Why, Sir, on the east we are bounded by the rising sun; on the north by the aurora-borealis; on the west by the precession of equinoxes; and on the south by the day of judgment.'"

**THE LONDON TIMES CHARACTERIZED.**—The *London Eclectic* characterizes the *Times* in the following language, which is as true as it is forcible:

To say nothing of the more notoriously immoral portion of our Press, such journals as the *Times* are a standing reproach to the country, and could not maintain their position for a week if the state of our public mind were sound and healthy. Able, but unprincipled; with vast resources, but destitute of conscience; at one moment suppressing truth, and at another unblushingly giving utterance to lies; pandering to the tyrant of the day, whoever that tyrant may be; opposing every generous and philanthropic measure with virulence so long as there is hope of crushing it, and then contemptibly joining its ranks and claiming to share its triumphs; adopting the language of patriotism only to serve the purposes of power; the seeming friend, but the bitter enemy of the poor; the *Times* is emphatically the curse and the reproach of our land. While such journals flourish we should be sparing in our reflections on the American Press.

**HOMESTED EXEMPTION.**—A Western paper presents the following arguments in favor of exempting a man's homestead from liability for debt:

There are two leading reasons which ought to have great weight. The first is, that the direct tendency of exempting the homestead from debt is to preserve the integrity of the family both in society and property. It will keep the family together by keeping them home—safe from all the storms of adversity. In that, it will greatly tend to prevent the family from coming on the public for support. Now, the State which legislates has a deep interest in maintaining the unity and prosperity of the family. The whole is made up of its parts. Society is founded in the family. If no family is driven out to seek a precarious support, the State will have no paupers to maintain. In every state of society, no matter what the laws, the solvent must maintain the insolvent.

**EUROPEAN LIBERAL.**—The following is the condition of some of the leaders in the recent liberal movement: Mazzarini is living on the contributions of his friends. Garibaldi arrived in Piedmont with one shirt and half a crown. Manin, of Venice, is now a common laborer. Avezzana has returned to New-York poorer than he left it. The ex-Chancellor of Sicily supports himself as a paragraph writer for one of the Paris journals. Marrast is not worth a sou. Cavaignac has nothing but his pay. Louis Blanc lives by his pen. Lamartine drudges with his pen for subsistence, and Causidiere sells wine in London to the same end.

**THE YANKEES "FOUND OUT."**—A recent Boston correspondent of the *Herald* says that he has found out the secret of Yankee prosperity. "It is universal, incessant, persevering, calculating, well-directed labor. Work has done it all. With a natural capital of rocks, and harbors, and forests, and waterfalls, industry has lined the valleys with factories, the hills with cottages and schools, the plains and peninsulas with cities and villages, has penetrated the country in every direction with rail-roads, and has whitened all the seas with the sails of Yankee ships freighted with Yankee notions."

**The English** are a queer people. If they cannot take pride in one thing they will in another, even if the second be what they would despise under different circumstances. Among the recent obituary notices, we saw one of a gentleman described as descended from "one of the literary friends of the poet Dryden." Were Dryden alive this day he would be patronized and looked down upon by the nobility and gentry of England. But Dryden is dead and glorious to them now, and a deceased Blank Somebody, Esq., is honored as descended from one of his "literary friends."

**The Springfield Republican** announces the death of Hon. John Howard, formerly President of the Springfield Bank, and several times a member of the State Council. The Republican says: "The departure of few men could leave so wide a blank in this community. He was extensively known and universally beloved. His mark is upon almost everything around us. His death will cause many tears to flow; his life was never the occasion of any."

A great and necessary reform for this city, and for all cities is a more substantial building, and better ventilating of dwellings. The reform ought to extend to every edifice in which human life is employed, but in dwellings it is an absolute necessity. It is astonishing that the intelligence and humanity of the age, has not, ere this, abolished a system of building criminal in its effects upon the health, life and happiness of society. This is a subject for legislators to consider.

**Boston.**—The changes that have marked the social character of the inhabitants of Boston within the last half century, are somewhat remarkable; and, as I think I have shown in one particular at least, the change has been for the better; but in the general aspect of the city, architectural and typographical the change has been much more remarkable. Boston is, in fact, almost a new city.—[*Boston Courier*.]

The almost unprecedented popularity of Prescott's historical works in this country has induced the publisher, Bently, to issue a new and cheap edition for the "million." He has announced the immediate re-issue of all Prescott's popular histories in small five shilling volumes. These masterly historical works will thus be placed within the reach of a vast number of readers.—[*Transcript*.]

**THE HOLLIS PROFESSORSHIP IN HARVARD UNIVERSITY.**—A writer in the *Boston Courier* urges the appointment of Rev. Wm. B. Sprague of Albany, to this place; and gives, among other reasons, the following: "His name," says the writer in the *Courier*, "would raise any needed funds at once; \$20,000 would be promptly subscribed to sustain him in this chair. We would ourselves be responsible for a large share of this reinforcement of a poor Professorship."

It is stated that Washington Irving has three new biographies in the London press—those of Mahommed, Washington, and Oliver Goldsmith. They will complete the "Home and Colonial library," making the three last of thirty-seven volumes.

**COUNSEL IN THE CLERICAL SUIT.**—The *Boston Transcript* learns that in the suit between Rev. Messrs. Fairchild and Adams, B. T. Curtis, Esq. has been retained as senior counsel for the plaintiff, and Hon. Rufus Choate for the defendant.

An invoice of thirty dozen shirts was received at San Francisco from the Sandwich Islands, having been sent to Honolulu, where labor is cheap, to be washed—the price varying from \$5 to \$9 dollars per dozen.

Dr. Bushnell of this city has been acquitted of the charge brought against him of promulgating errors touching the fundamental principles of his church. Rev. Dr. Hawes was one of his principal accusers.—[*Hartford Times*.]

More money is expended by the city of Boston for education than by the English government for the education of seventeen millions of people.

## NOTICES.

**BACK NUMBERS**, from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

**SUBSCRIBERS** will please be particular in writing the **POST OFFICE, COUNTY, and STATE**, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

## CONTENTS.

Necessity of Evil, - - -	273	Letter from Charles Lane, -	281
Charles Fourier, - - -	274	God manifest in all events, -	282
Magnetism in Italy, - - -	276	On the Position and Rights of Women, -	283
Mutual Bank of Discount and Deposit, - - -	277	An Appeal to young Men, -	284
Proudhon's Political Economy, -	278	European Affairs, - - -	285
Postage Reform, - - -	279	News of the Week, - - -	286
The Judgment of Christendom, -	280	Town and Country Items, -	287
POSTRY—It is no Dream, - - -	- - -	- - -	275

## PROSPECTUS

OR

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end a peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Co-federated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notices of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

## EDITOR,

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. B. Hawks.
ROCHESTER, D. M. Dewey.	
BALTIMORE, Wm. Taylor & Co., North Street.	ALBANY, Peter Cook, Broadway.
WASHINGTON, John Hitz.	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, NOVEMBER 10, 1849.

NO. 19.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

From the London News.

### THE WATCHER ON THE TOWER.

BY CHARLES MAOKAY.

What dost thou, lone watcher on the tower?  
Is the day breaking?—comes the wished-for hour?  
Tell us the signs, and stretch abroad thy hand,  
If the bright morning dawns upon the land.

The stars are clear above me, scarcely one  
Has dimmed its rays in reverence to the sun;  
But yet I see on the horizon's verge,  
Some fair, faint streaks, as if the light would surge,

Look forth again, oh watcher on the tower—  
The people wake, and languish for the hour;  
Long have they dwelt in darkness, and they pine  
For the full daylight that they know must shine.

I see not well—the morn is cloudy still;  
There is a radiance on the distant hill:—  
Even as I watch the glory seems to glow;  
But the stars blink, and the night breezes blow.

And is that all, oh watcher on the tower?  
Look forth again, it must be near the hour.  
Dost thou not see the snowy mountain copes,  
And the green woods beneath them on the slopes?

A mist envelopes them; I cannot trace  
Their outline; but the day comes on apace.  
The clouds roll up in gold and amber flakes,  
And all the stars grow dim. The morning breaks.

We thank thee, lone watcher on the tower;  
But look again, and tell us of the hour,  
All thou beholdest; many of us die  
Ere the day comes; oh, give them a reply.

I see the hill-tops now; and chanticléer  
Crows his prophetic carol on my ear;  
I see the distant woods and fields of corn,  
And ocean gleaming in the light of morn.

Again, again—oh watcher on the tower—  
We thirst for daylight, and we bide the hour,  
Patient, but longing. Tell us shall it be  
A bright, calm, glorious daylight for the free?

I hope, but cannot tell. I hear a song,  
Vivid as day itself; and clear and strong,  
As of a lark—young prophet of the noon—  
Pouring in sunlight his seraphic tune.

What doth he say, oh watcher on the tower?  
Is he a prophet? Doth the dawning hour  
Inspire his music? Is his chaunt sublime  
With the full glories of the coming time?

He prophesies—his heart is full—his lay  
Tells of the brightness of a peaceful day!  
A day not cloudless, nor void of storm,  
But sunny for the most, and clear and warm.

We thank thee watcher on the lonely tower,  
For all thou tellest. Sings he of an hour  
When Error shall decay, and Truth grow strong,  
When Right shall rule supreme and vanquish Wrong?

He sings of brotherhood, and joy and peace;  
Of days when jealousies and hate shall cease;  
When war shall die, and man's progressive mind  
Soar as unfettered as its God designed.

Well done! thou watcher on the lonely tower!  
Is the day breaking? dawns the happy hour?  
We pine to see it. Tell us yet again,  
If the broad daylight breaks upon the plain?

It breaks—it comes—the misty shadows fly—  
A rosy radiance gleams upon the sky;  
The mountain tops reflect it calm and clear;  
*The plain is yet in shade; the day is near.*

Translated for The Spirit of the Age.

## NECESSITY OF EVIL.

FROM PIERRE LEROUX'S L'HUMANITE'E.

In answer to the question: "What is our condition in this life and how should we comport ourself in relation to the good and ill found in it?" Plato replies: we must live this life [and concern ourselves with it, but *idealize* it. Epicurus merely accepts it; and Zeno inculcates the not being interested in it, making of one's self a free force, an absolute power, emancipating one's self from life by contemning it. The doctrine of St. Paul, developed by S. Augustin, is to free one's self from this life, to consider it as Plato did, contrary to the original nature of man, but to find the SAVIOR in the INCARNATE WORD, the WISDOM of God in God.

The Means, indicated by these different philosophers, are conformable to the different aims they assign.

What says, "Love—seeking God in thy love." Epicurus "Love thyself;" Zeno: "Deny thyself." Paul: "Love only God."

Love is the means equally indicated by Platonism, Epicureanism, Christianity. The Stoics perish from having no object; the Christians turn away from man to love God. If one loves neither the world nor its creatures, it is necessary to love God

and this is what Christianity has done; while Stoicism disappears from being no object of love. Stoicism, true at its commencement, soon became an error. Its principle, that we should aspire to be a free force, is true; but the pretension, that we should be a force entirely free, destroys instantly all the goodness of its principle. Its fundamental error is in having exaggerated the effort we should make; so that believing nothing done as long as we have not arrived at a complete emancipation, we thereby destroy all tie with life and the world. To be a Stoic and to take a real interest in the world was an inconsistency. Some great men doubtless committed this happy inconsistency and having by force made of themselves Gods, they regarded this holy Spirit, which they believed to be in them, as a kind of favoring Providence, whose duty it was to watch over the human race. But this was an inconsequence that the theorists of the sect never committed. This doctrine taught nothing as the end of love; therefore it had no solution of life. Why be a Free Force, a will, a God? Is it to act on the world? But in order to be that Free Force one must detach himself entirely from the World. Therefore why live? why should the world continue to exist? Thus Stoicism taught disdain of Society, contempt of life, suicide and the end of the world.

Epicureanism is ordinarily represented as the doctrine of pleasure; nothing is more false as far as it regards the teaching of Epicurus. His true doctrine was on the contrary very sad. One should seek contentment, it is true, but of an altogether negative kind. The aim was merely not to be unhappy; to avoid agitation, cares, inquietudes, all occasions of suffering. *Conceal thy life* was the proverb of the Epicureans. Their maxim was not to intermeddle in public affairs. Sensual luxury was considered as a necessity; but far from maintaining that voluptuousness was in itself a good, the wise man strove only to diminish this necessity, to live more and more in repose, out of the reach both of the passions and of the world.

The sovereign good of Epicurus consisted in a calm with a certain sort of contentment, founded on the consciousness of not suffering and of having escaped numberless perils. This quietude is altogether negative; so that Epicureanism has never been able to remain in it: and this is so true that what is commonly understood by this word is rather the doctrine of the Cyrenian school than that of Epicurus. Deprived of all ideal, one is insensibly habituated to regard sensuality as a good and not as a cure of ill; it is sought rather than waited for. Such a tendency is inevitable. The profound cause of this is, that our life is a continual aspiration, and without some firm resting place we cannot resist the force that draws us on. Epicureanism necessarily results in a narrow egotism or in sensualism; the maxim of Epicurus "*Love-thy-self*" is transformed either into egotistic prudence, full of void and weariness, or into irregularated earthly loves.

To Platonism is opened equally two different routes. "*Love God*," said Plato, "love the Beautiful, love the Celestial Goodness from which thou hast sprung and whither thou returnest." If thou lovest not this end, in vain wilt thou seek thy happiness in created things; thou wilt find no sustenance for thy soul for thy soul can be nourished only on the beautiful. One may understand this precept in two ways. One may, as Plato positively indicates, seek the beautiful, *through* the world, by the means of the world, in the world; extract it thence and return it thither again: or considering only the object God, the Infinite Beauty, one may fancy one's self capable of being put in immediate relation with that object independently of the world, and so call out with passionate appeal for every thing to disappear before it. This last has Christianity done.

The maxim of Plato was "Strive to become like to God as much as this is in thy power." The Christians cut off this res-

trictive condition which preserves nature and life. Like the Stoics they have desired a prompt, rapid, instantaneous salvation.

They have said to the world as the sage of Seneca: "*Non placet; Licet eo reverti, unde venio.*" In this consists the separation of Christianity from Platonism. Plato has two means to remount to God, reason and love: the Christians recognize only Grace; this is the doctrine of St. Paul and St. Augustin, and the true doctrine of Christianity, whatever efforts may have been made to preserve the principle of free Reason.

Socrates, Plato, Zeno, Epicurus, Paul, Augustine, are the successive terms of the development of the question of Happiness; Socrates begun in the west the philosophic antiquity that Augustine terminated, by opening the religion of the Middle Ages. It is a continuous argument. This sublime dialogue lasted ten centuries, and yet it might be formulated in a few words:

Socrates. Let the sophists be silent. Let the learned cease to puff themselves with pride and heap up foolish hypotheses to explain the world. Let the artists know that art without aim is a puerility and a poison. The sole knowledge worthy of man, which gives to Science and Art a true distinction, is the knowledge of "the good" and "the best," and this is acquired only by study of ourselves; know thyself therefore.

Plato. From the study of ourselves we learn that man is a force originally free, not actually united to matter which appears co-eternal with God. We tend to return to our source by the natural effect of life, which is an aspiration, a continual and endless love; we can return thither only by attaching ourselves to the perceptible rays of Divine Beauty. It is therefore towards God that Science, Art and all Life should aim. O! Greeks, you are children. I have travelled among those who have given you all the knowledge you possess, and this is what those masters have taught me.

Zeno. If man is originally a free force, why not emancipate himself at once? Why not recover his true nature by separating himself rationally from the world?

Epicurus. You are dreamers. I am the first of sages. Are you not all under the yoke of Nature which has created you in one of its infinite combinations? All wisdom consists in obeying Nature's inevitable prescriptions, shielding one's self from its blows as one does from a fierce animal that one wishes to use.

St. Paul. I am at once free and bound. I am carnal, sold to sin. I do not the good I love, but the evil I hate. Who shall deliver me? The Grace of God through Jesus Christ.

Pelagius. At least we are free in something; if we tend to God, it is in virtue of an inherent force, by our own liberty and merit.

St. Augustine. No. Sin has reft us of all. The love which saves us is not of us; there is in us no trace, no vestige of it; God gives it when and as he pleases. We are free in nothing. O my God! Thou commandest that I love thee; give me what thou commandest, and command what thou wilt.

The advantage resulting from Epicureanism is the *perfecting of the material life*. By sanctifying the care of the material life, Epicureanism has been the indirect cause of those numerous capabilities of perfection that human intelligence has found in the properties of matter.

If the life that we hold in common with animals had not met a reasonable justification, human intelligence would have been still farther precipitated into that purely contemplative route into which Christianity plunged with so much ardor. It is evident, that all the sciences of experiment, which consist in discovering the will of Nature in order to turn away evil effects and to accumulate good, have fundamentally a certain affinity with Epicureanism; so they have always sought in it the justification of their efforts. And let it not be said that men would have made these discoveries without this philosophy, from the sole fact that they are *useful*. If there were no doctrine which

presented utility under a *moral* aspect, humanity would utterly have condemned it : for the law of humanity is to be moral.

A sublime effort towards liberty, Stoicism has given birth the benefits of another order. With Epicurus the work is to avoid evils by obeying Nature as an intelligent slave; with Zeno it is necessary to be free. Twenty centuries have rolled away; and now let us ask if the revolutions of the world have not wrought a growth of liberty in our natural and social condition, and if this aspiration to be free,—source of Stoicism—has not had its realization. Man has enfranchised himself from man and nature. He will free himself more and more. Man will become more and more the equal of man, and nature will become obedient to him. We are to-day almost as powerful over Nature as the Jupiter of the Greek Olympus; and the time approaches, in which Epictetus can no longer be another's slave.

But of these various solutions, that which has had the greatest influence on the World is incontestibly the idealism of Plato. This was truly the spark of life that animated the West. Like the statue of Pygmalion, which is marble until the moment of contact with divine love, the West remained without moral light until the revelation of Plato. It is Plato, so long surnamed the *Divine*, happy interpreter of the anterior philosophy, who first caused to descend upon us the fire by which we live.

When he taught that the distinction of men consisted in the satisfaction of an innate need of beauty and goodness, human morality awoke to self-consciousness. Then truly for the first time Western man turned his face towards heaven. For the revelation of this attraction towards the beautiful was the revelation of what is called Heaven.

The sciences were for Plato the incomplete but accessible realization of the human ideal. The known sciences received a new impulse from Idealism; those almost unknown sprung to life. In the bosom of Plato was found Aristotle, as strongly attracted towards virtue as his master. Aristotle produced Alexander, that missionary of philosophy, so penetrated with ideal that the earth could neither satisfy or contain him. Alexander transported Greece into Egypt, to its cradle. Then from Alexandria the flame spread to Rome, and the Romans began to ask towards what star humanity was marching.

Idealism, realized anthropomorphically by the Jews, produced Christianity. Then the whole West became directed with so much earnestness towards the Ideal, that not only was the material life despised, but man fancied himself able to unite himself, without the mediation of this life, to the Divine Beauty. Thence Monks and the Christianity of the Middle Ages; thence the Anthonys, Basils and Benedicts, those sublime practitioners of Platonism interpreted by Paul, Athanasius and Augustine; thence two orders, two worlds.

When St. Thomas in the thirteenth century explained St. Paul by saying, that it was sufficient to have God *virtually* for object in our love for his creatures, the ascendant period of idealistic Stoicism was terminated. Then revive the Sciences with the study of Aristotle, the Arts with the Crusades; and ancient Platonism is set forth anew in Italy as a rival of Christianity. There is a passing out from the phase of absolute Christianity, which would have God *alone* for object; and while this doctrine is always admitted, another route to it is followed. Man reverences the Ideal, but still does not reject the Earth. He has Religion, but admits Science. He has the Gospel and the Fathers, and introduces the doctrines of the Peripatetics. He has hope of Paradise, and meanwhile painting seeks to realize on earth divine forms. He still believes in the celestial Jerusalem, when Leo x. raises his temples and his palaces towards the heavens. It was at this epoch that the doctrine of the Ideal largely produced its fruits.

Science and Art had received the illumination of baptism. Plato embraces the whole modern world by two universal ties,

love and art. What artists have come forth from Idealism! If Lucretius and Horace are the sons of Epicurus, how much more numerous is the posterity of Plato! In his *Divine Comedy* Dante relates that it was Virgil who was his guide to Heaven. In reality Virgil is a reflection of Plato, and a reflection which announces Christianity. From Virgil to us what tolerably sublime monument of art is there that is not imprinted with Idealism.

The alliance of Stoicism and Platonism in Christianity, that is, a supreme contempt of earth united to a love of the ideal, was absolutely necessary, in order to effect the emancipation of Women and Slaves, and to civilize the Barbarians. It is by elevation to absolute purity, absolute isolation from humanity, through renunciation of the world, celibacy and convents, that the human type was at first perfected.

But this consideration must not make us forget that Epicureanism has been the counterpoise to the excess of Platonic Stoicism. It has said to the proud Idealism that menaced to destroy the terrestrial basis of existence, Thou shalt go no farther. It has sanctified that kind of devotion to the natural laws which has been the source of so many discoveries, and whence has resulted the industrial power.

Already, it is the alliance of this power over nature with the social sentiments sprung from Platonism, which has caused the result that we now see thirty millions of men living in a kind of Equality, while ancient nations knew only the condition of Castes.

K.

For The Spirit of the Age.  
**ABOLITION OF SLAVERY.**  
BY A CAROLINIAN.

NUMBER ONE.

The questions of slavery and emancipation, postponed, evaded, hackneyed to disgust, still agitate our country, every year widening and deepening their current, and force themselves upon us with relentless importunity, as the Mississippi of civilization saps, crumbles, and washes down those banks of barbarism, whose relics remain with us like the bones of the Saurians.

Yet, when we examine the conditions under which civilization absorbs this barbarous institution, we find less cause of gratulation than we at first supposed.

1st. Chattel slavery has been abolished in the Northern, by the sale of slaves to the Southern States,—simply a local fact, by which the institution remains untouched.

2d. Chattel slavery has been abolished in the Free (?) States in the ratio that a dense population and more compact organization of commercial relations, enables the capitalist to exploit the laborers, either white or black, (competing for employment,) more completely, and with less expense to himself, by the wages system, which leaves him utterly irresponsible, than by owning them as property in the chattel slave system, which involves him in a personal interest and a guaranty of subsistence to them.

3d. The abolition of chattel slavery and of the guaranty of protection and subsistence, has destroyed the social position of the Negro, who lives more degraded, if possible, and invidiously excluded from all but the most servile occupations, in the Northern than in the Southern States,—(honorable exceptions being made of certain places, such as Providence R. I., an exception which is only comparative.) No common ground of sympathy between the white and black races has been substituted for the domestic relation, which, with all its evils, has in a few generations greatly refined the Negro character, and, in numerous instances, established warm personal friendships between master and slave.

The Negro finds his black skin more his enemy, both North and South, after manumission than before, and the personal repugnance to color is greater among the abolitionists than among

the slaveholders. This evil progressively increases as the Negro is brought into competition with the European races.

4th. The progressive abolition of chattel slavery has aggravated the oppression of the Negro continuing slave—rudely transported or marched off in handcuffs from his native home by speculators, his family divided and dispersed, without any probability of again meeting. This evil extends to the Slave States contiguous to Free States, or tending to become such, in the process of substituting wages competition for chattel slavery.

5th. In the West India colonies, where manumission has been effected without removal of the Negro, by the arbitrary interference of England and France, or by the massacre of the whites, as at St. Domingo, and where the sparse population and exuberant climate preclude physical destitution, emancipation, without the previous education and elevation of the Negro character, has produced two serious evils:

1st. *External.* The comparative suspension of industry, retrogradation of cultures, and diminution of valuable products

2d. Internal disorders and crimes among the island populations, where the Negro returns to savage life, corrupted by the lowest vices of civilization. Accounts from St. Domingo have stated the prevalence of rapine and murder, in the most horrid forms, by hordes who inhabit the mountains.

[Without farther developing these and other analogous facts, it is already evident, that the abolition of chattel slavery in civilized countries, is far from being a feature of harmonious progression. When arbitrarily and suddenly effected, we see it causing countries to retrograde to the savage state. When spontaneously effected, it has been but a symptom of the decline of civilization into its fourth phase, commercial feudalism, where it renews its oppression under more hideous and inhuman forms, as we may observe from the numerous parliamentary statistics of the English manufacturing districts. France and Belgium exhibit the same tendencies; nor have the manufacturing corporations of New England any cause to boast, despite the superior human material which they use up with such admirable neatness and order.

The foregoing reflections naturally conduct us to doubt the perfection of civilization as the ultimate expression of human society, since it is not only unable to determine the accession of barbarous and savage nations, whose contact with it never disposes them to adopt its usages, but which absorbs or expels with such difficulty, and under so many disadvantages, this chattel slavery,—an isolated fragment of barbarism, proper only to the earliest period of civilization, which has been thrust upon us by England, and now saps our youthful strength, like a parasite or vampire.

Let us premise on this subject by stating the characters of civilization. Societies have, like the human body, their four ages, differentiated by successive characters. We cannot judge of progress or decline until we have distinctly assigned the characters by which a society is recognized. Our naturalists are scrupulous about such distinctions when the classification of some trivial plant is in question. Why do not politicians follow this method, by assigning to their dear civilization the characters adapted to each of its four phases. By this method only we can perceive whether it advances or retrogrades.

#### Six Successive Characters of Civilization.

##### INFANCY OR FIRST PHASE.

Simple germ.	Exclusive Marriage or Monogamy.
Compound germ.	Patriarcal or Aristocratic Feudalism.
Pivot.	Civil Rights of the Wife.
Counterpoise	Great federated Vassals.
Tone.	Chivalric Illusions.

##### ADOLESCENCE OR SECOND PHASE.

Simple Germ.	Communal privileges.
Compound Germ.	Culture of the Arts and Sciences.
Pivot.	Emancipation of the laboring serfs.
Counterpoise.	Representative system.
Tone.	Illusions in liberty.

##### Apogee or Plentitude.

Germ.	Nautical Art.	Experimental Chemistry.
	Destruction of forests.	National Debts.

##### VIRILITY OR THIRD PHASE.

Simple Germ.	Mercantile and Fiscal Spirit.
Compound Germ.	Stockholding Companies.
Pivot.	Maritime Monopoly.
Counterpoise.	Anarchical Commerce.
Tone.	Illusions in Political Economy.

##### DECREPITUDE OR FOURTH PHASE.

Simple Germ.	City Pawnbroking Establishments.
Compound Germ.	Exclusive privileges in trades and professions.
Pivot.	Commercial Feudalism.
Counterpoise.	Controllers of Fendal Monopoly.
Tone.	Illusions in Association.

Transitions regular—the twelve guarantees into sixth period—irregular the 32 issues from incoherence. The four phases, infancy, growth, decline, and decrepitude, have each special attributes, for example: the first phase of civilization has for its attributes, exclusive marriage, combined with slavery of the cultivator. Such was the order existing among the Greeks and Romans, who were only in the first phase of civilization. Among the Greeks and Romans we do not find that any philosopher has proposed plans for the emancipation of the slaves; they never busied themselves with the lot of those wretches whom Vedio Pollio caused to be devoured alive by lamprey eels, when they had not committed the least fault, and whom the Spartans slew by thousands to diminish their number when they multiplied too much. Never did the philanthropists of Athens or Rome deign to interest themselves in their lot, nor to rise against these atrocities. They believed at that epoch that civilization could not exist without slaves; they always believe that social science has reached its final limit, and that the best known is the best possible. "At the end of their line they are at the bottom of the ocean." Thus, seeing that the civilized order was a little less bad than the barbarous and savage order, they have concluded that civilization was the best possible society, and that no other could be discovered.

The difficulties hitherto encountered are not inherent in the institution of slavery, or in the conditions of emancipation; they arise from the narrow, contentious, and fragmentary or simple manner in which the subject has been hitherto treated. Civilization is already so far advanced at the South, as to make this barbarian interloper feel much out of place, and there is no end of complaint there from morning till night, especially among the mistresses of families, of its numberless vexations and inconveniences. It is cumbrous, expensive, and unsatisfactory in all its results—a dead weight or drag on the industrial career of the South, on all high progress in agriculture and the arts, a source of panic fears, a necessity for private internal polices, vigilance and suspicions which degrade and exasperate both white and black. How truly has St. Pierre said: "When human selfishness binds the chain around the ankle of the slave, Divine justice rivets the other end around the neck of the tyrant." These tyrants, however, are also men, are also lovers. Let us show them how they may conciliate charity with self-preservation in this matter, and above all, how they may really and certainly benefit and elevate the slave by emancipation.

The vice of the abolition movement hitherto has been simplism.

1st. It has confined itself to the reiteration of right and wrong, justice and injustice, &c.,—mere abstractions and practical fallacies when not combined with expediency; since, in the Divine nature, where our notions of right and wrong originate, Economy of Means is the complementary attribute to Distributive Justice. It is necessary to show, not only that it is



right to emancipate, but also how it may be made immediately profitable to the individual slave owners, as well as to the collective South.

2d. Abolitionism has been simple, and exposed itself to suspicion of insincerity, by declining all *practical* operations. It attacked an institution—how? By words, instead of counter institutions. Emancipation in the North was not virtual, but only formal and nominal, consisting in the removal and sale of the greater number of the slaves to the Southern States, and continuing those who remained North in the same exclusively servile functions, and degraded social, and until very recently, *political* positions.

In the large cities, their condition, in common with that of the lowest class of whites, victims of birth or circumstance, unrescued by any social providence, is greatly worse than that of the southern plantations, owing to their exclusion from nature, and the prevalence of scrofulous disease, in their squalid mode of life. Seeing this, the Southerner urges, that since the system of individual competition, characteristic of civilization, reduces to squalid misery, and even wholesale starvation, the poor of the more highly organized and energetic Caucasian races, simple emancipation, which throws the negro race into the vortex of this competition, must, in connection with the rapid increase of population and filling up of the soil, crush and exterminate the negro in the conditions of industrial progress. Thus Mr. Emerson talks of nature's exterminating races by stronger races, black by white faces, as a necessity of social growth. Not at all; it is purely a civilized and relative necessity, and it would be a most unhappy and retrograde movement for the human race, because, though the blacks are inferior in ambition and the energy of fierce individualism, they are in many points a superior race. They are fresher from nature, and preserve her instincts better than the white race; they have more generally sound constitutions and physical vigor; they are more social, more affectionate, more musical, more mirthful, and happier in their temperament. They are highly imitative, apt for the mechanic arts, and grateful for encouragement, and have already developed very rapidly under all the depressing and unfavorable influences of slavery, by their contact with the superior intelligence and refinement of the white race, to which, so far from evincing repugnance, like the Indian, they are drawn by a natural reverence or sympathy.

To answer all objections to emancipation, it is necessary to organize, either at the North or the South, but especially at the South, on the debateable ground, a free society, embracing all colors, whose internal structure and relations shall obviate the vice of individual competition, and render itself at the same time a point of admiration and imitation by increasing production, avoiding waste, and by the superior well-being of all connected with it. We cannot help men by preaching—but by living only—by living wisely, successfully, happily. Argument excites against us the self-esteem of the party opposed, but facts always impress themselves. How dead is our pulpit worship, contrasted with the influence of Christian life and character! Yet Christ, considered as an individual, failed to perfect his work, because he could not organize his truth, which still awaits the practical arrangements of our social mathematics. Let us here recognize that the spirit of Christ's life and doctrines is essentially synthetic, not analytic. It was love, union, co-operation—the absorption of censure in sympathy. In divining man—made one with God through Christ—it allows him to leave behind him unconsciously his old sloughskin of sins and abominations. It is quite an after-thought, and a very miserable one, the Christianity which consists in turning man inside out, setting him at war with himself, erecting self-contempt into a virtue, and making of that noble conscience, which by nature looks only upward and forward, the eternal aspiration and stimulus to excellence, a *chronic neuralgia of the*

*soul*. If individuals will thus stupidly victimize themselves, and pa'sy the sources of their energy, we can only pity them, but we cannot tolerate this inverted Christianity of censure and remorse on Social and Humanitary questions. Let us have no more "you are wrong, you are wicked," but show us the institutions of goodness and justice—of compound goodness and justice, allied with wealth, power, luxury, successful attainment.

It can be done—and the South now offers an easy conquest. Lands are cheap, negroes have fallen in price. Great numbers of them are sufficiently developed in intelligence and skill, to organize agriculture and manufactures there in a superior manner. We have a race to deal with, eminently social, affectionate, reverential, harmonious, and apt in music and the mechanic arts.

They are extremely sensitive to encouragement, and grateful for kindness; and though they will not singly work as hard or as long as northern white men, yet the moment you form a group upon any work, they labor with great spirit and fidelity because the social principle is stronger in them than the individual principle.

It would be easier to organize negroes and slaves, on account of their habits of unquestioning obedience. The head remains quiet, the heart is in full play. And if they are placed in an order of functions and social relations corresponding to their capacities and affections, attraction will flow in at once to animate the organism.

Having thus rapidly and generally presented the question, let us return to investigate the whole subject more elaborately  
Edgeworth.

From Hunt's Merchant Magazine.

#### MUTUAL BANK OF DISCOUNT AND DEPOSIT.

BEFORE entering upon this part of the subject, it is desirable to state that, under our present system, in which, as has been shown, capital requires a larger share in the value of products than those who produce and increase that value can, by any possibility, contribute, there is a manifest, an inevitable antagonism between the interests of capitalists and those of producers, manufacturers, exchangers, of all, in short, who are in any way required to pay interest to capital. Without assuming any absolute distinction between classes of men, we can separate money capital, strictly such, from the producing force, or industry of every kind, and the antagonism is manifest.

Our present banking system works for capital, and is, therefore opposed to the interest of the other classes. It is true that banks are originally formed, professedly for the benefit of commerce. Men in business get up a bank, as the operation is called, (there are several projects of the kind in agitation at this moment,) and take stock, for the sake of the facilities they expect to derive from it. So long as it remains in their hands, it may partially serve the end they propose, though this is by no means so beneficial as they imagine; but, as every man in trade with few exceptions, requires all his capital to be actively employed, they sell their stock, sooner or later, to those who have permanent investments to make, the control of the bank passes into the hands of capital, and, as a general rule, is then, if not before, used for purposes diametrically opposed to the interests of those by whom it was originated. There are some banks, no doubt, which remain under the control of merchants; but these merchants should be classed as capitalists, the preponderance of their interests being on that side.

I will cite one fact, of every day occurrence, to show how in this instance, among others, the banks, under our present system serve the interests of capital, and consequently act in opposition to those of commerce. There are, probably, few merchants of moderate means, in the city of New-York whose note refused in a bank when money was scarce, and sold in the street at a rate

of discount exceeding the interest allowed by law, has not been ultimately paid into the very bank at the counter of which it was refused. I simply state a fact of common occurrence, attributing no blame. The business of the banks is to make money, not for their customers, but for their stockholders; and so long as the trade in money is considered legitimate, and they have the power, so long will they make the most money they can with a due regard to prudence and law. It is not that the difference of interest goes into the coffers of the bank, though this is sometimes the case, but at a time when most men in business are more or less liable to suspicion, it is by far the most prudent course to grant discounts to men of known wealth not subject to losses by trade, and the bank is made much more secure by the additional endorsement, which must of course, be paid for by him who is so fortunate as to need money; he must suffer for "overtrading," even though his business has always been legitimate.

It is evident that a bank based upon a system offering inducements for an operation of the kind above mentioned, is not favorable to the interests of trade, but the reverse, and all of our banks must, and do, sooner or later, fall within this category. What commerce requires, is a bank, the interest of which shall necessarily be identical with those of its customers; this can be attained, only by the adoption of the mutual principle.

It will, no doubt, be said that the banking business is not possible without an actual capital paid in. It is but a few years since the same was said, with as much truth, respecting life, fire and marine insurance, and men were contented to pay annually a large profit to those who were willing to undertake the business, thanking them, at the same time, for receiving their money. But those who required insurance, made the discovery that they could do this business themselves, and at much less cost. The modifications which have resulted from this discovery need not be told to your readers. I hope that those who require discounts will soon discover that this business can be done as well as the other, and without paying so heavy a premium as is now exacted.

As regards the actual capital paid in at the opening of any particular bank, I doubt if any but the initiated can give reliable information as to the proportion really withdrawn from other business, and that which is covered by discounts shortly after the organization. In fact, a large per centage of the basis on which our banks begin operations is simply guarantee capital, such as we require at the commencement of our mutual companies, to ensure the confidence of the public. This is especially and manifestly the case, under our present banking law, where stocks are deposited with the controller, and the bank draws the interest. The public are satisfied, through the intervention of the controller, that the guarantee exists to the amount stated, and this is all.

It is true, that after a bank has been in successful operation for some time, its stock passes into the hands of permanent investors, its capital becomes fixed, and, from the increased confidence felt in its stability by the public, it receives in deposit its proportion of the unappropriated means of the community; but, at this time, when, by the use of this capital, and of these deposits, it might be beneficial to the interests of commerce, it is so managed, as before shown, to act in direct opposition to them.

In order to secure the object desired, I would propose the formation of a mutual bank of discount and deposit, with a sufficient guarantee capital invested in interest bearing securities, which should receive deposits, and discount approved paper based on actual business transactions; should issue no bills, but use current funds, the customers agreeing to receive such funds in payment of all liabilities of the bank; a dividend of the profits of each financial year, payable two-thirds in cash, and one-third in scrip, at three years' date, bearing interest, should be made to the customers, in proportion to their average daily balance of deposits, and the amount of interest received

from each, in the shape of discount or otherwise. The directors should be paid, in compensation for their services, a per centage on the profits of the yearly business, and there should be a board of unpaid supervisors, to watch over the interests of the bank.

Such a bank originated by the right men, and placed under a direction which would secure the confidence of the public, must be successful. The mutual principle embodied in it would attract deposits by giving to them a certain interest, and would diminish the rate of discount by that of the dividend. The amount of reserved profits represented by scrip, would, after three years, equal the average net annual income of the three previous years, and, at the close of five years, at most, would be sufficient to warrant the return of the guarantee capital to the subscribers, who, during that term, would have received the interest born by the securities. As the bank extended its operations, it must ultimately embrace among its customers the majority of the business men of the city, and all settlements of their mutual transactions could be made upon its books, as has long been the case at the Bank of Hamburg. As corresponding banks were formed in other cities, this advantage would be extended to external transactions.

It would seem very difficult for one bank to do all the business required in a city like New-York, but there could be no inducement to establish others, and thus increase the expenses. The labor devolving on the directors could be much lightened by each branch of trade establishing a committee of confidence, under whose scrutiny all paper of that branch should pass, before being offered at the bank; while the directors should receive such a compensation as would induce them to devote their whole time and energy, dependant, at the same time, upon the success of the yearly business.

Whenever the business of the bank should have become thus extended it would be in the power of the customers to reduce the rate of discount to such limit as might be found just and desirable, and the customary interest must be governed accordingly.

I might enlarge still further upon this subject; but I think that enough has now been said to show the ultimate relation existing between our system of bankruptcy, and the, as proved, too high rate of interest, the action of our present banks in aggravating the effects of the latter, and the advantages to be derived from the establishment of one bank based on the mutual principle.

In the sincere hope that our commercial men will soon take their business into their own hands, and remedy the evils under which they now suffer,

I remain, dear sir yours &c.,

F. G. S.

#### MISS FREDERIKA BREMER.

This delightful Swedish writer has been for a time the guest of Mr. Downing of Newburg, the distinguished horticulturist. The following sketch of her, by Mary Howitt, is from Godey's Lady's Book of October—where it is accompanied by an engraved portrait:

Of herself, *Frederica Bremer* says:—"If it should so happen that, as regards me, any one should wish to cast a kind of glance behind the curtain which conceals a somewhat eventful life, he may discover that I was born on the banks of the Aura, a river which flows through Abo, and that several of the venerable men of the university were even my god-fathers. At the age of three I was removed, with my family, from my native country of Finland. Of this part of my life I have only retained one single memory. This memory is a word, a mighty name, which in the depths of paganism, was pronounced by the Finnish people, with fear and love; and is still so pronounced in these days, although perfected by Christianity. I still fancy that I often hear His word spoken aloud over the trembling earth by the thunder of Thor, or by the gentle winds which bring to it re-

freshment and consolation. That word is—Jumala: the Finnish name for God, both in Pagan and Christian times.

"If any one kindly follows me from Finland into Sweden, where my father purchased an estate after he had sold his property in Finland, I would not trouble him to accompany me from childhood to youth, with the inward elementary chaos, and the outward, uninteresting, and commonplace picture of a family, which every autumn removed in their covered carriage, from their estate in the country, to their house in the capital; and every spring trundled back again from their house in the capital to their country seat; nor how there were young daughters who played on the piano, sang ballads, read novels, drew in black chalk, and looked forward with longing glances, when they hoped to see and do wonderful things. With humility, I must confess, I always regarded myself as a heroine."

Casting a glance into the family circle, it would be seen that they collected in the evening, in the drawing-room of their country-house, and read aloud; that the works of the German poets were read, especially Schiller whose Don Carlos made a profound impression upon the youthful mind of one of the daughters in particular.

A deeper glance into her soul will show that a heavy reality of sorrow was spreading by degrees, a dark cloud over the splendor of her youthful dreams. Like early evening, it came over the path of the young pilgrim of life; and earnestly, but in vain, she endeavored to escape it. The air was dimmed as by a heavy fall of snow, darkness increased, and it became night. And in the depth of that endless winter night, she heard lamenting voices from the east, and from the west, from plant, and animal; from dying nature and despairing humanity; and she saw life, with all its beauty, its love, its throbbing heart, buried alive beneath a chill covering of ice. Heaven seemed dark and void;—there seemed to her no eyes, even as there was no heart. All was dead, or rather all was dying—except pain.

There is a significant picture at the commencement in every mythology. In the beginning, there is a bright, and warm, and divine principle, which allies itself to darkness; and from this union of light and darkness—of fires and tears—proceeds a God. I believe that something similar to this takes place in every human being who is born to a deeper life; and something similar took place in her who writes these lines.

Looking at her a few years later, it will be seen that a great change has taken place in her. Her eyes have long been filled with tears of unspeakable joy; she is like one who has arisen from the grave to a new life. What has caused this change? Have her splendid youthful dreams been accomplished? Is she a heroine? Has she become victorious in beauty or renown? No; nothing of the kind. The illusions of youth are passed—the season of youth is over. And yet she is again young; for here is freedom in the depth of her soul, and "let there be light" has been spoken above its dark chaos; and the light has penetrated the darkness and illuminated the night, whilst her eye fixed upon that light, she has exclaimed, with tears of joy, "Death, where is thy sting? Grave, where is thy victory?"

Many graves since then have opened to receive those whom she tenderly loved; many a pang has been felt since then; but the heart throbs joyfully, and the dark night is over. Yes, it is over; but not the fruit which it has borne; for there are certain flowers which first unfold in the darkness; so it is also in the midnight hours of great suffering the human soul opens itself to the light of eternal stars.

"If it be desired to hear anything of my writings, it may be said they began in the eight year of my age, when I apostrophised the moon in French verses, and that during the greater part of my youth I continued to write in the same sublime strain. I wrote under the impulse of restless youthful feelings. I wrote in order to write. Afterwards, I seized the pen under the influence of another motive and wrote—that which I had read.

"At the present time, when I stand on the verge of the autumn of my life, I still see the same objects which surround

me in the early days of my spring, and I am so happy as still to possess, out of many dear ones, a beloved mother and sister. The mountains which surround our dwelling, and upon which Gustavus Adolphus assembled his troops, before he went as a deliverer to Germany, appear to me not less beautiful than they were in the days of my childhood; they have increased in interest, for I am now better acquainted with their grasses and their flowers."

Frederika Bremer's works are:—*The Neighbors*; *The Home*; *The H. Family*; *Strife and Peace*; *Detecarla*; *Brothers and Sisters*; *The Midnight Sun*; together with smaller tales, and a considerable number of tracts and papers, published at various times in the Swedish journals. All these works I have, with the assistance of my husband, translated.

#### IMPORTANT DISCOVERY IN VENTILATION.

At a time when cholera, with an appalling voice calls the most earnest attention to house ventilation, and dreadful explosions and loss of life in mines demand no less efforts to devise means for the prevention of these calamities, we have much satisfaction in anticipating that human residences may easily be supplied with a continual circulation of wholesome air, and the most dangerous subterranean works be preserved against accidents from foul currents of fire-damp. Doctor Chowne has enrolled a patent for improvements in ventilating rooms and apartments, of the perfect efficacy of which, we believe there cannot be a doubt, and on a principle at once most simple and unexpected.

Without going into details at present, we may state that the improvements are based upon an action in the syphon which had not previously attracted the notice of any experimenter, viz., that if fixed with legs of unequal length, the air rushes into the shorter leg, and circulates up and discharges itself from the longer leg. It is easy to see how readily this can be applied to any chamber, in order to purify its atmosphere. Let the orifice of the shorter leg be disposed where it can receive the current and lead it into the chimney, (in mines, into the shaft,) so as to convert that chimney or shaft into the longer leg, and you have at once the circulation complete. A similar air syphon can be employed in ships, and the lowest holds, where disease is generated in the close berths of the crowded seamen, be rendered as fresh as the upper decks. The curiosity of this discovery is that air in a syphon reverses the action of water, or other liquid which enters and descends or moves down in the longer leg! This is now a demonstrable fact; but how is the principle to be accounted for? It puzzles our philosophy. That air in the bent tube is not to the surrounding atmosphere as water, or any heavier body, is evident; and it must be from this relation that the updraft in the longer leg is caused, and the constant circulation and withdrawal of polluted gasses carried on. But be this as it may, one thing is certain—more useful and important discovery has never been made for the comfort and health of civilized man. We see no end to its application. There is no sanitary measure suggested to which it may not form a most beneficial adjunct. There is not a hovel, a cellar, a crypt, or a black close hole anywhere, that it may not cleanse and disinfect. We trust that no time will be lost in bringing it to the public test on a larger scale, and we foresee no impediment to its being immediately and universally adopted for the public weal. We ought to remark that fires or heated apparatus are not at all necessary, and that, as the specification expresses it, "this action is not prevented by making the shorter leg hot, whilst the longer leg remains cold, and no artificial heat is necessary to the longer leg of the air syphon to cause this action to take place." Extraordinary as this may appear, we have witnessed the experiments made in various ways, with tubes from less than an inch to nearly a foot in diameter, and we can vouch for the fact being perfectly demonstrated. Light gas does descend the shorter leg when heated, and ascend the longer leg when the column of air is much colder and heavier.—[London Literary Gazette.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, NOVEMBER 10, 1849.

## THE CHURCH OF GOD WITH US.

THE rapid survey, which we have taken of the Judgment of Christendom, has brought up for consideration the highest objects of interest, presently and permanently, for our Race.

Christendom is the Centre of mankind. Catholicism and Protestantism guide us to Christ as the Centre of Christendom; Universal Unity opens a glimpse of Divine Manhood in the life of Christ; and the glorious promise therein given of Heavenly Humanity shines out upon us.

But in order to comprehend the tendencies of existing societies, and take our part intelligently and consistently in the struggles of our generation, we should attain to confiding communion with this CENTRE whence the *Life of Christendom* flows in. And one step towards such communion is a clear intellectual perception.

To-day, then, let us enter into and explore according to our power, the significance of Divine Manhood and Heavenly Humanity as presented in Jesus Christ.

## I.—RIGHT POSTURE OF MIND.

Two guiding voices speak to one, who reverently seeks to know the character and office of the Man, who has given his name to the leading nations of the earth and stamped his image upon them; whose inspiration and aid are still instantly active, according to the assured conviction of the most living spirits on our globe.

The first voice says "DO NOT DENY. In the name of all the Saints,—who have blessed the last eighteen centuries by the freshness of their piety, the sweetness of their love, their hope and humility, their magnanimous heroism and indomitable patience, their angelic freshness of heart and serene anticipation of immortality,—do not belie their faith. Oh believe! They spoke from experience when they asserted their intercourse with a Superhuman source of light and blessedness."

Let us respond: "We will not deny! Pour in upon us full illumination; let us know the richness of the promise whereby they were fed; let us too grow up to the perfect stature of godliness; Open upon us the glory of Divine Providence."

Then comes the second voice, saying "DO NOT EXAGGERATE. The life of holy humanity, of inspiration, transfiguring natural impulse, is *normal* not *exceptional* for man. Let the ascending series of creations from chemical affinities to the social attractions of mankind inform you, that the very end of God is unity of living intercommunion between himself and all spirits. Dare to trust your highest aspirations, to put forth your utmost moral power, to seek the fullest harmony with universal order."

And again let us answer: "We will not exaggerate! The universe shall be made glorious to us by the perpetual indwelling of Divinity; we will keep our minds open to the teachings of all God's symbols of beauty; every human affection shall be consecrated in our regard, as a germ of immortality unfolding in our hearts."

Then both voices blend thus in unison: "In asserting God's universal revelations do not lose sight of his special revelations, rising grade above grade to ME, his Beloved Son; But in recognizing and declaring the Divine incarnation in One Man beware how you limit or lose sight of the Divine incarnation in Humanity."

Can we take and keep this attitude of *Unitary Synthesis* in contemplating the Life of Christ?

Surely, if Christendom is the Central Reality which we have asserted it to be, one radiant light must have been progressively

revealing itself through the past eighteen centuries, however much refracted by transient obscurities of ignorance and prejudice, credulity and doubt.

Let us then trace up the great streams of traditions to their source.

## II.—THE DIVINITY OF CHRIST.

Is the first grand truth, declared by innumerable believers; and in a condensed form, the views of those who worship God in Christ may be thus summed up.

Man was originally in direct communion with the Infinite Being, and received continually an influent life of love, truth, joy, whereby he was forever reformed into the Divine Image, and by assimilating which he was destined gradually to grow up into an angel, fit for transition to heaven. But by wilfulness man broke this living tie, lost spirituality in animality, and fell under the fatal dominion of natural forces. Thence followed a death of self-love, sophistry and sensual lusts, destroying the original harmony of his physical, mental, moral being, and substituting social chaos for the peaceful union of the primeval race.

To save Humanity from this brutal degradation, and open to the Race again the career of angelic progress, but one means could avail. It was to plant in man once more the germ of a holy will, and to renew the severed line of divine communication; it was for God to become incarnate in a child of clay, and by meeting instant temptations, bearing forest trials, and suffering the cruellest form of death which man can inflict on man, with perfect purity, and perfect love, to restore in mankind his glorified image, and make them at-one with Himself.

This miracle of mercy did not transcend the infinite benignity of the Heavenly Father. In his second person, his Creative Word, his all regulating Wisdom,—when the ages were ripe,—he entered into the form of Man, and as God-Man bore evil, died on the cross, rose in glory to be Head over all Humanity, and from heaven by incessant influences of the Holy Spirit has been and is organizing the Church, which is his body, evermore becoming filled with his fullness. These influences are consciously felt by the regenerate, as a Grace that far transcends the powers of natural will. And finally, this testimony of a Superhuman Presence with Humanity, is cumulative through the experience of successive generations.

Whence originated this wonderful faith? From Oriental and Greek philosophy, say the critics; from an infallible illumination pervading the Congregation of Saints, declare the believers. Did Heathen and Christian doctrines thus flow together and culminate in the creed of a God-Man, asks the earnest inquirer, by accident or divine appointment?

But whencesoever sprung, these traditions claim the sanction of Jesus Christ's express declarations. It is undeniable, that according to reiterated representations of his nearest witnesses the Master asserted with unparalleled majesty his ONENESS with the Father, in whom he dwelt and who dwelt in him; announced himself as the Resurrection and the Life; gave boundless promises of spiritual aid through future time to all who opened their wills to him; organized his circle of apostles with a view to a world wide and everlasting power of redeeming love; and spread before his followers the vista of an earth ransomed from evil, made glorious in beauty, and brightened with the presence of angelic hosts.

But is this the whole truth, announced by the traditions of Christendom? Not so. Form the first onwards, through every generation, countless believers have asserted

## III.—THE MANHOOD OF JESUS.

The Prophet of Nazareth, they say, born in purity, nurtured amidst a devout nation, instinct with a vast religious genius, prompted by the miseries, social convulsions, superstition, depravity and darkness of his age, was a splendid man-

festation of man's innate power of spiritual intuition and moral sympathies. Deep in the heart of every human being is the fountain of good-will, the spring of all human energy; it is a Divine impulse, God through his highest creature passing forth into full realization. The very end of any and every man is fulfilled, when becoming conscious of this divine life within him, and recognizing that its essence is love, he gives himself up to unlimited communion with the Infinite Source of Good by disinterestedness, and consecrates his highest energies to beneficent co-operation with his kind. Then does he truly enter into life, immortal life, by intercourse with fellow-spirits and the Eternal Being.

To fulfil this end of a Spirit, to attain to this true manliness, has been the aim of all sages in every nation. The moral principle at once impulsive and rational, spontaneous and reflective, has always and every where been honored as the legitimate Sovereign in private character and conduct, in public laws and manners. In poetry, art, ethics, philosophy, worship, mankind has perpetually exhibited an irresistible aspiration towards the Infinite, an exhaustless power of growth. Jesus was a felicitous illustration, under peculiarly favorable conditions, of the goodness, which is latent in every child of Adam. His grandest words of piety and charity are but a full utterance of longings and hopes, which find an echo in the native instincts of the youngest child and the simplest savage. His prayers and maxims, promises and benedictions, but eloquently repeat, what earnest and living souls have spoken in every nation on the face of the earth. And when physiological, legislative and scientific reforms have taught the human race, harmoniously to obey the laws of their nature, individuals, communities and mankind at large, will realize in their experience, all, and perhaps more, that Jesus was.

It is very intelligible, how loving hearts, won by the exceeding attractiveness of this beautiful person, should have surrounded him with a cloud of exaggeration, through which his commonest words and acts loom up in monstrous distortion. But a good heart and good sense, combined, readily dispel these delusive representations, and bring out the carpenter of Galilee to noontide light, as an earnest, magnanimous, brave reformer, —who sympathized profoundly with the people, made the sorrows of the poor his own, met undauntedly face to face the oppressor, stripped bare pretenders and hypocrites, lived out the law of justice by which he measured his fellows, high and low, and brightened every scene however humble with a radiant light of love. No wonder, his followers felt the refreshment of his example long after he was rudely torn from them. Let his name stand as the symbol for Humanity, till mankind are reformed in his image.

How shall we explain the rise of these free opinions in the face of orthodox dogmas? They emanate, say supernaturalists, from pride, self-will, shallow experience in human affairs, ignorance of mankind, intellectual enthusiasm combined with coldness of heart, impious perverseness. Not so! answer the reverers of man's native goodness and sublime destiny, the universal, reverent admiration for Jesus and the confidence felt, that it is in the power of all men to attain like greatness, are proof that Humanity is animated with a life of love, truly infinite in tendency. Meanwhile, he who sees in all history an unfolding of Providential purpose reflects, that in proportion as Christian piety and charity have softened and spiritualized most civilized communities, has the conviction of the MANHOOD of Jesus grown, and that among the teachers of this doctrine have been some of the most Christ-like of men.

If the final appeal is made to Jesus himself, one fact stands out clear amidst all obscuring myths. The great men of Judea cut off the young Galilean innovator, because they feared that revolution would spring from the excitement which his pungent appeals stirred up in the people. Never were respectability,

wealth, caste, ambition, treated with more straightforward sincerity; never were "shams" of all kinds more swiftly burned to ashes in a pure flame of indignation. Wit, presence of mind, keenest penetration, indomitable courage,—all subdued, harmonized, sweetened, sublimed by a boundless humanity—combined to give that plain peasant his mighty power over the multitude. Whatever else was in his thought, at least his purpose was to bind his followers together in living fraternities.

Here then are the two grand streams of Christian Tradition, —presenting in contrast the DIVINITY and the HUMANITY of Jesus Christ.

Good men, wise men, equally good and equally wise, alike pious and learned, loving and magnanimous, have been, are now, wasting time, talent, love, power, in debate whether Christ was really God Incarnate or Jesus merely a Good Man.

Around this central controversy gather countless differences as to the whole range of human destiny and duty, which vitally affect the practical plans of the smallest community and humblest person in Christendom, and paralyse all movements of humane reform in its midst and upon the world at large.

Christendom can never fulfil its manifest end of being a Living Centre to mankind, until it is a Unity. It cannot be a Unity, until it is in communion with THE CENTRE whence flows its Life. Before it enters fully into such communion, conflicting views in relation to the DIVINITY and HUMANITY of its Centre must be made at-one.

What then is the significance of that mighty word, GOD-MAN.  
W. H. C.

## LETTERS TO ASSOCIATIONISTS.

### NUMBER THREE.

We have considered our Position and our accepted Platform. The American Union of Associationists is one regiment, or company of the grand army of Socialism.

But Socialism has many banners; where is its Oriflamme? Has it One acknowledged Chief, one Central Authority, one established Creed?

We must grant that the Socialists are a host of volunteers, each band of whom utters a special rally-cry. The popular movements—whose aim is the elevation of the Fourth Estate by such a practical co-operation of Capitalists and Workmen, as will ensure in all communities the *Conditions of FRATERNITY*—are as various as the character, culture and circumstances of the nations, towns, classes, wherein they have originated.

Yet this spontaneous uprising of the People of Christendom to gain *peace by justice*,—coming as the result of eighteen centuries of Progress, seeking as its end Brotherhood—is manifestly Providential. Does not our assured faith in the triumph of Socialism spring from the conviction, that these strivings, theorisings, aspirings after Social Reorganization are suggested by influences from God, through Humanity in the Spiritual world, and that the grand Reality, towards which our partial efforts are guided, is the establishment of Heaven upon Earth?

Social Reform, in the United States, arose normally from the political, philanthropic, speculative and religious tendencies of the times. The Working Men's movement, and the many schemes of Radical Democracy—the Reforms, devoted to Anti-Slavery, Prison-Discipline, Temperance, Purity, Education, Peace—the Philosophy of the age, Naturalistic, Phrenological, Physiological, Mesmeric, Humanitary, Spiritual—finally, the heart-sickness of thousands at the death-in-life of prevalent Protestantism, the impossibility of their finding freedom and harmony in old Catholicism, and longings for a practical religion which in some approximate degree might fulfil the Ideal of Universal Unity—these and countless conjoint tendencies have been and are irresistibly converging towards the organization among us of Christian Commonwealths. No one can foresee, it would be

folly to attempt to foreshape the course, whereby Socialism in this land is to realize itself in a Confederacy of Religious Republics.

But the branch of Social Reform represented by the so-called "ASSOCIATIONISTS," undeniably took its special form and direction from the writings of Charles Fourier.

The question then rises, "What is and should be our RELATION TO FOURIER."

This question one of your body would try to answer, speaking of course *individually*, assuming no *collective* responsibility, and trusting that the frankness of his criticism, both negative and positive, will not be deemed presumptuous. A truly Great Man—such as Fourier unquestionably was—deserves at the hands of his fellow-men *honest* appreciation. He needs no panegyric; his peers alone could adequately judge him; it is for those who have been in any sense disciples, to state exactly what they feel and think of their teacher's position and function. Socialism is too stern, near, and urgent a movement, too full at once of warning and of promise, too complex and vast in its connections with mankind's dearest interests, for any to tamper with it frivolously. Personal claims are very trifling in view of such a world-wide reformation, as Fourier had the honor to herald. And he surely was the very man to say—"Waste no time in apologies; out with your undisguised thought of me and my system; above all, be true."

#### I. NEGATIVE CRITICISM.

1. Fourier's starting point of Absolute Doubt—the challenging, getting rid of, and sweeping clean tradition in order to set out afresh, is a position as unattainable as it would be untenable. By blood, temperament, intellectual tendencies, information, vocabulary, manners, modes of thought, prejudices, principles, &c. &c., every man is and must be a child of his age and nation. Fourier was a Frenchman, bred amidst the chaos of Revolution; and his whole tone of character and mind show his stock and training.

The right position for the Scholar in all Science, but especially in Social Science, is Faith, a reverential acceptance of the aspirations, hopes, discoveries, axioms, institutions of past ages. Loyalty should baptise liberty. Just in degree, as we cordially love the Truth and Good, transmitted through ancestors, do we become competent judges of our own generation, and credible prophets of future ages. The very view of the Unity of Humanity to which Fourier attained, and which no man in the ancient or modern world recognized more clearly than he did at times—should have led him to discard skepticism, except as a mere subsidiary instrumentality of judgment. INTEGRAL EXPLORATION was the true method for a genius so large, rich, penetrating—a method used by Fourier admirably in his best hours—but the "pou sto," the standing place, for one who would wield such a lever, can be nothing else than *Trust in Man*.

Fourier perverted his mind by scorn of his predecessors. He was capricious in estimating men and nations. His books are disfigured by sneers at sages and legislators, to honor whom he should have felt as an honor; and there can be little doubt that his prevalent temper towards forerunners in all branches of discovery, and towards cotemporary students, was contempt. In a word, he assumed the part of a giant among pigmies. Such conduct was surely as absurd as it was arrogant. It sadly blinded him with conceit, shut him up in his own notions, and cut him off from universal sympathies.

This want of Catholicity—using the word in its large and strict sense—explains Fourier's disregard of History. With his astonishing powers of exact analysis, retentive memory and creative imagination, what might he not have done as an historical explorer! Greatly is it to be regretted that he so much neglected to trace the development of families, peoples, races. Inconsistently with many of his own principles he learned to think and speak of Man as a Natural Production, rather than

as a Free Intelligence guided and inspired from a Superhuman Center. Consequently, either without consciousness or deliberately, he committed the enormous error of leaving unexplained the problem of Christendom, and treated of modern European Civilization as if Christ had never lived. All the more unsatisfactory does his course in this respect appear, because he professed to be a Christian, and has left on record some quite mystical hints as to the action of the Holy Spirit, and the future triumph of the Cross. But the important point to be noticed is,—that he did not justify his position as a Social Reorganizer in *this era of CHRISTENDOM*, by showing its accord with the leadings of Providence. He presented the "System of Harmony" as a boon from himself—the sole discoverer—to a perverse race, rather than as a lesson which he had learned, though but in part, from the promptings of Humanity, as enlightened from on high.

2. Fourier was a Pantheist,—as any man, who severs the traditional life-tie which binds him to his race, will almost necessarily become, unless he sinks into the lower depths of materialistic Atheism. Setting out from Nature, and striving to ascend from Natural Law to Universal Order, he recognized three constituent principles of all existence—Active, Neutral, Passive,—which he asserted to be co-eternal. Consequently, he denied to all intents and purposes, *creation*; *identified* creatures with the creator, by making them the multiple of which he was the unity; and instinctively limited his efforts to the study of *necessary* processes of development.

Fourier indeed called the Active principle alone God; though consistently he should have appropriated that name to the three principles in combination; but evidently his thought was the very old and familiar one, that the Passive principle was the body of which God was the soul. And his notion of the Neutral principle was so obscure, that whether he considered it spiritual, or material, or mixed—intelligent or unintelligent, composite or simple, personal or impersonal, collective or individual, it would be difficult to say.

It is but just thus to acknowledge that Fourier's Trinity of God, the Universe and Mathematics, was a most incomplete conception, that his analysis of fundamental realities was extremely superficial, and finally that this radical error vitiated his whole doctrine of cosmogony, of human destiny and duty on earth, of immortality and spiritual mediation, of heaven and providence.

It is not asserted, that Fourier attempted to draw *no* distinctions between the Divine Being, Spirits, and the Material World, for by his view of hierarchy he represented Deity as the One and All, of which every existence, according to its degree, was a part more or less honorable. But it is asserted, that Fourier doubtless regarded Substance intrinsically one, throughout the range of universal existence, and looked upon spirit and matter, in all forms, as merely its modified manifestations. Hence he fell into the same errors and extravagancies, which have bewildered Pantheists in all lands and times; and though retaining usages of language drawn from man's experience of moral freedom, was actually a Fatalist, and practically a denier of "Right and Wrong," except in a utilitarian sense.

3. Thus dis severed from hallowed traditions of Humanity, and Pantheistic in philosophy, it was but a matter of course, that Fourier should have misapprehended the quality of Reason and Conscience, slighted their function in man individual and collective, and left the whole sphere of intellect in confusion.

Fourier recognized in man three branches of affection, corresponding respectively to the Primal Trinity of God, Matter and Mathematics, and impelling man to combine Social ties with Sensitive joys according to modes of universal Order. Yet rich in suggestion as is his statement,—that the three Distributive affections represent the Serial Law, which is the Divine Method of arrangement in all departments,—Fourier never ap



pears to have duly estimated the worth of the Rational principle. He did not regard it as the deliberative and governing power, without whose constant regulation, persons and states would fall into inextricable anarchy. That is to say, he did not conceive of Reason as a consciously free energy, but rather as an unconscious impulse; and did not steadily present it as the specially human endowment whereby man takes rank among spirits, and voluntarily ascends to communion and co-operation with God. There are passages in his writings, to be sure, which show, that he had not overlooked—as indeed how could he—man's power of judgment, choice and rule, and others wherein he describes the Human Race as entering by means of this disposing and ordering faculty, into concert of action with the Divine Being. But all his social arrangements and maxims for private conduct show, that he considered the Distributive passions simply as acting spontaneously like the other passions.

Hence Fourier's exaggerated estimate of Attraction, contempt of Repression, disregard of Legal provisions, and utter aversion to Morality and Self-Control. His ideal of Social Harmony by means of the freest play of all impulses acting in order was sublime;—but that in his admiration of spontaneity and genius he slighted reflection and experience, and by trust in God's inspirations and nature's symbolical correspondence to man's desires, undervalued the importance of human aspiration and reaction, there can be no doubt. Keenly accurate as Fourier was, when criticizing past and present societies, he became a mystic poet when imaging future ages. His error was a beautiful dream, an heroic hope, a heavenly aspiration, but it was none the less an error; and most injuriously did it affect all his contemplated social provisions, from marriage, through education and legislation, up to worship.

Here are three negative criticisms upon Fourier and his System, each of which is grave, and which combine to prove that he had not adequately solved the Social Problem.

What then,—recognizing his limitations—shall we disown him, as a Master in Social Science?

By no means! The incredulous, sneering world owes Fourier an immense debt of gratitude, and posterity will surely atone for present suspicion and insult with its highest honors. His claims to our reverent regard shall be the topic of the next letter.

W. H. C.

### PROTECTIVE UNION OF NEW YORK.

We rejoice to copy into our columns the following article from the New York Tribune, and cordially offer to our friends engaged in this promising enterprise, the Spirit of the Age, as a vehicle of communication with the public.

The Unions of New England are merely commercial and economical Associations. Working-men unite for the purpose of buying their groceries, provisions, and other necessities, directly from "boss" producers and manufacturers. Thus the services of wholesale and retail dealers are rendered unnecessary. But these men must live, so they think, and if they cannot get a living by purchasing of the employers of the working-man the products of his labor as cheap as possible, for the purpose of selling dear, they must earn an honest livelihood by their own labor, if they have not sufficient capital to become employers themselves. The Associations are then, consequently, made to feel, that whatever course the useless classes whom they have superseded choose to pursue, the result is the same. If they become employers, they sell directly to the consumer, at their own prices. If they become workers, they underwork their brethren. So that if prices fall on the one hand, wages are reduced proportionately on the other hand. Hence it makes no difference to working-men who buy and sell the products of their labor, so long as they are not their own employers.

But the Protective Union of New-York is not merely a com-

mercial and economical association. It organizes the industry of its members. They become their own employers, so far as their means will permit the prosecution of this or that branch of business. The capital is necessarily small; the business transacted is therefore very limited. The savings of a few hundred working-men suffice to employ only a few dozen. But notwithstanding this drawback, the time is rapidly approaching, when all the business of Society must be transacted by united working-men, or there will be no business transacted. If the want of capital is the only obstacle to success, and this capital, in the shape of land, raw material, &c.,—fairly their own property by right of production—is legally withheld from them by its present possessors, they will quietly change the laws by which they are unjustly prevented from using it. Their natural right to the free use of all the material necessary to keep themselves employed, will be duly appreciated when they have progressed as far as they can with the limited means they have; and the next step they must take to attain the industrial object for which they have associated, is the adoption of such a political course of action as will inevitably transfer the possession of that material to them.

This Union was instituted January 21st, 1844, and incorporated in April, 1848. It then commenced the manufacture of bread, with a capital of less than \$500, and this business has been quietly and successfully prosecuted until the present time. It now bakes upwards of \$600 worth of bread per week, which is served to its customers at their residences. But as the premises now occupied for the bakery, on the corner of Seventh avenue and Nineteenth street, will not allow any increase in the quantity of bread baked, the Union has invested a portion of the profits accruing from the prosecution of its business, in the establishment of a grocery adjoining the bakery, where all persons who may feel disposed to favor it with their custom may depend on obtaining just weight and measure, at as low a price as the articles required can be sold in the city.

As the Union declares no dividend, the profits realized by the prosecution of one branch of business are invested again in the same or another branch of business, and preparations are now being made to commence the wheelwright and wagon-making business. It has already orders to fill for San Francisco, given by friends who are soon to organize a co-operative Union there.

A Protective Union, which adopted the same constitution, was organized at Newark, N. J., last June, and is now ready to commence business on the corner of Washington and Academy streets. There is every probability of a branch being formed at Utica, and the Unions of the East are beginning to talk of the necessity of organizing Industry in the same manner. A nucleus also exists at Stamford, Conn. And the Industrial Congress held in June, 1848, at Philadelphia,

*Resolved*, (without a dissenting voice,) That the New York Protective Unions were the most practical-working organizations then known.

W. W.

Address George Adams, Superintendent of Protective Union Bakery, corner of Seventh avenue and Nineteenth street.

Let thine affections rest on things above, and not on those of earth. Avoid unchastity, passion, foul desires, and covetousness, and with them put off anger, hatred, malice, and all evil utterance. Clothe thyself as the chosen of God, the holy, the beloved, with bowels of mercy, kindness, gentleness, tolerance, patience. Be merciful and forbearing one to another, and above all, charitable; let the peace of God rule your hearts, and the words of Christ incline you to wisdom. Wives obey your husbands, husbands, love your wives, children hearken to your parents, fathers do not unduly humiliate your children, servants submit to your lords; he who doeth wrong shall receive his reward.



For The Spirit of the Age.

## ADVANTAGES OF COMBINATION.

On every hand we have examples of the life and energy that are infused into all enterprises through the magic power of combination. Take the newspaper press, for instance. What is the reason that a newspaper which it has cost several hundred dollars to produce, can be purchased for one, two, or six cents? Simply because so many combine to purchase it. If among ten thousand newspaper patrons there should be such disunion of interests as to require twenty different papers to advocate their separate views, there would be only five hundred subscribers to each journal; every one of which, with such meagre support, would show an inefficient spirit, powerless for good, and soon terminate its useless existence. But should the ten thousand names be all appended to one subscription list, the journal so supported would exhibit a life and spirit that would command a powerful influence in the community, and soon unite with it every element of success. When this combination becomes to be permanent, as it is with long-established journals, its value can then be estimated in round numbers, and ten thousand, fifty thousand, and even a hundred thousand dollars, is sometimes the acknowledged value of the "good will" of a newspaper establishment.

Upon this principle of combination, it is evident that it would be better for editors, publishers, and patrons of newspapers with small circulation, if five, ten, or twenty of them should combine and form one enlarged sheet at the same price. In this city there could be noted full twenty weekly newspapers, which struggle on through a precarious existence, whose subscription list combined would not be more than sufficient to sustain one efficient paper. If these were united, and able writers engaged to give a sterling character to the contents of the new enlarged journal, how much better it would be for the subscribers! Of course, a much more liberal treatment of all subjects would have to be adopted; but would the readers of the paper be losers on this account? Several Reform newspapers throughout the country have been discontinued lately for want of support. The true and proper plan for a half-dozen or dozen papers of this class would be, to unite and form one efficient paper. An eclectic Reform journal, that would give the largest liberty to its writers, without being responsible for their opinions, should supersede these small ones. The energy which is now lost by being diverted through so many channels, would then be rendered effectual by being concentrated in one. Not the least of the advantages of such a combination, moreover, would be the closer degree of union that would thence necessarily subsist among reformers and reformers.

The advantages of combination are illustrated also by the several Art Unions. To raise sixty thousand dollars in one year, for the purpose of supporting a gallery of paintings free to the public, would have been thought, a few years since, an idea almost as utopian as the present dreams of the Socialists. But association—combination, has done even this. The city of New York should be proud of her Art Union galleries; they are a gift of the associations to the people; and the luxury which the poor enjoy in being permitted to visit them without charge, can only be equalled in the full fruition of Communism itself.

On a similar plan might also be projected a Literary Union—its main object being the establishment of a free Library and Reading Room. To this purpose one half of its funds might be devoted, and the other half distributed to the members in prizes. The first prize might be a life-subscription to several periodicals, as a Review, a Magazine, and Weekly and Daily Newspaper. This annuity could be bought of a Life and Trust Company, by the Union. Other prizes might consist of subscriptions to periodicals for a shorter period, and of rare and costly books.

The California Mining Companies have also illustrated the

principle that in union there is strength. Last spring, when so many ships were advertised to sail from this port to San Francisco, the price of a passage was from one hundred to two hundred dollars. Not a few of the adventurers were astonished to find that a company of two or three hundred men, by contributing each the amount charged for a passage, could buy a fine large ship themselves,—and not only that, but store her with provisions and cargo besides. Each of these companies, then, was a Protective Union, and their object was the same as that of all our Unions—the protection of the consumer from the exploitation of the retailer.

O. P. HATFIELD.

For The Spirit of the Age.

## THE AMERICAN REVOLUTION.

MR. EDITOR: While in several articles of your paper, all the late attempts of the European nations at freeing themselves of an unsupportable oppression, by revolutionary outbreaks, are reprobated, I find in an article entitled "The First of August," in No. 7, an undisguised appeal to the people of this very country, to remove mere presumptive evils, by measures, which would be nothing less than open *revolution*. It is proposed:—"Should California offer itself, with a constitution not *positively prohibiting slavery*, and should Congress *not reject* such a constitution, the Union is broken, and private assemblies of the people must be summoned to form a new Union."—"Should the Anti-slavery Extension Proviso not be passed, a new Union is to be organized," &c.

Our present Union rests upon a solemn and sacred compact and ought not to be dissolved in consequence of one-sided wishes, how pure soever they might be in themselves. By our present Union, we have become in many respects the greatest, at any rate, the freest and happiest, nation on earth; and we should not wantonly give up the unparalleled advantages derived from it, and perhaps, by breaking it down, sink back into insignificance. Our Union happily allies into one political brotherhood, people from all countries, of all creeds, of the most various pursuits of life and private interests, opinions, degrees of cultivation, &c.; and since it accomplishes so much, a minority party, however noble their ends may be, cannot be justified in the attempt to substitute for it a new one of doubtful value.

None of us are free from selfishness, in some degree, and every one may err; but all of us are rational beings, and susceptible of truth. If we trust that reason will ultimately get the better of error, then, a minority, although convinced of being in the right, would do wrong rashly to carry out by force the views, which, under our free institutions, can be fully maintained in a lawful manner, as soon as we have succeeded in persuading the majority of their correctness.

It is a wise maxim, not to be overlooked by true progressionists, to strive for the *better*, not for the *best*. What the better is we easily find out by comparison; what the best is, no one should pretend to know. Progress can never mean more than approximation to the best or perfect, (the Absolute Good,) whose nature is Infinity. When engaged in a good cause, we should be contented to gain ground little by little. Now, that the friends of limitation and ultimate abolition of slavery are gaining ground constantly and daily, no sensible man will deny; while by rash action, and capricious opposition to the will of the majority, as for the time being expressed, more must be lost than won. In a free state like ours, it is fair to suppose that all parties act from conviction; and conviction can be overcome by good reasons only, not by obstinacy or force. Convince the majority of what is right, and our present Union will not be in the way of any measure demanded by the advanced spirit of the age. But beware of making our nation familiar with the idea of dissolving the Union and forming a new one,—an

idea, as yet, thanks be to God, considered as an enormity, as a sacrilege by the mass of the people.

But in this case yet other considerations present themselves. The extreme portion either of the north-east or south-east of this country, cannot by their will dissolve the Union, or form new unions according to their liking. The heart of our whole political organization is the West, the vast Valley of the Mississippi; and, as a western man, tolerably well acquainted with western feeling, I can assure my eastern friends, that all attempts at dissolution on the part of northern freemen, as well as of southern slaveholders, would break powerless on the firm will of the Middle, Western, and South-western States, which would go for the preservation of the Union to the last.

FREDERICK MUNCH.

[We have given in the first part of the present number a Southernor's views on slavery, and now insert the above communication, with the earnest desire of showing our willingness to consider any side of this great subject. Before the conclusion of the volume, we hope to discuss the whole matter at length.]

W. H. C.

#### EUROPEAN AFFAIRS FOR THE WEEK ENDING OCT. 27.

Latest Date, Oct. 20.

The steamer *Hibernia* had a passage of remarkable length across the Atlantic, being thirteen days from Liverpool to Halifax. She brings about one hundred passengers, among whom is Mr. White and family, American Consul at Hamburg. Hon. Richard Rush, late American Minister to France, and family; Hon. Mr. Saunders, late Minister to Spain, and family; N. H. Stiles, Esq., late Charge to Austria; and Robert Flenniken, Esq., late Charge to Denmark, took passage in the *Washington*, which left Liverpool on the same day with the *Hibernia*. We make up our account from the telegraphic despatches, the mails not having arrived in season for the present article.

The dispute between Russia and Turkey has received no further development. It was generally believed that Russia would fall back from her position, rather than engage in a conflict with England and France. The Hungarian Refugees were still at Widdin, awaiting their ultimate destination. They are divided into three camps, consisting respectively of Italians, Hungarians, and Poles. Each camp is under the command of a Colonel, and rations are distributed among the troops, according to their rank. They have been treated with great kindness by Prince Alexander of Servia, who has not only allowed them free passage through his dominions, but liberally supplied them with provisions. The conversion of Bem and Dembinski to Mahometanism is confirmed. They are now both officers in the Turkish army.

In HUNGARY, unheard of atrocities are perpetrated by Haynau, in his military administration of the country. He has put to death no less than thirteen generals, who surrendered with their soldiers at the close of the war. Count Batthyany, the Prime Minister of Hungary, has been shot under the most aggravated circumstances. An amnesty has been granted to the common soldiers at Widdin, according to the latest accounts, and they will be permitted to return to Hungary. The Hungarians who were at Comorn are coming to America, with Klapka at their head.

The French Assembly at Paris have received a report from M. Thiers on the Roman question, maintaining an opposite policy to that of Louis Napoleon's letter to Ney. He contends that liberal institutions are incompatible with the temporal sovereignty of the Pope, and that the rights of the latter must be supported at the sacrifice of the former. The Ministry have decided to pursue the policy laid down in the President's letter, and in consequence, M. de Falloux has resigned his position!

The trial of the parties implicated in the affair of June is progressing at Versailles. Several violent and excited scenes have taken place. On one occasion the tumult was so great, that the Judges were obliged to leave the Court.

Nothing decisive has occurred at Rome. The return of the Pope is talked of, but is still uncertain. Garibaldi has gone to Gibraltar, on his way to England, whence he will probably sail for this country.

The plan for a grand exhibition of the industrial products of all nations excites great interest in ENGLAND. A crowded meeting in relation to it was held in London, which proposed to raise by subscription the sum of £20,000, to distribute in premiums. All nations, without distinction or preference, are invited to participate in the design.

In IRELAND the Anti-rent movement is rapidly advancing. The peasantry are determined to withhold from the landlords the share in the production of their labor, which is necessary to their own subsistence.

#### News of the Week.

THESE ARE NOT PORTUGUESE EXILES.—"I sketch the world exactly as it goes," said Byron. Perhaps it is best that we have no Byrons in "Puritan Boston," just now, or we should hang our heads with shame. No pen can describe or pencil paint the scene witnessed in the police court on Thursday. The north watch scoured the purlieus of Ann street on Wednesday night, and the result of their diligent labor was the arrest of thirteen females, eleven of whom were young girls from fifteen to twenty years of age. Twelve of the thirteen were charged with being prostitutes! All but two of them had been up before on a similar charge.

The youngest of the number is fifteen years old. She is the mother of an illegitimate child. She did not seem wholly lost to honor's voice, though she evidently felt a

"chilling heaviness of heart,"

when the indictment was read to her, and to which she pleaded guilty. The Judge sentenced her to two months in the House of Correction.

Next came a girl of sixteen, with heavy knobs dangling from her ears and her fingers decked with rings. She belongs in Lowell. Three months in the House of Correction was her fate.

The third wore a rich scarlet velvet bonnet and a fashionable shawl. When the indictment was read she said she was guilty, and wept bitterly. If the true history of that girl could be written, and the villain who caused her ruin be exposed, we are inclined to the opinion that a certain flour merchant in this city would not hold his head quite so high among the respectable portion of the community as he now does. His own flesh and blood, the child of this poor girl, may yet live to tell the story.

In like manner one after the other of these unfortunate wretches was brought up and disposed of, until the complement was complete.

Upon the features of all of them has intemperance "fixed what time can ne'er erase." Indeed a girl cannot lead the life of a prostitute without using liquor. It is the oblivion in which she buries all the blighted hopes and sunny recollections of the past.

The arrest and disposal of these poor creatures is probably the best thing that could be done with them by the officers and court under the circumstances, but it does not cure the evil. The houses from which they have been taken remain, and are tenanted by the same keepers. This is not all. The majority of these girls were sent over for two months. They will be

turned out of the House of Correction in the middle of a cold winter, and not one of them has a respectable home to go to. They must find shelter somewhere. If respectable people will not find homes for them, these *respectable* people must not blame them for finding such protection as they can get for themselves. If we understood Judge Merrill right, the court has not the power to sentence for a longer term than two months, otherwise he would have secured to them a home for the winter. Why is such discretionary power withheld?

[Chronotype, Nov. 2.]

**DR. RAPHAEL'S SERMON.**—Last Saturday the Synagogue in Elmst., was filled with a congregation of Hebrews, along with many Gentiles, to hear the first lecture of this distinguished stranger. The appearance of the congregation evinced high expectations. Upon the lecturer's entering the pulpit and commencing, we were soon convinced that he possesses an extraordinary ability to command attention and awaken interest. He commenced by expressing in the strongest terms his high appreciation of the dignity and privileges of the position which the Lecturer of the Divine Law occupies. This consciousness of privilege, however, is combined with an humbling and solemn sense of most weighty responsibility. He spoke particularly of the admonition combined in the Hebrew inscription over his head, which translated is, *Know before whom you are standing.*

The lecturer chose for his subject the narrative of Abraham sacrificing his son. He reminded his hearers of the special importance of this narrative in the Jewish religion, proved by the frequent mention of this extraordinary act of Abraham in their present supplications for the mercy of God. He then proposed the arrangement of his following remarks under these three inquiries: 1st. How does this act of Abraham prove his sincere and most exalted faith and piety? 2nd. Why is this narrative given us in sacred Scripture, as Abraham did not carry out his purpose? 3d. What is the practical use to which the subject naturally leads us?

Under the first inquiry he presented Abraham vividly before us as distinguished for his renown, his wealth, his heroism, and his intimacy with God. Kings and conquerors have obtained an immortal name from their connection with Abraham—have become visible to all subsequent ages in the light of Abraham's glory. His glory, however, consists chiefly in this: that he had frequent communications from God, and was the friend of God. The strongest of all natural feelings could not stand in the way of his obedience to God. It is his extraordinary act, in its connection with the clear command of God, and not the act in itself, which reflects so much credit on his faith and piety.

The answer to the second inquiry is, that this narrative has been transmitted down to us, to teach us, first, that true religion requires sacrifices, and triumphs over the mightiest obstacles; secondly, that the sacrifices of true religion are only in appearance,—that, in the end, they are precious privileges, and even rewards.

Two of the lecturer's hearers were just thirteen years of age, and they had in the preceding service read portions of the law, and gone through the ceremony which declares them "sons of the commandment." The lecturer, by a special address to them, availed himself of this opportunity of making an impression on their youthful minds, which will probably be as lasting as life. It was a grand thought, to bind inseparably such an admonition with a day never to be forgotten in their history. This was the end.

We can speak confidently for one of the Christian hearers, that it was highly interesting and delightful to observe how the lecturer took the whole narrative for solemn, thrilling fact, for real history; and seemed to have nothing of that love for *mythes* in scriptural history which glories in the name of Ra-

tionalism. It was likewise interesting to observe, that the preacher has his own head and heart, his own thoughts and feelings, which appear spontaneously and vividly to break forth, and that his lecture was infinitely far from being made up of the dry and dead sayings of the Rabbis of old. We are glad to recognize in such lectures the evidence of a most promising improvement in Jewish preaching—or, perhaps, in our knowledge of it. [Tribune.]

**TWO MORE MURDERS.**—Scarcely has the ink dried which recounted the sentence of death upon one murderer in New-Haven, when another scene of barbarity is chronicled in that city. Two aged English people, Mr. Charles Smith and his wife, who have for some time been the sole occupants of the solitary house situated upon the brow of the East Rock, a short distance from the north easterly city limits, were found dead a short distance from their residence on Thursday. They had been missed since Monday, on which day the appearance of the house indicated that two guests must have been expected to dinner. The continued absence of Mr. and Mrs. Smith induced a search, which terminated on finding the bodies of the old man and his wife, they evidently having been decoyed from their house and brutally butchered.

Mr. Smith was over 80 years of age, and served for many years in the army of the Duke of Wellington in the Peninsular war and other campaigns. An inquest was held and the verdict of the jury is, "that they came to their death by violence inflicted upon them by the hands of some person or persons to the jury unknown."

The house, says the *Palladium*, had marks of having been thoroughly searched for plunder, though the ruffians did not succeed in getting hold of between thirty and forty dollars, which has since been taken from a bed by those engaged in the judicial investigation of the sad affair. From this it would seem that plunder must have been the object of the perpetrators of the double homicide.

**HARDSHIPS OF GOLD HUNTING.**—Dr. M. R. Tewksbury having personally seen the Elephant, writes a description of the peculiar kind which exists in California that is by no means flattering. We copy the best paragraphs:

In relation to myself, I have no horrors to relate, except on the best fare I shrunk fifty pounds in my personal corporation. I instance this as a specimen of the general result of the laws of the circumstances; and nature dealt more kindly with me than with a vast majority of my unfortunate associates. To an experienced Californian, there is nothing more foreign from his thoughts than the idea of getting rich by digging gold. I do not exceed the bounds of sober truth, when I estimate that nine-tenths of the honest laborers who go there, moderate their aspirations for gain, to the simple point of gaining enough to get them back to their own country.

The captain of the vessel in which I sailed from San Francisco, told me that nearly all of his passengers were begging applicants for the privilege of working their passage to Panama. A man, of whom it was reported in the New York papers that he had returned with twenty thousand dollars worth of gold as the reward of his enterprise, to my knowledge had to borrow money to meet his current expenses home.

Senator DOUGLAS made a three-hour speech in the Hall of the House of Representatives, at Springfield, (Ill.) a few days since, on the subject of the Instructions that the Legislature has given him to vote for several measures. In reference to the Anti-Slavery ordinance, we learn, he claimed that he had voted for it several times, and had none of the constitutional objections entertained by Gen. Cass. He was opposed to the extension of Slavery as much as the Legislature, and had only

opposed the proposition to engraft a restriction on the bill to admit California as a State, because he was satisfied that Slavery could not go there, and because, under such circumstances, he thought it an unnecessary cause of excitement. He attributed the misrepresentations in regard to him, to Wentworth, who, he said, ought to be kicked out of the 'Democratic' party.

[Chicago Tribune.]

**THE AMERICAN ANTIQUARIAN SOCIETY.**—This Society held its semi-annual meeting at Worcester, Mass. on Tuesday last, Gov. Davis presiding. The Council presented an interesting Report, giving a history of the Society and the state of its funds, which amount to upward of \$30,000. So little has the Society accomplished that its fund has greatly increased. One fund, a special one, set apart, by its donor, "to be employed in researches among the aboriginal remains at the West," has increased from \$5,000 to \$12,036. The propriety of this, says the *Providence Journal*, seems questionable, when so wide a field, and one so comparatively unexplored, remains in our Western and Southern States. Although Mr. Squier has accomplished a great deal, his researches are confined to the State of Ohio, with casual notices of remains in other States. The American Antiquarian Society ought to send off some competent person to explore the ancient remains in the Southern States, which we doubt not will prove as interesting as those of the Ohio Valley.

**COLORADO PROFESSOR.**—Mr. Charles L. Reason, an artist of New York, has been elected professor in Central College, at McGrawville, N. Y., of which Rev. C. P. Grosvenor, formerly of this city, is president. He is the first gentleman of color who has been elected to a college professorship in this country. A correspondent of the *Christian Contributor* speaks of his inaugural oration as being "full of clear, comprehensive, philosophical thought, clothed in a neat and classical dress."—*Utica Gazette*.

### Town and Country Items.

**CONTAGIOUS EFFECT OF A MOTHER'S FEAR.**—First impressions made on the fears of a child are as apt to be enduring as first impressions of any other kind. Hence the mischief of frightful nursery tales. Wirt, in his recollections of his first ten years, thus describes the lasting effect of his childish sympathy with his mother's fear:

On the evening that I am speaking of there was one of the most violent thunderstorms I have ever witnessed. My aunt got down her bible and began to read aloud. As the storm increased, she read louder and louder. My mother was exceedingly frightened. She was one of the most tender and affectionate of beings, but she had the timidity of her sex in an extreme degree, and, indeed, this storm was enough to appal the stoutest heart. One flash of lightening struck a tree in the yard, and ripped off a large splinter, which it drove towards us. My mother shrieked aloud, flew behind the door and took me with her. My aunt remained firm in her seat, and noticed the peal in no other way than by the increased energy of her voice. This was the first thunder-storm I remember. I never got over my mother's contagious terror until I became a man. Even then, and even yet, I am rendered much more uneasy by a thunder-storm than I believe I should have been if my mother had, on that occasion, displayed the firmness of my aunt. I could not have been more than five or six years old when this happened. The incident and its effects on me show the necessity of commanding our fears before our children.

**MESMERIC ANNOUNCEMENT.**—Sir John Franklin has been seen by a clairvoyant of Bolton, England. This discovery was issued several days before the vessel arrived which brought the

news which we have already given our readers of that unfortunate navigator. The clairvoyant was uninstructed, and unable to read and write, but when asked to point to the place on the map where she had seen Sir John, she put her finger on the north-west side of Hudson's Bay. She says that it is Sir John's expectation to be in England in nine and a half months. There are three companions with him. Some of his men are frozen in the snow, and parties of them are following on. She visited Sir John Ross's ships, and says that they are frozen into the ice and that he can't turn his ship round. When asked to show where he was on the map, she pointed to Banks's Land. She expressed great astonishment that clocks varied so much between the points occupied by the two navigators, and said that a watchmaker should be sent to repair them. She described the person of Sir John Franklin, and mentioned respectfully that he was bald. The account of this mesmeric announcement is authentic, and occurring before the arrival of the vessel which brought the news, occasioned much speculation, and has lost none of its interest since it has in a measure been verified.

[Springfield Republican.]

**A NEW THING UNDER THE SUN.**—A convention of Domestic Fowl Growers, or a Fowl show, is proposed by Mr. J. C. Bennett, of Plymouth, Mass. This gentleman, who has given great attention to the raising of domestic fowls, particularly hens, proposes to exhibit at the Quincy Market, on Thursday, the 15th of November, perfect specimens of the following full-blooded domestic fowls:

Golden Pheasants, Shanghees, Cochins, Chinas, Great Malays, Great Javas, Wild Indias, Plymouth Rocks, Plymouth Games, Fawn-colored Dorkings, Pearl-white Dorkings, English Ravens, Spanish Mufflers.

Mr. Bennett invites all other gentlemen, who have choice varieties of fowls, of the same breeds, to exhibit them on the same occasion, and submit them to a comparison with his.

The raising of domestic fowls is getting to be quite a rage in this vicinity just now; and this show of choice fowls, of the most approved breeds, will, no doubt, call together many interesting spectators.—[Boston Traveller.]

**"NEW CITY" WEEKLY TIMES.**—A new weekly with this title has made its appearance at the "New City," at Hadley Falls, Mass. The publication already of such a sheet in such a locality, is one of the things that mark the peculiarity of American ideas. We passed through the New City, or over its site rather, in the latter part of July, and it then appeared more like a great quarry than like a place for streets and stores, and it is now little more than the basis of a city. But already, before a single mill is completed, or the great dam closed, provision is made for the intellect and heart. Among the first walls and roofs that are mirrored upon the now arrested and quiet waters, are those of a large brick school-house, three stories high and of sufficient dimensions to accommodate 300 pupils; churches will not be long in rising, if not already built; book stores will be there; lyceums; lectures; and here comes a newspaper with its "please exchange." The same things characterize every infant American settlement and city.—[Jour. of Commerce.]

**THE IMPORTANCE OF CONVERSATION.**—Daniel Webster said in the course of a late speech at Dedham, Massachusetts, before the Norfolk County Agricultural Society, that "Every man obtained a great part of whatever knowledge he might possess by conversation and communication with others. Books indeed might do something in this respect, but nothing in comparison with free communication. If we should deduct from the aggregate of each man's knowledge, whatever he had learned by communication and conversation with his fellow-man, very little would be left, and that little not worth much at best. It was intercourse with each other that made men sharp, and active, and enterprising."

**THE MOSQUITO QUESTION.**—The *Washington Globe* has the following sensible suggestion upon this subject :

"Much better would it be for the United States and British Governments to unite cordially in a good understanding, and make the canal across the Isthmus at their joint expense, if it can be made, and thus become benefactors to this continent and to all mankind, than to quarrel about the right way, thus defeating the project perhaps; the one claiming through a miserable, naked, stupid savage, who, to their no great glory, they have set up as a sovereign Prince, and furnished him with a pair of breeches for his coronation—the first he ever wore."

**C. F. HOFFMAN.**—A very unjust insinuation, which has been copied into several of our exchanges, relative to the cause of this gentleman's indisposition, has, we are happy to see, been promptly refuted by those editors who are personally acquainted with him. Mr. Hoffman's first attack was preceded by a severe brain-fever, and was attributed, by his physician to a premature return to his editorial labors.

A BEAUTIFUL unknown girl of sixteen years was taken up by the watchmen while wandering insane and raving through the streets of New Orleans in the night. She spoke English, French and German fluently. In the morning she was found lying on the damp floor of the cell in a state of complete nudity, sleeping tranquilly, a model of beauty and innocence. It was obvious that she was not a child of poverty.

**GOLD A DRUG IN THE MARKET.**—The *Brooklyn Eagle* says, Wall-street is agitated to know what shall be done with the consignments of California gold now daily expected from California. The mint at Philadelphia can neither coin it nor purchase it. It cannot be sold to the bullion brokers, except at a heavy discount, proportioned to the delay they experience in having it coined.

**AN OYSTER BUSINESS.**—The girls of Fairhaven, Conn., employed in opening oysters, struck, the other day, for an advance of wages. They behaved a little crust-aciously, at first, but having induced their employer to shell out two and a half cents a quart, they returned with great openness to re-open the bivalves.

**PUNISHING LIARS.**—In Turkey, whenever a storekeeper is convicted of telling a lie, his house is painted black to remain so for one month. If there were such a law in force in this country what a sombre and gloomy appearance some of our cities would present.

**CHARLES KING, Esq.,** formerly editor and proprietor of the *New-York American*, and more recently connected with the *Courier and Enquirer*, has retired from that paper, and from the public press, with which he has been associated for a period of thirty years.

**HOPEFUL REFORMATION.**—At the convention of editors in Tennessee, it was unanimously resolved to discourage personalities in political controversies and promote mutual courtesies with members of other professions.

**THE full sum of \$300,** which was necessary to secure the freedom of the slave printer Dickinson and his family, four persons in all, has been subscribed and paid.

**LADY FRANKLIN** has heard of the safety of her husband, and has been to Aberdeen to communicate with the whaler who brought the first intelligence.

## NOTICES.

**BACK NUMBERS,** from No. 1, can be supplied to new subscribers. We hope all, who intend to take this paper, will remit promptly.

**POST OFFICE STAMPS** may be remitted in place of fractional parts of a dollar. Stamps may be obtained of all Post Masters.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SIX MONTHS.**—Should it be preferred, payment in advance, (\$1.00) will be accepted, for a subscription of six months, to the "SPIRIT OF THE AGE."

**SUBSCRIBERS** will please be particular in writing the **POST OFFICE, COUNTY, and STATE,** distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

## CONTENTS.

Necessity of Evil, - - -	289	Letters to Associationists, -	297
Abolition of Slavery, - - -	291	Protective Union of New York, -	299
Mutual Bank of Discount and Deposit, - - -	293	Advantages of Combination, -	300
Miss Frederick Bremer, - - -	294	The American Revolution, -	300
Important discovery in Ventilation, - - -	295	European Affairs, - - -	301
The Church of God with us, - - -	296	News of the Week, - - -	301
		Town and Country Items, -	302
POETRY—The Watcher on the Tower, - - - - -			297

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

**EDITOR,**  
**WILLIAM HENRY CHANNING.**

**PUBLISHERS,**  
**FOWLERS & WELLS,**  
CLINTON HALL, 129 and 131, NASSAU STREET, New York.

**PUBLISHED EVERY SATURDAY:**

**TERMS,—TWO DOLLARS A YEAR,**  
(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing

**OTHERS,** who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

**MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.**

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, NOVEMBER 17, 1849.

NO. 20.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

### AUTUMN.

BY WILLIAM ELLERY CHANNING, OF CONCORD, MASS.

A varied wreath the autumn weaves  
Of cold grey days, and sunny weather,  
And strews gay flowers and withered leaves  
Along my lonely path together

I see the golden red shine bright,  
As sun-showers at the birth of day,  
A golden plume of yellow light,  
That robs the Day-god's splendid ray.

The aster's violet rays divide  
The bank with many stars for me,  
And yarrow in blanch tints is died,  
As moonlight floats across the sea.

saw the emerald woods prepare  
To shed their vestiture once more,  
And distant elm-trees spot the air,  
With yellow pictures softly o'er;

I saw an asburn scarlet red  
Beneath a pine's perpetual green,  
And sighing branches hung their head,  
Protected by a hemlock screen.

Yet light the verdant willow floats  
Above the river's shining face,  
And sheds its rain of hurried notes,  
With a swift shower's harmonious grace.

The petals of the cardinal  
Flee with their crimson drops the stream,  
As spots of blood the banquet hall,  
In some young knight's romantic dream;

No more the water-lily's pride  
In milk-white circles swims content,  
No more the blue weed's clusters ride  
And mock the heaven's element.

How speeds from in the river's thought  
The spirit of the leaf that falls,  
Its heaven in this cold bosom wrought,  
As mine among these crimson walls.

From the dry bough it spins to greet  
Its shadow on the placid river,  
So might I my companions meet,  
Nor roam the countless worlds forever.

Autumn, thy wreath and mine are blent  
With the same colors, for to me  
A richer sky than all is lent,  
While fades my dream-like company.

Our skies grow purple—but the wind  
Sobs chill thro' green trees and bright grass,  
To-day shines fair, and lurks behind  
The times that into winter pass.

So fair we seem, so cold we are,  
So fast we hasten to decay.  
Yet through our night glows many a star,  
That still shall claim its sunny day.

From The Chronotype.

### THE HUMAN BODY.

#### THE MODEL OF A PERFECT SOCIETY.

THE harmony of truth is inexhaustible; and the doctrine that men are destined for a harmonic and associated life, is one of the grandest and most positive of truths; it lacks no manner of support. Its defenders are at no loss for weapons wherewith to combat error. For these they may lay all nature under tribute, the world of matter and the world of mind. Every thing speaks out this great fact. Suns and their planets, minerals, plants, animals, and man himself, though he does not know it, are standing witnesses to its truth. From all sides arguments, reasons, swarm upon us unbidden in support of our position. We are impregnable, and all attacks only serve to expose the weakness of our assailants. Puerile and harmless indeed are all objections, in view of the nature and perfections of God, and the laws of universal analogy.

Allow me therefore to offer to the reader of the Chronotype a sort of *argumentum ad hominem* in support of the Doctrine of a DIVINE SOCIAL LAW.

We maintain, as is well known, that Association is the practical realization of Christianity; the actualization of the Christian idea of unity of man with man, and of man collectively and individually with God. This assumption our opponents scout at, as absurd and infidel. We can easily afford to excuse them however, considering their perfect unconsciousness of the unity of creation, and of the harmony and correspondence of all its parts—of the less to the greater, of the material to the spiritual. When this is once perceived, it will also be seen, that the social form which we endeavor to realize, is but the carrying out on a more extended and higher scale, of a social organization, which every one bears about with him, viz, his own body. The consociated life of his bodily organs should be a perpetual reminder and type to every person, of a no less perfectly consociated and higher life of individual men, which would result from the discovery and application to human society of the same laws which govern the arrangement and functions of the complex yet har-

monized systems of organs composing the unit called the human body.

"What a strange idea!" says some one. "What analogy can their possibly exist between a society of human beings, and the different organs of the body? What resemblance is there between a man and his stomach, or his heart, or his brain?"

Well, friend, some things may be seen as well as others, but it requires the proper kind of eyes to see them. The analogy is strong and real, and does exist, but it is that between mental faculties and bodily functions—between certain human characters and certain bodily organs. For instance, men of clear intellect—far-sighted, penetrating, are the eyes of the social circle. Those whose feelings are ever gushing forth in benevolence and sympathy are its heart and life. Those who seem "born to command," to lead, are its head—while the most efficient and active workers are its right arm, &c. In this way the analogy might be drawn out to any length; but I now merely state the fact, not intending to pursue it at present.

Every one is aware, however, that the term *body* is most frequently used to express what is organized, or consists of parts united into a whole in an orderly manner, a variety in unity.—We speak of religious and political bodies—of corporations, or bodies organized for various industrial purposes—of bodies of infantry, cavalry, &c.—of mineral, vegetable and animal bodies. The human body then is the type or model of a perfect organism, and this from the fact that the human mind was made in the image of God and in turn mirrors itself in the body, while this again is glassed in the whole material universe. For man is a *microcosm*, or world in miniature—(I speak of the completely developed man)—a concentration of the elements of mind and matter, an image of all the manifested perfections of God, and his laws of universal order.

And now I ask, can the human body, being the perfect type of all order, be also anything less than a perfect type or pattern of a Christian community? Most surely not. If the human body is a mirror of the material universe; if it concentrates in itself, as in a focus, the laws of Divine order and harmony in all lower and outer spheres; if it combines in its own complex organism the laws that develop beauty and order in the kingdom of mineral and inorganic matter, in the kingdom of vegetable being, and in the still higher one of animal life: if in other words it is a compound of mineral, vegetable, animal, and *aromal* existence, by which latter word, is meant the relation of the body to the imponderable elements, Light, Heat, Electricity and Magnetism; if thus it is in close affinity and contact with outward nature on every side, it is then a perfect expression, as to each and all of its parts, of the Divine unity, and the Divine love of Harmony.

If the human body therefore, is the concentrated expression of the Divine will, as regards order of arrangement and of function among many parts—in a *Material* sphere, we may be certain that it is a perfect correspondent of the laws of Divine order in the *Spiritual* sphere also; and for this grand reason, that the Material World owes its existence to the Spiritual World, and clothes and reflects it, just as the body exists from, clothes and reflects or mirrors forth, the Soul. But the Law of Order in the Spiritual World, is the law of Love, or the Christian law, the Law of Union, of Sympathy, of Co-operation for a common end, and of obedience to a common Head. Therefore, as the Material World, as just stated, is the image and effect of the Spiritual World, and as the human body is a Miniature Material World, it is likewise a perfect representative of the law of order in the Spiritual World that is, a perfect model of a Christian Society.

But what now are the prominent characteristics of the human body?

1. First, the body consists of a great number of different organs; each organ of a multitude of parts; each part, of a va-

riety of tissues; and each tissue of countless fibres and globules. All these are arranged in beautiful *groups* and *series of groups*. Thus, in every muscle, there is first the ultimate fibre; then a bundle or group of these fibres; lastly, bundles of these bundles or series of these groups within a common sheath. The lungs consist of innumerable and minute air-cells. These air-cells are collected first into clusters or groups with a common duct, like a bunch of grapes on a stem; a series of these groups or clusters form a lobule; a series of lobules form a lobe, while three lobes form the right lung, and two the left. So with the Brain, the various glands, the nerves, &c.

2. Each organ, as is well known, performs a distinct function; performs that which no other can perform but itself. The stomach digests—the lacteals absorb—the lungs expose the blood to the air—the heart circulates it—the muscles move the limbs, &c.

3. Thus all the organs are correlative, or supplementary to each other; each supplying what the other cannot, and thus through the labor of all united, the body is provided for.

4. All the organs crave opportunity to act. They maintain their own health by performing their function, and, were they endowed with consciousness, they would feel pleasure in activity, and pain from idleness. Thus the stomach is agreeably affected by the presence of food after a due interval of rest, but is pained and diseased by starvation. The muscles imperatively demand to be set in motion at proper times, and become weak and small from inaction. The lungs love pure air, and a full inflation; and so on through the whole list of organs;—Each performs its own office and does it well, because it alone is adapted to that office.—Its "attraction is proportioned to its destiny" and it craves to do its duty.

5. Each sympathizes with all, and all with each. Does the head receive a blow, the stomach nauseates and vomits—a burn or wound will occasion fever—cold feet cause a cough, or diarrhoea disorder in the stomach or bowels produces muscular weakness and mental irritability, &c. Disease, as well as health and strength, is contagious among the organs in proportion to their affinity of nature and function; and thus each finds its own welfare only in that of all the others.

6. They all subserve a common end, which is the development and preservation of the whole body and the enabling of each part to act efficiently. Thus, no vigorous muscular action by any limb, can be preformed without previously or simultaneously calling into action every other organ. The muscle cannot contract strongly unless it be formed of healthy fibre; and this requires the previous co-operation of all the organs, to form healthy blood; while at the moment of its contraction it depends on the immediate co-operation of the heart, lungs, and brain, for its proper supply of blood and nervous energy, and no less on the firm resistance of a series of bones and the contraction of other muscles.

7. All the organs of the body contribute their united labor to produce a commonwealth, viz:—the blood; and of this, each one receives again whatever it requires for health, for fuller development, and for the material needed for new labor, all of which is again employed for the common weal, in the production and perfection of more blood.

8. The most active organs take or receive more, the least active, less.—The muscles most used, attract most blood, and grow in size and in power, as the arms of a blacksmith, the legs of a dancer; while those which remain inactive, receive less blood, and diminish in size and power.—Those organs which have naturally most life, most energy, continually receive more blood, but they also bestow more power, and contribute most to the common welfare; as does the Brain, for instance, which receives one-eighth of the whole amount of blood in the body.

9. There is an alternation of activity among the organs.—Some repose while others act, and this is repeated, from the



successive action and rest of individual members, to the alternate waking and sleep of the whole man. Thus the stomach digests and rests, the muscle contracts and relaxes; no mental organ is constantly active, but when we tire of one study, we find relief in some other. Even in those organs which appear to be incessantly active, as the heart and lungs, it is not action of the same kind; it is contraction and relaxation, inspiration and expiration, and both of these actions are more rapid at some times than at others. Change of air, too, of food, of labor, of society, is all-essential to the health of the whole system.—Contrast this varied action with the monotony of civilized labor.

10. All the organs are not only under the control of and in harmony with the head or brain, but also governed by the brain through intermediate and subordinate controlling centres in the spinal marrow and the ganglions of the sympathetic nerve.

11. As the structural arrangement of each organ and of all combined, forms a perpetually ascending series of collective unities, so the *functions* of the organs are likewise grouped in series around pivotal or chief functions. For example, the digestion of food in the stomach is the pivotal or most prominent and important of a series of processes by which food is converted into blood, viz: mastication, salivation, deglutition, *digestion in stomach*, then mixture with the bile and pancreatic fluid, then *alimentary digestion*, then absorption into the lacteals, and thence into the blood. Each of these again consists of several minor processes, just as the entire process of blood making is but part of a still higher series of functions.

12. But the crowning resemblance of the body to the christian community, lies in the perfect unselfishness of the organs; their perfect obedience to the law that requires one to love the neighbor as much or better than one's self. The slightest glance at their mode of co-operation, shows that each labors more for others than for itself; that what it produces for its own use is but a fraction of what it produces for the use of the whole system. A tithe of its own labor suffices to supply itself abundantly with the particular product of its labor, and it depends for the other elements requisite for its life, upon the good faith and industry of the other members. No organ rests until it has provided what it can for all the rest; for it is impelled by pure attraction, or love, we might call it, to the work for which it is adapted; and also by the responsibility that rests on it to supply in its own way, the wants of the other members. It is impelled to act by the love of use for its own sake, and also for the sake of the neighbor. Let us illustrate. The stomach digests a certain amount of food daily, but a very small portion of this is returned to it for its own nourishment. The heart circulates, say about thirty pounds of blood through the whole body, but of this only a few ounces go to itself, and the lungs purify the same mass of blood, but how little of it do they require themselves! The regular exercise of any number of muscles confers upon themselves but the hundredth part of the benefit derived to the entire system; for by their action

everywhere, powerfully promote absorption and excretion in the various organs—quicken the respiration, purify the blood, and develop an increase of animal heat and nervous energy, so that the result of habitual and regular muscular exercise is not only the health and development of the muscles themselves, but of every atom in the body.

Such is the economy of man's bodily organization! It is a perfect exemplar of a christian society. Each member lives for all, and all for each: animated by one aim, guided by one head, each is acting from choice and not from compulsion, in the sphere for which it is best fitted. Here are no clashing interests, no warring, no strife, no encroachment of one organ or member, or class of members on the rights and freedom of others; but everywhere unity, peace, harmony, sympathy, co-operation, mutual dependence, love and brotherhood. Everywhere perfect

Liberty and perfect Order, producing as a result, health and pleasure in every sentient part.

Now I would ask, is it possible by any stretch of thought to give the slightest shadow of a reason why a harmonic organization of living parts, after being typed even in the mineral kingdom by the arborescent or plant-like crystal (as on a frosted window-pane) and carried on and up through countless forms of beauty, there should cease to be manifested, after having been displayed in such perfection in the human body? For what imaginable reason can it be supposed that this is the limit of the organizing law of harmonic association of variety into unity?

If we analyse the individual human body, we find that it is perpetually multiplied compound; ascending from single atoms to these atoms compounded into vessels; from these last to groups of vessels, then series of vessels forming an organ, then series of organs forming compound ones; these latter in turn, existing as parts of an entire system; then several systems of organs, as the osseous, muscular, nervous, &c., forming the grand unit, the body. Now as the human body commences with the atom, and by successively higher and higher harmonic aggregations of this primitive element, becomes that wonderful mechanism which it is, just so is the individual human being, or the human unit, *the commencing atom of a new and higher series of aggregations*, obeying the same law of harmonic association. Individual men and women under the guidance of this law, of groups and series, would arrange themselves into smaller and larger industrial bodies performing functions in the great human commonwealth precisely analogous to those discharged by organs in the body of flesh and blood.

The immense sphere of human industry, daily amplified as it is by scientific discoveries in the arts, offers ample room for the satisfaction of the most diversified tastes; so that persons of a similar character and industrial adaptation, would, in a true social order, find themselves spontaneously assembled together at some common function, just as the constituents of the lungs or of the brain, or of a muscle, are grouped into one, because they perform a common office. Thus there would be in the social, as in the human body, atoms, or individuals united into groups, these into series of series, ever mounting higher and higher, until the population not only of a single province, but of a state, of a continent, of the entire globe, would but more and more perfectly typify the human body in the countless number of its distinctions or industrial uses.

What can be more beautifully expressive of this Divine order and arrangement of human beings than the declaration of Swedenborg, that "*the Church is a Man*?" Thus, that a perfect church, that is, a perfect Christian Society, consists of individuals whose diversified characters, tastes and aptitudes for similar diversity of occupations, are thoroughly correspondent to that variety of parts and uses whose totality constitutes the human body, or rather the human being. This grand truth did not escape St. Paul. With him, the human body was a favorite emblem wherewith to illustrate the workings of the Christian law. See Romans, ch. 12, v. 4, 5, also Corinthians, 12th ch., the whole of which is devoted to the very same object as the present article, viz., to show that the social body is the perfect analogue of the individual body. See also Ephesians ch. 4, v. 16 and preceding; also Galatians, ch. 5, v. 30.

Now this *Human-form Society* is no other than the Phalanx, no other than the associated Phalanxes of a township, a county, a State, a continent, a globe. It is the Phalanx alone, as described by Fourier, that, of all Social forms, practically embodies all the features which we have seen to characterize the human organism, and this has been shown to be the type of a perfect society. Any one may run the parallel for himself, between the twelve prominent characteristics of the human body just given, and those of the Phalanx as this is described in the works of the Association School; keeping, however, one point of distinction in view, a statement of which shall conclude this article.

The distinction to be kept in view while comparing the Phalanx with the human body, turns upon the higher nature of the atoms or units composing the former. These, being human beings, gifted with intelligence, and a great diversity of faculties, cannot for this reason, be viewed in that fixed character that obtains among the parts of any bodily organ. The cell of a lung, a follicle in the stomach, a fibre in a muscle remains always in the same place, and performs, with intervals of repose, the same functions. It is stationary from its very nature. In the Social body on the contrary, the higher character of the component parts forbid, this, but by no means lessens the analogy. For it is easy to conceive that the intelligent members of a group performing a function in the Phalanx analogous to one performed by some organ in the body, may be at perfect liberty to separate after a period of labor, in order to connect themselves variously with other groups, performing other functions. A group of millers, for instance, when their work for the time is done will separate, some to join a group of florists, others a group of fruit-growers, a group of carpenters, &c., all returning to their proper posts at the proper time. This matter borne in mind, no one who will take the pains to institute the comparison will fail to find that the Phalanx corresponds in all points described with the human body, and thus, that it embodies all the features of a Christian community.

### ABOLITION OF SLAVERY.

BY A CAROLINIAN.

#### NUMBER TWO

Are we to conclude that an institution so fraught with oppression and degradation, so revolting in its aspect and conditions to noble human hearts, as that of chattel slavery, must be left alone, because emancipation and the abolition reform movements in civilization have proved pernicious or abortive?

No! The facts of past experience in the treatment of this social ulcer, prove only, that civilization, like a venomous serpent, becomes more venomous as it is perfected in its kind; that it is a vicious circle, in which all attempts at reform only lead us into new evils. These facts teach us, that God \* means better by us than we mean by ourselves. He is not willing, that in the illusions of partial reforms, we should cheat ourselves

\* I do not use this word, which in the ignorance of incoherent societies has a meaning so doubtful and so vague, hypocritically, like those bullying blunderers who stick it up before them as a target, from behind which they hurl their own crude dogmas at us. I have no occasion to appeal to superstition: the fanatics and sentimentalists have been tried on this question of slavery, and found wanting.

If the glory of emancipating the Negro race be achieved by any special movement, it will not be one of garrulous fanaticism, but of that cool, practical, constructive, persistent heroism, which is not afraid of spade-work. When I use the word God in relation to social affairs, I mean precisely that, which is to *humanity* collectively, or rather to our *planet*, of whose life humanity is one phase, (as the animal, vegetable, and mineral kingdoms are other phases,) what the impelling and controlling principle of our internal organic or visceral life is to us individually. The heart and circulation, the stomach, bowels, and lacteals and their nutrition, the liver, kidneys, and other glands, with their secretion, even the lungs and respiration, though this last is partially controlled by the will, go on during life without our minding them, whether we sleep or wake, better even during sleep.

It is this visceral conscience which repairs our waking errors and tends incessantly to the internal harmony or health of our organism. It is the God within us, around whose wills we gravitate, and of whose movements our self-willed outward acts are but the hands of the clock, the shadow of the dial. It is this organic God which impels and controls the internal movements, nutrition, and growth of societies, as of individuals, which discriminate from the partial, sickle, and eccentric tendencies of individuals or sects who aspire to co-operate in the social movement, without having first studied the laws of collective physiology, the constitution of the human race, or the science of destinies.

out of our true destiny,—of that social harmony and happiness whereof the Scriptures tell us, that "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for those who love him and keep his commandments to do them." God does nothing by halves—he has provided diabolical and accumulated wretchedness for the periods rebellious to attraction, and compressing it by their system of isolated households and competitive industry, which are deceptions of the narrowest selfishness, and equally rejected by true self-love, and by the love of the neighbor. He has provided abundant luxuries, unutterable joys for the social periods obedient to attraction, which shall cease from atheistical legislation, and express in their outward relations, that law which he eternally writes in our hearts, and whose methods and details of practical embodiment in all industrial and social relations, have been discovered and disclosed to us.

We are struck with the absence of *compensating guarantees* among the evils and dangers of abolishing slavery in civilization. Is not this an indication that we are to seek the true and safe methods of emancipation in societies where *mutual guarantees* will be substituted for *incoherence and individual competition*?

Have we not already seen how masonic corporations, insurance companies, &c., have been instinctively resorted to as a shelter and defence against this crushing competition? Nothing can be more simple than the application of this principle to emancipation, which it is capable of effecting within two generations, throughout the South or throughout the globe. It will render emancipation a profitable speculation to the slaveholder; it will educate and provide social and industrial positions for the Negro, during the process of his emancipation, and render him a valuable member of the society where he will remain. It will have the property of attraction, or of determining imitation, by its charms and advantages.

Let us state this method first in regard to the rudimental application by which it may commence:

Those northern abolitionists, who are tired of talking and writing, and whose object is not to get salaries, or to make political capital for themselves, but who really wish the emancipation of the slave, and are willing to devote themselves to this object, will proceed to the South, select a section where the soil is cheap and excellent, and the climate fine and healthy, such as the prairie island sections of Texas, up the Rio Grande river, or the Nacogdoches country near Red river, or the Attakapas of Louisiana river, or even the mountain sections of the Carolinas or Georgia. They will here, either alone, or still better, in partnership with some liberal southern slaveholders who sympathize in their purpose, purchase a few thousand acres of land, and from 400 to 1,600 Negroes. If they have not previously learned the methods of culture adapted to the region they enter, they will employ experienced and intelligent southern farmers, willing to co-operate in their purpose, to superintend and organize the work. They will proceed during the first two or three years without mentioning emancipation, but conducting the farm work as if with the sole view of pecuniary interest, so that their farm should be distinguished from those around only by the more numerous branches of industry connected with its greater numbers and means. The more systematic the organization of its different branches, the greater the humanity of its Negro management, and superior provisions for the well-being of all concerned in it.

The Negroes should have for themselves twelve hours out of each twenty-four, the Sabbath and Saturday afternoon, and all extra work performed by them should be at their own pleasure, and especially rewarded.

The large bands engaged in each culture should be instructed in music, and trained to sing in proceeding to their work or returning from it. A poet or musician, if colored all the better, will be regarded as regular officers of the establishment.

Every Saturday night a feast or ball will be prepared, generally in the open air, and diversified by songs, athletic feats, &c. The whites will always mingle (by invitation, not as police officers, but as friends) in these festivals, whence ardent spirits will be excluded.

The food of all will be prepared in a unitary kitchen, in the most wholesome manner, varied with those fruits and vegetables so cheap and abundant in the southern and southwestern country, and served at tables or in the fields, according to the convenience of the work and preference of the Negroes, who will be encouraged to form groups or pairs of mutual choice. Flesh need not be given as a regular allowance, a vegetable and fruit regimen being in that climate more conducive to health and gentleness, while those temperaments which require flesh can procure it by hunting on Saturdays, Sundays, and nights of the week. Every day, before and after work, the whole population will march to the river or the bathing-house, and swim or perform general ablutions.

*The lash is not to be even named in the establishment.* Misconduct will be corrected entirely by a kind admonitory procedure, sometimes combined with isolation, and with processes of the water cure. Crime is always to be treated as disease, and where from want of skill or means it resists all methods of cure, the Negro must be sold, not tormented or degraded on the estate, because this only makes him personally mean, treacherous, and dangerous, but it lowers the tone of honor on the whole plantation.

Men always tend towards the standard of their reputation, be it noble or mean. Expediency therefore requires that all our adaptations be made to the divine and not to the demoniac nature of man.

The worship of God in the Sun, his great natural symbol and representative to the earth, will be celebrated every day at his rising and setting, and on the eighth day at high noon, with music, graceful dances, reserved for these occasions, or silent contemplation, at the pleasure of those who prefer it.

It is of immense importance that a visible or sensible representation of God, as the Sun is, should be presented to the Negro as an object of worship, for living so much in the senses as he does by his native organization, he cannot abstract his conception of creative power from its manifestations, and his strong sentiment of duty here baffled, makes him a victim of the wildest superstitions. Witness the Obi magic. I have found by the fences at remote corners of a plantation near Raleigh, where the Negroes had of course, better chance of enlightenment, and where nothing of the sort was suspected, old cows' horns filled with poisonous weeds, lizards, and dead reptiles called goamers-horns, which some one was preparing according to the rites of magic to do mischief with. The concentrated malignant volition on one hand, and the extreme impressibility on the other, of these beings, whose ignorance and limited relations render all personalities more intense, give to their magic, which is of course only a form of magnetism, powers elsewhere little known. The worship of visible powers is the great lever of all superstitions, and this among the rest. Sunshine dissipates mysteries, and restores man to the healthy consciousness of his life and its relations.

Light, source and exponent of truth,—Heat, of passion or affection, and Electricity, of practical use, the three component elements of the solar ray, flood with a practical religion the whole life of the true Sun-worshipper. But I must reserve this subject for other articles.

After the establishment is safely based, and increasing its profits, if sympathy and general confidence have been established by the methods, and procedure, and tone of intercourse, it will be time to introduce new features, the chief of which are, the alternation of labors, the participation in dividends, and progressive emancipation.

1st. Alternation in labors. This is equally essential to the development of character and of the highest physical vigor. Man becomes stupid and mechanical when confined twelve hours a day to one routine of action. If it be necessary that any work should be carried on steadily through all the day, or even day and night, without interruption, it can be effected by relays of groups relieving each other, the members of each of which, as they are relieved at intervals of from three to four hours, will retire to rest, or join some other function of industry. This provision of short sessions, so necessary to integral development and efficiency, so favorable to health and enjoyment, and conciliatory of interests among the different departments of labor pursued, may be at first attended with some sacrifice of profit and time, requisite for the initiation into new functions. It can therefore only be adopted after the different branches have been organized separately, and when the income of the establishment is sufficient to bear the loss.

2d. Participation in dividends. The Negroes who amass some small sums by their extra labors, will be encouraged to invest them in the stock of the establishment, which will be a safety fund bank for them, where interest will accumulate in proportion to the general profit. This personal stake and joint ownership in the establishment, will develop in the Negro a sense of dignity and responsibility, as well as energize his industry.

Free labor may be also compensated by proportional dividends from the general profit, instead of by stated salaries.

3d. Progressive emancipation. This will be effected by dividing the estimated value of each Negro into twelve shares, so that he may ransom himself, or refund the money expended in his purchase by the profits of his spare hours.

If his ransom be estimated at \$600, divided into twelve shares of \$50 each, he may buy first his Saturday morning, then his Monday afternoon, and successively six hours by six hours of any day of the week, and each half day ransom will, according to his own energy, increase his resources and opportunity for the purchase of the rest. This reimbursement of the original capital will enable the association to make new purchases of slaves, to whom the same advantages may be extended, at the same time that the freed Negro is educated in different branches of industry, holding association stock, and thus guaranteed a good market for his labor—attracted also it is probable by social ties, remains a permanent resident, and may be received into all the privileges of full membership, social intercourse being restricted by no other law than that of affinity of character. A gentleman of New-Orleans some years since tried the method of progressive emancipation by divided ransoms with his Negroes, and so great a stimulus was afforded by his encouragement, combined with the prospect of their liberty, that in a few years they were all free, and during this period excited the admiration of all who knew them by their energy and good behavior.

How much easier this would be for a large agricultural and manufacturing association, whose varied labors would always give profitable employment, and to which the Negro would be more useful after his freedom than before, since his industrial education and general culture continues to progress under a mechanism plastic in its adaptation to the exigencies of human faculties and passions. This plasticity or adaptiveness reposes on three principles, and a pivotal or unitary force, namely:—

1st. Discrimination of functions to each individual aptitude.

2d. Concerted action of masses on each function.

3d. Short sessions of from three to four or at most six hours, and frequent alternations of employment.

Pivotal. Propulsion and control of each department by a passion chief, so constituted by industrial and social efficiency, and of all the departments collectively, by one or more characters equal to this position among the founders.

EDGEMORTH.

For The Spirit of the Age.

## POPULAR MUSIC.

## NUMBER ONE.

"Music is a higher revelation than Science or Philosophy."—BRETHOVEN.

Scarcely one endowment with which universal love has qualified mankind has remained wholly and integrally conserved to the universal end. Speaking of man as a race, there is nothing, perhaps, over which he has control that he has not depraved. His own mind, his own body, his own family; nought has been kept reservedly sacred. Whether the direct involuntary gifts or loans of a benign creator, or the voluntary developments of Genius, for which he is indebted to the same power all have at some time or other, in some measure, greater or less, fallen under the taint which characterises man himself. Such result is indeed but a consequence of man's own condition. It is an observable fact, nationally and individually, that man's works are but the imprint of himself. His works are but trifling evidences compared to these, for his real state of being at any given time. The speech of a man is not needful to tell us he is orderly in nature and habit. Nay his speech may be contrary to the fact. We need neither to hear nor to see the orderly man to know his character. Admit us to his house, his chamber, his garden; and we behold in these the faithful impress of their owner's state. Man, then, who has carried the results of his own position through all things, from the loftiest efforts of artistic genius down to the very earth of the planet itself, has not granted any exemption to Music.

The nobler any misused gift stands on the scale of divine blessings the more fatal is its perversion. Man's degradation; of the earth brings to him only a pinching in outward supplies—a penury in animal delights, but the infraction of the Music law deprives his soul of harmony, and almost of sustenance. Man in bartering the work of his hands, may, perhaps, degrade his body only; but the work of his mind can never be brought to market without wounding and despoiling the source.

To Music, true Music, in its sublimity, in purity, all other modes of art may without disadvantage or impropriety be subordinated. It is the least concrete, the most living, subtle, and evanescent of all the varied forms of art. So fleeting, so full of life, that without living instrumentation, without the constant presence of the artist it exists not. The architect may erect the noble temple, and its grand columns and carved walls, and heaven-vieing roof remain in masonic solidity to admiring ages; the sculptor ornaments its vestibule with his almost living models, the painter adorns by his frail canvasses every favorably lighted niche, and the author demonstrates to the senses of the modern observer the genius and diligence of departed minds. But the art which is to crown all these, to blend every form, and proportion, and color into one harmonious, heart felt whole, is yet incapable of any fixation. The living human voice, the living human hand must be always present, and as constantly used by human genius. There is yet no daguerreotype for sounds. Manifestations of the harmonic law, in its highest department, cannot be embossed in frozen representations, and nailed upon the wall.

Some guide to the elevation at which the fine arts respectively range is to be found in the comparative roughness or delicacy of the materials in which they are outwardly embodied. This is true of both divine and human production. The mineral, vegetable and animal worlds are as distinguishable by this simple trait as by gravitation, growth, and locomotion. Of all animal structures the human is the finest. Man is the most curiously and most wonderfully made creature in a whole creation of curious and wonderful productions. Thus architecture which works in ponderous and massive blocks, outliving by many ages the artists who set them up, is of a less exalted character than sculpture, which as an art is yet ponderable and gross

compared to painting. And painting again presents a permanence to the eye, which music does not to the ear.

Music is the supreme mode of the divine voice through the human organs. It comes from the deepest nature in man, and appeals to his deepest nature. It bears the mandates from the sacred sanctuary, and there alone are they re-echoed. It is now but faintly and unfrequently heard even in the poetic voice, although every human vocation should be filled by it. Above all remarks too it should be noted that music is essential to the comprehension and enjoyment of all other artistic works. In contemplating a building, a statue, or a painting we can neither fully feel nor see, unless the complementary genius of Music presides. A building or a statue may in some degree be apprehended in the dark, or by the blind; but that entire harmony, which is perceived by the light of day is wanting to such investigations. They become like the critic who estimated the beauty of versification by measuring the poet's lines with the compasses. And such dilettanti could conclude no other of painting, but that it was a flat surface representing nothing.

The fact that every object of art, and every object in nature too, is opened to us under new enjoyment as suitable musical sounds accompany our sight of them, should not be taken as an additional and almost extraneous pleasure, which strict moral criticism should exclude. The truth is by no means thus. But it is that the object of sight is not actually filled up to the mind, until the complement of sound is brought in. These modes should no more be separated in the fine arts than they are by the creator himself, in what, for the occasion, we may designate his arts. In producing a rose neither form, nor color, nor odor, was separated from the other developments, and would we be silent enough to listen we should discover that the melody in its leaves is also as peculiar and inseparable. Niagara's falls would gain little in truth or sublimity were the mighty water to descend in silence, or their spray no longer to refract the rainbow. Yet such a phenomenon might be considered interesting to the scientific inquirer and worth a long journey to witness.

Of such a nature is the banishment of music from the other arts. We receive not one if we receive not all. And what is the reason for our reception of painting and the others, while we are at least indifferent to music if we do not reject it? We are despoiled of its charms, because it has been perverted, nay, polluted. As already observed, the nature highest in exaltation when true, becomes the lowest in degradation when false. Music cannot be perverted without the saddest loss to man. Either as a cause or a consequence, or possibly both, man must be debased where music is so. And where is it not debased? Have we a child born with this god-like gift in any eminent degree, and is it not immediately trained to the market to sell its heavenly intonations to the voluptuous and the heedless? No genius is so soon seized upon by the immoral world as the musical. Be it mind or body, as composer or singer, a superior nature for the elimination of sweet sounds, is almost sure to be fatal to the possessor. Other arts do not touch the soul so deeply. There is not the like desire to debauch them; and when, as is not uncommonly the case, the artist is subdued to the degradation of the market, the position is not so dangerous, the results are not so deadly. We may lose a blood stream from the arm without danger, but the smallest puncture at the heart is generally decisive.

The sense of this abasement, a sense deeper than any intellectual perception of the fact, deters the seriously disposed mind from a due patronage of music. Every where is it felt that its purity and holiness are lost by its offering at the shrine of pleasure, of worldly profit, or of Church and State projects. At the Opera House, at the Romish Chapel, in the army, the art finds its steadiest support, and the considerate thinker often beholds in these positions little else besides debauchery, super-

stitution and murder. To delight the ears of the rich, to lull the rational powers of the devout, and to stifle the groans of the dying, seem to be such uses of human ingenuity as must preclude any pure, religious, or joyous use of the same instrumentation. Hence, most probably the extreme repugnance of some, and the coldness of many to the free introduction of music.

Music as well as all other arts, must be originated in another ground, and the only observation on the past or present seems to be called for by the use which the Roman Catholic Church has made of it. The opposite sentiment has been alluded to. Let the other now be taken. If we suppose for a moment that the utterances in this ritual were all truly oracular, and if scriptural they would in one sense at least be so, and all the sensuous objects were in harmony therewith, there cannot be a doubt that this unitive combination of the aria, the appealing attractively at once through all the senses of feeling, seeing, hearing and smelling as calculated both to awaken the soul to nobler intuitions and to fix their remembrance in the most abiding manner. Were not this the case the Roman Church could not so long have sustained the supremacy it did. Millions of persons were thankful to it for their best experiences; and if that sensuous state of mind has passed away, the duty is to see that our music also is elevated to a more spiritual position rather than it shall be swept altogether from the category of educative conditions. That such sensuous means have the tendency to make the mind sensuous and sentimental is just as true as that the rational and argumentative means of less anti-jent and less extensive churches have a tendency to rationality and argumentations. Neither of these is devotion. Neither alone is so much as devotional. In the devout mind both the sentimental and rational natures are livingly present and ceaselessly active, but always in subordination to the supreme nature in the human being. Music is the chosen utterance from this central power.

Controversy is not our aim, therefore we are not called upon to enlarge upon this topic. It did seem, however, needful to trace our musical position to the deepest considerations which have affected it. Let all the past that is objectionable remain in the graves of its enactors. Let the errors of the present be not guides, but warnings. Let music be dated from a new point, let it be conserved exclusively to holy uses, let it be manifested from its true origin—the harmonic law in the human soul. Music must not only subdue the voice or the feet to melodious measure, but attune the whole being to harmony, until a spherical harmony or the harmony of all the spheres is no longer a fable, but a fact; an audible, a visible, fact. E. L.

From The Bhagvat Geeta.

### THE PIETY OF ALL AGES.

The following sentences are taken from Charles Wilkins's translation of the Heetopades or Amicable Instructions of Veeshnoo Sarma, according to Sir William Jones, the most beautiful, if not the most ancient apologues in the world, and the original source of the book, which passes in the modern languages of Europe and America, under the false name of Pilpay.

EXTRACTS FROM THE HEETOPADES OF VEESHNOO SARMA.

WHATSOEVER cometh to pass, either good or evil, is the consequence of a man's own actions, and descendeth from the power of the Supreme Ruler.

Our lives are for the purposes of religion, labor, love and salvation. If these are destroyed, what is not lost? If these are preserved, what is not preserved?

A wise man should relinquish both his wealth and his life for another. All is to be surrendered for a just man when he is educated to the brink of destruction.

Why dost thou hesitate over this perishable body composed of flesh, bones and excrements? O my friend, [my body,] support my reputation!

If constancy is to be obtained by inconstancy, purity by impurity, reputation by the body, then what is there which may not be obtained?

The difference between the body and the qualities is infinite; the body is a thing to be destroyed in a moment, whilst the qualities endure to the end of the creation.

Is this one of us, or is he a stranger? is the enumeration of the ungenerous; but to those by whom liberality is practised, the whole earth is but as one family.

Fortune attendeth that lion amongst men who exerteth himself. They are weak men who declare Fate the sole cause.

It is said, Fate is nothing but the deeds committed in a former state of existence; wherefore it behoveth a man vigilantly to exert the powers he is possessed of.

The stranger, who turneth away from a house with disappointed hopes, leaveth there his own offences and departeth taking with him all the good actions of the owner.

Hospitality is to be exercised towards an enemy when he cometh to thine house. The tree does not withdraw its shade even from the wood-cutter.

Of all men thy guest is the superior.

The mind of a good man does not alter when he is in distress; the waters of the ocean are not to be heated by a torch of straw.

Nor bathing with cool water, nor a necklace of pearls, nor anointing with sanders, yieldeth such comfort to the body oppressed with heat, as the language of a good man cheerfully uttered, doth the mind.

Good men extend their pity even unto the most despicable animals. The moon doth not withhold the light, even from the cottage of a Chandala.

Those who have forsaken the killing of all; those who are helpmates to all; those who are a sanctuary to all; those men are in the way to heaven.

Behold the difference between the one who eateth flesh, and him to whom it belonged. The first hath a momentary enjoyment, whilst the latter is deprived of existence.

Who would commit so great a crime against a poor animal, who is fed only by the herbs which grow wild in the woods, and whose belly is burnt up with hunger?

Every book of knowledge, which is known to Oosana or to Vrechaspattee, is by nature planted in the understanding of women.

The beauty of the Kokeela is his voice; the beauty of a wife is constancy to her husband; the beauty of the ill-favored is science; the beauty of the penitent is patience.

What is too great a load for those who have strength? What is distance to the indefatigable? What is a foreign country to those who have science? Who is a stranger to those who have the habit of speaking kindly?

Time drinketh up the essence of every great and noble action, which ought to be performed and is delayed in the execution.

When Nature is forsaken by her lord, be she ever so great, she doth not survive.

Suppose thyself a river, and a holy pilgrimage in the land of Bharata, of which truth is the water, good actions the banks and compassion the current; and then, O son of Pandoo, wash thyself therein, for the inward soul is not to be purified by common water.

As frogs to the pool, as birds to a lake full of water, so doth every species of wealth flow to the hands of him who exerteth himself.

If we are rich with the riches which we neither give nor enjoy we are rich with the riches which are buried in the caverns of the earth.

He whose mind is at ease is possessed of all riches. Is it not

the same to one whose foot is enclosed in a shoe, as if the whole surface of the earth were covered with leather?

Where have they, who are running here and there in search of riches, such happiness as those placid spirits enjoy who are gratified at the immortal fountain of happiness?

All hath been read, all hath been heard, and all hath been followed by him, who, having put hope behind him, dependeth not upon expectation.

What is religion? Compassion for all things which have life. What is happiness? To animals in this world, health. What is kindness? A principle in the good. What is philosophy? An entire separation from the world.

To a hero of sound mind, what is his own, and what a foreign country? Wherever he halteth, that place is acquired by the splendor of his arms.

When pleasure is arrived it is worthy of attention; when trouble presenteth itself, the same; pains and pleasures have their revolutions like a wheel.

One, although not possessed of a mine of gold, may find the offspring of his own nature, that noble ardor which hath for its object the accomplishment of the whole assemblage of virtues.

Man should not be over-anxious for a subsistence, for it is provided by the Creator. The infant no sooner droppeth from the womb, than the breasts of the mother begin to stream.

He, by whom geese were made white, parrots are stained green and peacocks painted of various hues,—even he will provide for their support.

He, whose inclination turneth away from an object, may be said to have obtained it.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, NOVEMBER 17, 1849.

### SOCIAL REFORMATION.

How escape the impending Social Revolution?

By ORGANIZING INDUSTRY.

This is the *only* answer, which those, who have studied with any tolerable degree of thoroughness the tendencies of the times, can find for a moment satisfactory.

Madmen alone will hope to crush the People down by Reactive Absolutism. Selfish or timid men alone will prefer the sluggish, tantalizing, universally degrading career of Industrial Feudalism to the prompt, encouraging, elevating course of doing justice to the Working Class.

The very best and wisest movement, in our day, is for Governments, Wealthy Corporations, Associated Laborers and Capitalists, to establish COMMUNITIES,—wherein Agriculture, Manufactures, Domestic Arts and Commerce may combine, around Education and Religious Union, as a center.

But morally, mentally, materially, Society at large even in the most cultivated portions of Christendom feels unfit for so great a work and fears to undertake the practical attempt of fully organizing communities; and but few are found anywhere attracted by desire, conviction and social affinity, or free in domestic and pecuniary conditions to engage personally in such a movement.

What then are those to do, who,—recognizing more or less clearly existing social evils, acknowledging that prevalent conditions are inhuman and unchristian, foreseeing the fatal progress of the Money-Power to oligarchic sovereignty, dreading the outbreak of the People's vengeance, and reversing the manifest will of Providence, that now summons the Middle Class to bridge over the gulf between selfish competition and fraternal co-operation,—earnestly seek to fulfil the present ideal of Humanity?

They are to institute the *Policy of Transitions*, in every sphere of Domestic, Industrial, Social, Religious life.

This will be a process of *PEACEFUL REFORMATION*.

Encouraging signs each day multiply which combine to show that Europe and America may yet succeed to curb the banded Tyrants and the mob of Revolutionists; and were it not for brutal temperaments inherited alike by high and low, rich and poor, privileged and proletary,—the prestige of military power—fixed habits of relying upon force as final arbiter—and a general want of faith in man—one might confidently hope that Christendom would soon unite in a grand common movement, first of *D'sarmament*, secondly of *Practical Justice*.

Leading statesmen, and bodies of producers find that their judgments, desires, necessities, are converging swiftly and surely, to this one end,—

*The substitution of sure means of Self-Support to all classes, for Legal Charities and Armies or Police.*

One of the chief points to which the attention of Social Reformers is naturally directed, is that of Dwellings for the Working-Class. And in proof of the strength of this tendency in the least enthusiastic and most practical nation of Europe, we give the following extract from a letter of Lord ASHLEY to the *London Times*.

"The improvement I rejoice to say, of the dwellings of the poor, with its concomitant blessings of health and morals, is no longer a matter of theory and investigation; it has been established by abundant proof; it may be seen in full operation in the various model lodging-houses of London, founded by the Laborers' Friend Society, by many benevolent individuals, and by the Metropolitan Society for improving the Dwellings of the Working Classes—a joint-stock Company which, if it were well supported, would, of itself, be able to grapple with half the mischief. We may see in them decency, cleanliness, and repose: in the houses for single men every comfort their station requires, at the price which each one elsewhere would pay for the twentieth part of some pestilential sty; in the houses for families, three well-aired apartments, with daily and ample supply of water, for the rent they would otherwise pay for one single room, and no water at all. The effects are corresponding; the human beings are elevated; they look better, speak better, think better, and are placed in a situation where it is their own fault if they do not discharge their duties as Englishmen and Christians.

"It is well worthy of remark that, while the Cholera was ravaging, to a frightful extent, the filthy and overcrowded receptacles, these new-fashioned lodging-houses were altogether spared. In all the establishments belonging to the Laborers' Friend Society there was not (so I am informed by Mr. Berry, our honorary surgeon) one case of Cholera and two only of diarrhoea, which speedily yielded to medical treatment. I have heard the same most striking statement from Mr. Gatliffe, the Secretary to the Metropolitan Association.

"The establishment of baths and wash-houses is an indispensable part of any system for improving the domestic condition of the poor. To omit for a moment the effect upon health, we may assert that it is absolutely impossible to a large mass of the population, however well disposed, to be cleanly in their clothes or in their persons. This is no figure of speech—if any one doubt it, let him perambulate the streets and alleys, penetrate the courts, dive into the cellars, and climb into the garrets, the swarming nests of filth and misery, and he will then admit the truth of this assertion. He may find some houses, perhaps, where the laborious, scanty, and imperfect washing is carried on in the very apartment tenanted by the whole family. But an evil arises here, for hundreds of instances may be recounted in which the husbands, to avoid the disorder and discomfort of their homes, have become the habitual frequenters of the pot-house.



"These, too, require no further investigation; the success of the admirable establishments in Goulston-street, Easton-square, and the parish of St. Martin, has manifested, beyond a doubt, the adaptation of such arrangements to the welfare of the people, and the exigencies of the times.

"The truth is, that all these provisions should henceforward form a part of our normal state, and become inseparable items of the parochial system.

"Every one will admit it to be a singular advantage in the plans proposed, that they partake in no respect of an eleemosynary character. The institutions are self-supporting, and, in order to be widely diffused, must be remunerative. The model houses, constructed or adapted to the purpose, at the expense of individuals or associated bodies, have proved that they will be so, and encourage the outlay of public and private funds in a benevolent yet profitable investment. The rents, fixed at a reasonable amount, are rigorously demanded and punctually paid. The independence of the working man is thus consulted and maintained, while the aid of those who possess capital or leisure (the very things which the working men generally neither have nor can have) does no more than render available for his services the gifts and recourses of health and industry.

"It has been estimated that, on an average, the working-man loses by sickness (the result, in most instances, of his noisome abode) about thirty days of labor in each year. Suppose his condition improved, and he lose but ten, the saving on the twenty, in time and medicine, may be calculated as worth at the least £3; no inconsiderable sum in the minute details of 10s a week. But the pecuniary benefit of the washhouses to the laboring class is still greater. A woman may now, by the excellent arrangements of these institutions, do for herself and her family, in three hours and a half, and with the outlay of a few pence, as much as (badly done, after all) would have occupied, in her own house, the better part of two days, amid neglected children, a disordered household, and the pestiferous exhalations from linen hung to be dried in the common apartment. And as to the financial effects, some housewives of this class informed me that they had calculated the reduction on the actual sum formerly assigned to washing expenses (omitting the value of the time saved) to be no less than 75 per cent., and in some instances even more."

## THE PHALANSTERIAN MOVEMENT.

BY VICTOR CONSIDERANT.

We postpone several articles,—and among them Letter Fourth to the Associationists—in order to make room for the following Address by the acknowledged leader of the Associative School in Europe, which we find translated in the Tribune, with admirable clearness and energy.

TO THE ASSOCIATIVE SCHOOL.

You know what my course was on the 13th of June. On the 1st of July I left France. I have obtained liberty at least from my exile. Let us consider our affairs together. I come to ask of you the effectual means of reorganization. I come to make an appeal to your devotion which will be heard and answered.—But, in the first place, let us explain the present condition of things.

### I.

We are all acquainted with the law of the development of Humanity, and its application to the present epoch. We can, therefore, easily judge both of the general and special position of our School in this great crisis, which marks the birth of the New Order that our fathers opened in '89.

The historical end of the French Revolution, now become European, is the modern problem, the enfranchisement and

association of individuals, of nations, and of races—that is to say, the creation of true Order; of Order founded on Justice, Liberty and Fraternity; in a word, the Constitution of Integral and Universal Harmony.

We have done everything to prevent this great regenerative movement from being involved in a conflict.

Our fathers were not enlightened by Social Science. They were guided only by instinct, aspiration, sentiment; they asailed the ancient order, without suspecting that a Social Organization was to be created in order to embody the great principles of Philosophy and Christianity in the life of the nations. They believed that everything would be done as soon as they had organized Political Power on a democratic foundation. The view usually held among us as to the consequences of this capital error is a common-place one.

After this great struggle of the Revolution, the conquests, the follies and the reverses of the Empire, the higher class of the Bourgeoisie, who had succumbed under the despotism of the sabre, lost sight of the generous traditions of the Revolution. The selfishness of class took the place of devotion to principles. The Government of the Middle Classes soon became its Social Idea, its System of Doctrine. The ardent, skilful and imposing struggle for liberal formulas, which it maintained during the fifteen years of the Restoration was only a combat, on its side, *pro aris et focis*. It wished for the dominion, which was disputed with it by the Emigrants and Jesuits. The year 1830 gave it all it desired.

A new phase was opened.

The Middle Classes, or rather their Chiefs, the Mercantile Oligarchy, and the Doctrinaires, organized Power, on aristocratic principles, and in their own interests, by the *Charte* of 1830 and by the Electoral Law of 200,000 copy-holders.

The French people, comprehended that the new order of Society was not built, nor the object of the Revolution attained, nor the mission of modern times accomplished, by putting an oligarchy of so-called Liberals in place of an oligarchy of nobles.

Unhappily, the idea of the Social purposes of the Revolution did not obtain a new and luminous development among the members of the new oligarchy, but on the contrary, it lost strength every day. The publicists and politicians, who took the reigns of opposition, had lost this idea, quite as much, at least, as their adversaries. The Democratic sentiment was suppressed by the sabre under the Empire, stupified by Liberalism under the Restoration, and thrown into bewilderment under the quasi-Restoration of Louis Philippe.

In lack of ideas, they planted themselves on the narrow and exclusive formulas of political right—some concentrating all their ideas of the future in a certain extension of the electoral sphere, others going for universal suffrage and the Republican form; almost all failing to recognize, and often even angrily rejecting, the fundamental question—that of the Enfranchisement of the Proletary and of Social Reform.

### II.

At this epoch the Associative School, founded in fact at the commencement of the century, by the first publications of Fourier, was brought before the attention of the public. We could easily judge according to their merits, of all those fractions of the Opposition which had been seen, and which still are seen in the performance of their task. In Power, as well as in opposition, there was the same negation of principle, of conviction, of ideas; there was ambition, intrigues—nothing more.

As to the sincere democrats, who wished to push forward to new revolutions, we addressed to them the most earnest and often the rudest cautions. "What will you do," we did not cease to say to them, "what will you do with a Revolution? What will you do with universal suffrage? What will you do with power, even supposing it to be incontestably in your hands, while you have not studied the Social Question—while, so far from having obtained a solution of it, you do not even know



the elements of its problems?" When a nation neither knows what it wants nor what it wishes; when it has not an idea, a common faith; when it has not yet conceived of an end for its collective activity—whatever its forms of government, it will always struggle in weakness or anarchy. To provoke a Revolution before the ideas which it is to realize are formed, announced, and generally accepted (at least by the leaders of the movement), is to prepare a mystification, a grand humbug, or to light up a furnace in which the elements of the revolution will successively and necessarily consume each other.

I remember, in 1831, that Godfrey Cavaignac, who warmly rejected this reasoning, which we had so often presented, replied to me one day, "Universal suffrage is fruitful in itself. The necessary solutions to every problem will spontaneously proceed from its exercise."

Cavaignac afterward gained light, but his reply of 1831 was the formula of the illusion in which was long sunk every party of the one-sided Republicans.

Universal suffrage has given us the Constituent and the Legislative Assemblies; the Executive Commission, the Dictatorship of General Cavaignac, the Presidency of Louis Bonaparte, the Falloux-Faucher-Barrot and the Barrot-Falloux-Dufaure Ministries, the two states of seige and the reaction, have proceeded from its exercise. Admirable solutions to social questions!—And yet eighteen years, during which these questions have been agitated in every aspect and all their solutions produced, have passed over the naive response which which was made to me by Godfrey in 1831.

### III.

In 1839 the Parliamentary bourgeoisie began to degrade themselves by the great intrigue of the Coalition, in which Thiers, Barrot, Guizot, Berryer, and all their compeers, openly making a joint stock concern of their wretched ambition, were seen to pull down a Ministry which governed as they have all successively governed, whether with or without Louis Philippe.

This intrigue consummated the ruin of the bourgeoisie oligarchy.

Starting from that, its political immorality knew no bounds. The verbiage of principle, now open to the light, concealed nothing.

The extravagant policy of the bellicose loafers who directed the Cabinet of March 1, gave a decisive victory to what was called the Conservative party. From 1840, this party was master of the field. Every election only served to increase its compact and contented majority.

Since that time, when consolidated by its victories over the Legitimists, of Republican attempts of 1830 to 1834, the Government of the bourgeoisie have directed, without opposition, the destiny of the country, we have not ceased to follow it with our appeals.

We have pressed it to enter upon a course of economical reforms, to direct its attention to the melioration of the masses, to prepare with earnest solicitude for the enfranchisement of the proletariat, announcing as inevitable the explosion of the problem of Capital and Labor, if it was obstinately set aside instead of being resolved.

For eighteen years we have warned them, we have supplicated them, we have conjured them, in every manner, to save themselves by opening to society the paths of necessary progress, by opening their minds to the understanding of the wants of their epoch, of its invincible aspiration of its irresistible tendencies. Nothing! nothing! They have wished to see nothing to foresee nothing, to hear nothing. In the difficult moment, when a revolt was raging at Paris, at Lyons—when their cowardice was shaken by some panic, they would speak of progress, of amelioration in the lot of the People. They wished all that! Their policy would give all these advantages! As soon as their

Government was settled, free, undisputed, they would be seen at work! But the danger was scarcely passed when they plunged into their ignorant and stupid selfishness.

Still more, in proportion as their power was consolidated, this selfishness became more and more revolting. As soon as the Conservatives believed themselves definitively masters of that false shadow of Democracy which was called the Opposition, the gross Materialism which characterises the mercantile and financial Feudalism and the principle on which it rests, was developed as a hideous plague, and rapidly assumed the most gigantic proportions. Fear, venality, contempt of the interests of the people, ardor in speculation and stock-jobbing, greediness for gain in the most abject forms—such were the means of Government adopted by this corrupt and corrupting party. It elevated the worship of the golden calf to honor with the French Bourgeoisie, and extinguished that generosity of sentiment, that virtue of devotion, of affability, of a lofty social spirit, which constitute at once the titles of nobility for the French people, and the symbols and inspirations of its glorious mission.

### IV.

The bourgeoisie Oligarchy is definitively judged in France.—Eighteen years of sterility, of degradation, of apostacy, and above all, of ineptitude, have settled its account with history. We have lent ourselves to the trial of its Government. We have long been compromised by defending the legal order which it established, and by attempting to inculcate it with intelligence and the love of progress. The teachings of the past have taught it nothing. It has been what the dominant and contented classes, have been in every age.

While the party of the bourgeoisie was losing its force and its virtue, a new order was preparing to enter upon the scene. This was the People. I call by that name every one in the nation, who has the thought, the sentiment, or the instinct of Democracy.

The people did not disdain social ideas. As these were presented in their different forms, they took a deep hold of the heart of the people. The slaves, they enfranchised, the populace, listen to the voice of Christianity, which is at first despised and then prosecuted by the perconsuls and privileged.

Besides, so necessary was the advent of Socialism in this age, that even the movements of its adversaries conspired to its approach. Each of their efforts to constitute their supremacy in industrial and financial Feudalism, in fact brought on a social discussion; and from 1840 to 1848, it was Socialism which almost in the anti-Socialist *National* itself, took the front rank in all serious opposition.

The Revolution of February, in fine, what was it? It was produced neither by electoral reform, nor even by the violation of the right of assembling. It was the expulsion of the bourgeois dynasty, the outbreak of popular contempt against the government of the satisfied, against the infamies of the usurious and stock-jobbing feudality. The stupefaction of that class, when they witnessed the bursting forth from the heart of the popular masses of this Socialism, whose existence they pretended to doubt, was equal to the fury with which they pursue and persecute it at the present day.

### V.

The Revolution of February arrived some years too soon to be immediately fruitful in social institutions. The Socialist sentiment already existed in the masses, but the ideas connected with were it still obscure and confused. Whatever may have been the sterility in this respect, however, the Revolution has none the less realized an immense progress.

It has liquidated the account of the old policy, and opened the eyes of every honest man who believed that universal suffrage and the Republic were all that was necessary.

In exhausting the formula of political rights, as it can be comprehended at the present day, it has put an end to every pretension, and given to Socialism all men whom sincere love of

Democratic rights had hitherto made nothing but Republicans.

In fine by proving that the most pacific and the least revolutionary Socialists even by the force of their principles, were far more devoted to Democratic institutions and interests than the one-sided old-fashioned Republicans, a large number of whom have now gone over to the Reaction it has definitively shown to the masses that Socialism was genuine Democracy.

This is not all. By disturbing the Old World, as it has done, which the cowardice and inaptitude of the anti-Socialists Republicans has saved for the last time, it has shown that the modern spirit has everywhere under-mined this Old world; it has beside, profoundly developed the sentiment of universal solidarity of the Democratic fraternity of nations, and placed the Social question as the order of the day for the whole civilized world.

### FAILURE OF SUCCESS IN PRACTICAL ASSOCIATION.

To ascertain the causes which led to the dissolution, (I don't like the word failure,) of the various associations which sprung up like mushrooms at the first preaching of the apostles, would require a minute history of the doings of each. We may, however, come at the truth of the matter, near enough for all practical purposes, by comparing the means, location, and circumstances of one association, which, being yet in existence, may be said to have succeeded, with a similar enterprise that was given up. I will therefore place them in juxtaposition:

#### I. THE NORTH AMERICAN.

The domain was purchased at a reasonable price; the climate comparatively mild; land of easy cultivation, and well adapted to fruit, and to a great variety of products, which find a ready sale for cash in the New-York market. The land can be made rich and kept so, by marl obtained from inexhaustible beds of that fertilizer on the domain. The N. A. P. had sufficient capital to erect from the beginning a decent Unitary building, which enabled it to realise some of the economies of association. Members could enjoy the comforts of home, and be within visiting distance from their civilized friends and relations. Agriculture was made the *pivotal* occupation, all others were only accessories to employ the time of members in winter and in bad weather.

Had men possessing sufficient skill and experience to carry on and direct agricultural operations.

The members were generally, if not rich, at least not absolutely poor, and could supply themselves with the necessaries of life.

#### II. SYLVANIA.

Was situated in a rough and mountainous country, of a difficult and expensive access. The domain made up in extent what it lacked in quality. The cleared and cultivated part was worn out, and the remainder chiefly covered with stones or large trees prostrated by a hurricane,—to remove them would have required an industrial army of the Harmonian Period, instead of a handful of greenhorns.

An idea of the value of the domain may be formed from the fact, that it was purchased for seven thousand dollars. Two thousand dollars were paid in stock of the phalanx, three thousand in cash, and with the clearing and improvement made on the land, the mortgagees are not willing to take it back for the two thousand dollars remaining due. The buildings were mere huts, in ruins: in these over one hundred persons were crowded, without regard to comfort,—that was entirely out of the question, except during the last six months, when a new house being finished, the most favored families had a room ten by twelve feet.

Undertook a variety of branches of industry, which met with no encouragement in that dismal region.

Had no one experienced enough and capable of directing agricultural labors. Add to this the chilling hand of Jack Frost, which destroyed everything early and late. Also the potato rot, which nullified our labor, and you have a scene of misery, which might well shake the stoutest heart.

The great majority of members were entirely destitute, and dependent entirely on the scanty supplies of the Association. Much suffering of body and anxiety of mind was experienced by all, and was the cause of innumerable difficulties.

In speaking of the individuals who composed these associations, no invidious distinctions could be made, for the average amount of talent, moral worth, and devotion possessed by each, may be considered as very nearly equal, if not absolutely so.

But there is one quality, which, it appears, was possessed in a superior degree by the N. A. Phalanx,—that quality is *Persistence*. We may perhaps account for it from the fact, that the disaffected members who left the N. A. were replaced by devoted associationists and efficient laborers from other disbanded Phalanxes. It appears to me, that the great error made in most associations, and which eventually caused their ruin, was to attempt *too much*. We see that those who have confined themselves to agriculture have lived, and are likely to succeed: it is the only true foundation.

In connection with these remarks I must say, that the bad success which has attended these early attempts at Association, should not be held up as scare-crows, to frighten people out of the idea of trying again, and in due time to wait for the grand experiment to be made by the *School*, some time or other. Although recognizing fully the value of Social science, and having a perfect faith in the whole system of Fourier, I nevertheless think, that small and of course fragmentary association, is a *practicable, desirable, and perfectly natural mode of transition* from the present state of incoherence, to higher organizations and forms of society. Twenty or more families, of the working-classes, with \$500 or \$1,000 each, can, by associating on an *agricultural basis*, and with common industry and prudence, insure to themselves a mode of existence far superior and safer to that they are obliged to lead in civilization. They would start with the benefit of the experience of the associations that have preceded them, and would avoid a great many mistakes, which have proved fatal to the first pioneers. They would soon discover the great advantages of larger numbers, and in the same way and for the same reasons that individuals were induced to form these small aggregations, these will tend to unite and form larger and more complete corporations.

When a great end is to be attained, Providence is bountiful of ways and means,—and Association is so evidently the great end and essential destiny of the race, that many roads, some crooked and rough, some smooth and straight, lead to it. Almost any plan of Association, great or small, if not *iron-bound*, like that of the Shakers, Rappites, etc., and left open to free thought and progress, will ultimately resolve itself into the natural and true order, and science will surely illustrate the progress. The generality of farmers and mechanics possess sufficient knowledge and means to procure the necessaries and even elegancies of life. The stock of *Ideas*, great or small, now in the world, is sufficient to feed the minds of humanity for centuries to come: there is little danger of souls starving.

The grand question that stirs the civilized world, the question of Association, in some form or other, is at this day mainly a question of *bread and butter*—only get that secured first, and all other things shall be added unto you. To those who think science a *sine qua non*, I would, after the manner of old Rough and Ready, illustrate my meaning and the truth of the matter by a fable, not of *Æsop* but of *Lafontaine*, and refer them to the capital translation of the shepherd, the merchant, the nobleman, and the son of a king, by citizen Elizur Wright of the *Chronotype*.

J. M. P.

For The Spirit of the Age.  
HUMAN DEPRAVITY.

Viewed in the exclusive light of our subject, the world is indeed dark and forsaken. The shadows of the past all converge into one dense cloud, whose element is corruption, and whose darkness obscures all the brightness of the universe. The soul is subverted, in nature, and from a pure essence, has become impure, a thing of malignity. And it is no modern-looking at the world as it is—that this dark view of human nature should so widely obtain. While the soul is obscured it looks at things obscurely. Such is the law of its action, now and always.

That man is corrupt, there is no dispute; for the gigantic wars of the ages, crimsoning the whole, beautiful, green earth, and claiming their more than thirty thousand millions of victims; the slavery of more millions still, through the diabolical selfishness of the few; the extensive prostitution of God's image in man's better half and the still deeper prostitution of man's self; the crime engendered of want, on the one hand, and freely chosen for the gratification of unbounded passion, on the other; the beastly drunkenness of the debauchee, and the tortured victim of gaming, of duelling, and the like, all attest it. *Corrupt!* Why, the earth is indeed a hell, and man the receptacle of its life. And there is no worse hell than earth. I remember hearing Dr. Dewey give the annual discourse on Peace before the American Peace Society in Boston, some two years ago, in which he supposed it possible, and even somewhat probable, that the inhabitants of other planets had so far advanced in moral and intellectual development—in the progress of the arts and sciences, that having constructed an instrument so far superior to the telescope, as to be able to look down upon the earth, and behold the terrible carnage of war; to witness the fiendish passion of the combatants, and the horrid destruction of human life, they would very naturally come to the conclusion that this earth was the hell of the universe! And why is it not such? surely there has been evil enough here to make it so.

And all this evil is the result of human depravity. But depravity of what? To this question two principal answers have been given. 1. Depravity of nature; and 2, depravity of life. Let us look at each.

1. *Depravity of nature.* Is man depraved in his nature, or is he not? The question is a fair one and one of deep and thrilling interest. On its truthful answer, hangs the destiny of a universe.

Looking at the evil side of life alone, it seems as though the question demanded an affirmative answer. And how else shall we account for the direful ills of the past, save from the fact, that man's nature is depraved? But perhaps the force of this question will be lessened somewhat, when we reflect that a question of this character cannot be settled by a merely historical argument. Man may be after all, something more than the past has shown us. Even if his whole past life were purely evil, that, of itself, would be no absolute proof that his nature was such. It would only show, at most, that the elements of his being had been most fully obstructed in their attempt to flow out into true life. Some clue back of past manifestations, must be sought out to show depravity of nature, and then the manifestation itself may be legitimately referred to corrupt elements. Until this is done, we think we are warranted in denying the soundness of the purely historical view of the matter. But again, to suppose that man is depraved in his nature, reflects somewhat seriously upon the divine workmanship! We are made in the image of God, and therefore have a nature like his own. Were it not so, we could not be images of Him. Now, to suppose we were originally made corrupt, we cannot, for that would be charging God directly with the authorship of evil. And to suppose He endowed us with a power called free will, by which it was morally sure, such corruption would ensue,

does not help the matter much, as at best, it only makes the same cause to be a little more remote. And then, to suppose want of power to remain pure in quality of being, charged the Giver of life with deficient plan and deficient power, to say nothing of the motive which gave birth to these. The fact is, depravity of nature, supposes some grand defect in the human mechanism, which it will take more than all the logic of the schools to obviate.

Again, as to the nature, condition, and quality of the human spirit, there is no analogy in nature which illustrates its depravity; while, as to what constitutes man's *real* depravity, nature presents us an abundance of symbols. Take light and heat, for instance. Are not these good in quality, whatever may be their character, in action? Take the air; is it not pure, in itself? And then electricity,—this even is a purifying agent, which could not be the case, were it depraved in the nature of it. The legitimate nature and tendency of all these elements is good, but their results are sometimes bad; and why? It cannot be because evil inheres in them, for only good is there. God made them, and he makes only the good. Air is good, and so is the electric element. Thus whatsoever God makes is characteristic of himself. He is the All Good, and the universe is his symbol. Where, then, is the evil?

As it regards the human soul, we may likewise put the question. Where then, is the evil? If it does not inhere in man, what is the secret of it? If it belongs not to the quality of spirit any more than to the quality of heart, light, air, and electricity, to what does it belong? This leads us to consider,

2. *Depravity of life.* Life and its element, or cause, are two things. Though they be inseparable, yet they are two. Life is a result. It is existence not being. It supposes being as its basis, but it is not being itself. There might be being without existence, but there can be no existence without being. In the former case, existence would be latent, and being an abstraction, till life should give it personality, and then being exists. Instance the moral and intellectual power of the child. These have being, but they have no life. The time has not yet come for them to act. They are yet latent.

This brief analysis is given, that the two ideas may not be confounded—that being and life may not be made to blend together in such a manner as to make depravity referable to both, when, in reality, it belongs only to one. If being and existence were one and inseparable, in the idea of them then, whatsoever was true of one would be equally true of the other; and without farther controversy we should side with the common idea of depravity. But as they are two, it may be, after all, that evil, deep and lasting as it is, is nevertheless more superficial than has been supposed. This must be the case, if it belongs to existence instead of being—to action rather than the elements of action.

And is it not so? Is not the ill of nature in the operation of its elements, rather than inherent in the elements themselves? But why in the operation, you will say. And our reply shall be because of the obstruction the elements meet with in the performance of their functions. The air was designed to perform a healthy function, as air; but does not always do so. Why? Not because of any defect in the design; nor yet, because of any absolute impotency on the part of air itself, considered as an agent of the Divine will; but because of the various obstructions it meets with in its ever-flowing and life-giving vitality. Obstruction everywhere, is the secret of evil as to its cause; and evil must exist, while obstruction remains.

These observations are eminently true as it regards human depravity. The native powers of the spirit seek an outbirth, but come first in contact with ignorance of the true mode of action; and having as yet no conscious law to guide them they go first to excess in one direction, and then in another. This excess is evil—depravity. The cause is on the surface, as is also the effect. And this shows us the nature of evil. It does not make it the

eternal antagonist of God, and of heaven; it does not render it immortal. But placing it where it belongs—in the life of good elements, coming in contact with obstruction, and not in the elements themselves, it predicts its demolition, and the restoration of its victims; which could not be, were nature and being themselves depraved. In that case, to have a pure universe, there must be an entirely new creation—not development; for depravity of nature, whether we call it total or not, includes the idea of a totality; and therefore precludes the idea of working over that which is already made. No pure gold can be made of nothing but dross. Of filth alone, nothing pure can result. And it is perfect folly to say, that even divine power can bring good out of that which has no objective basis, or capability of good. Divine power does indeed bring good out of evil; but it is because there is something good in the evil to be brought out, as there is pure gold mixed with the dross, and capable of separation.

Man, then, is depraved, as nature is depraved—in his life, not his being—in his character, not his quality. He is therefore capable of regeneration and may have hope of it. His destiny is not to be a fiend, but an angel—not to inhabit hell, but heaven. When, working with God, he removes the obstructions which prevent the genial flow of his passions, in accord with the laws of the universe, then shall the glorious beauty of his inner life unfold itself, and his whole being thrill with joy, such as the angels know.

S. C. N.

Rockport, Oct. 1849.

## EUROPEAN AFFAIRS

FOR THE WEEK ENDING NOV. 17.

Latest Date, Oct. 27.

A report was current in Paris, at the latest date from that city, that the French Ambassador at St. Petersburg had forwarded dispatches to his Government, intimating a change in the hostile determination of Russia in its disagreement with Turkey, upon the subject of the extradition. So far from forcing matters to extremities, Russia expressed itself anxious to settle the differences quietly, provided no warlike interference was threatened on the part of England. The same rumor was prevalent at Vienna on the 21st.

A letter from Constantinople relates several interesting particulars in regard to the change of religion by Bem and other Hungarian refugees:

"General Bem, as soon as he learned the determination of the Sultan to resist the demands of Russia and Austria, and to refuse the extradition, declared that his country was his first religion, and as the Sultan had the same enemies and friends with himself, he wished to become his subject, and to serve under his flag, and that he would embrace Islamism; that he had resolved upon this when he left Hungary, and that he had not sooner announced his profession of faith, lest it might have the appearance of yielding to fear. He added that he did not wish to influence any one to follow his example. Still, the Generals Kmeiz, Slaen, and thirty of the most ardent officers, were unwilling to separate from him, and announced their determination also to embrace Islamism.

"Kossuth, greatly irritated at Bem, went at once to the camp of the Hungarians, and informed them that the Porte resisted the demands of Austria and Russia, that France and England appeared decided to aid the Porte, and implored them not to stain by apostasy the flag of Christian Hungary, which they had always served with honor. Some expressions of Kossuth, indicating that Bem and his companions had yielded to the promises or the threats of the Porte, produced a great effervescence in the camp of the Hungarians, and for a moment it was feared that there would be a disturbance."

An able examination of the pretences alleged for the execu-

tion of Count Batthyany by Count Teleki, appears in the Paris journals. It concludes with the following eloquent appeal:—

"To resume. This condemnation without proofs—this judgment without a court—this sentence without a law—this execution on the 6th of October—this measure, which was taken now that Hungary is under foot—this measure, which they dared not take when Hungary had a sword—this measure, which was taken after sparing those who prolonged their resistance to the last extremity—how are we to call it? I leave it to the friends of order among all parties to find a name for this measure. I have done my duty. I have done it calmly and deliberately, while my heart is breaking. I had but to analyze a death-warrant of Batthyany. I need not speak—he is well known. His name was great—his soul was mighty. He was always noble and generous. His dying hour was sublime. Thou heroic martyr of a great and beautiful cause, thou gavest thy soul up to God, but thy memory will be green in our hearts—it will live forever, and die with the last sigh of the last Magyar."

It was supposed that Kossuth had taken passage in the Peninsular and Oriental Company's steamer Sultan, from Constantinople, bound for Southampton. Arrangements are making in the latter town to give the illustrious Magyar a suitable reception. The Sultan is expected at Southampton about the 6th proximo.

No further executions have taken place in Hungary, but arrests are the order of the day. A nephew of the unfortunate Count Batthyany has been ordered to enlist as a private hussar in an Austrian regiment.

Silence—the silence of the tomb—prevails at Pesth. The gibbets have been removed, blood has ceased to flow, Haynau has left, men breathe more freely in the Capital of Hungary. Such is, in a few words, the latest intelligence from Pesth. Haynau is no longer allowed to play the part of Alba in Hungary. The European cry of horror at the atrocities he has committed had reached the royal palace at Schonbrunn, and startled the young Emperor upon his throne. Adjutant-General Count Gruone has been sent to Pesth to put a stop to any further executions. Haynau is reported to have growled at this interference with his full powers, and to have sent in his resignation. He is at present at Gratz. Other changes are spoken of in the high posts of the Austrian Administration.

It is stated that the Sultan has made a grant to Lamartine of an immense extent of lands situated in a fertile plain, a few hours' distance from Smyrna, forming part of the estates of the crown, and that an agent had gone to take possession of the property in the name of Lamartine, who was coming himself in the spring.

In FRANCE, the trials at Versailles are not proceeding so orderly and tranquilly as they did at their commencement. Repeated interruptions, and those too of a stormy kind, are continually taking place, which go to suspend for a time the inquiry, and detract from the becoming gravity of the Court. Four of these disgraceful scenes occurred on Tuesday: some of the witnesses in giving their evidence having used opprobrious epithets in application to a portion of the prisoners, the latter gave full vent to their indignation by the most violent expressions of rage. In one case, the prisoner Lamatiere called the witness a liar, and was forthwith condemned by the Court to four months imprisonment and a fine of one hundred francs. The proceedings of the High Court on Wednesday were not marked by any particular incidents. Col. d'Alphonse of the 62d Regiment of the Line, gave his evidence in such a manner as to call down the most marked approbation and eulogium of the Court, and in which even Col. Guinard, one of the prisoners, joined. The gallant Colonel expressed his regret that his own frank and honorable conduct on the 13th of June was not met by the same conduct on the part of some of those he made prisoners in the Conservatoire, and who had pledged their word not to escape. Col. Guinard explained why his friend Ledra

Rollin did not remain. The Court adjourned at half past six o'clock.

The Democratique Pacifique and the Republique were seized on October 23d, at their offices and the Post Office, for publishing the following letter, signed by Louis Blanc and other refugees in London:

"CITIZEN: The sentence which has, in the person of Citizen Cabet, just struck one of the most pure and courageous servants of democracy, has not surprised us. Whatever opinions may be formed on an attempt at colonization, inspired moreover by so elevated a feeling of devotedness, every Socialist considers himself as jointly attacked by the judgment pronounced against Cabet. It belongs to those who have sanctified the pillory and the hulks, to re-establish also the benches of the Correctional Tribunal. Each of us henceforth has paid his debt. The musket, the hulks, exile, imprisonment, the galleys, and infamous condemnations, are the consecration of new ideas. It is still the gibbet of ignominy transformed into the standard of victory; the cap of the slave become the glorious symbol of liberty. Health and Fraternity.

An important debate took place in the Legislative Assembly on Friday, Oct. 19. In the course of it Gen. Cavaignac took substantially the position taken by Ledru Rollin before the affair of June 13, and M. Montalembert came out in favor of Papal Absolutism.

A second interview has taken place between Mr. Haddock, a friend of Sir John Franklin, and the Bolton clairvoyante. She professed to have had interviews with Sir John Franklin and Sir James Ross, described their position in the ice, with sundry other particulars. She said she had some refreshment with Sir John Franklin, who had his provisions in thick tin boxes. He had also some hard meat in a big tub. Sir John, she said, would be out of the ice in less than nine months. That it was ten minutes past eleven by Sir John's time, and a quarter past ten a good while after by Sir James Ross's time. That she went a good way further than Sir James Ross, where the stars went round but did not twinkle, and she was sure it was quite ridiculous to attempt to find a road for ships over there. That she found Sir John in a house made of large blocks of ice, about nine yards from the ship. That Sir John had been a great way over the country, but had returned to his ships. That Sir John had seen the natives, but not Sir James Ross, and that there were two ships on their way home, which would bring good news. The statements of this girl have excited great interest all over the country. It has excited the attention of the Admiralty, and the matter is said to have been inquired after in high quarters.

Abbott Lawrence, Esq., Envoy Extraordinary and Minister Plenipotentiary from the United States, had an audience of her Majesty at Windsor Castle, on Saturday, Oct. 20, to deliver his credentials. He was introduced by Viscount Palmerston, G. C. B., her Majesty's principal Secretary of State for Foreign Affairs.

Seventy-four families, amounting probably to three hundred and seventy souls, have been evicted from the property of Col. Wyndham, in the parish of Clondegard, and in the ill-fated, ever-persecuted County of Clare. Their dwellings have been left with few exceptions—in the words of our correspondent—"hideous heaps of ruins." There were no notices of eviction received in due time by the relieving officers. There is no room for the crowd in the Ennis Union Workhouse. They are denied out-door relief on some pretext or other. Women, with infants in their arms, slept out under the freezing cold of last week, and the floor of the chapel is now the only home of the exterminated people.

SIR JOHN FRANKLIN sailed from England on his Arctic expedition, May 19, 1845.

## News of the Week.

### THE ST. LOUIS TRAGEDY.

We have seldom seen greater excitement manifested in this community than was displayed during the whole of yesterday produced by the tragedy of the previous night at the City Hotel, an imperfect account of which we gave in our last issue. The particulars, as we have been able to gather them, as well as such rumors as bear upon the case or tend to explain in the least degree the mysterious cause of the terrible deed, will be found in what follows.

Two Frenchmen, who registered themselves as Gonzalve de Montequiose and Raymand de Montequiose, from Paris, arrived at the City Hotel Sunday forenoon—they are several weeks from Chicago, from which place they have leisurely traveled overland, each occupying a buggy, and furnished with guns and other apparatus for a hunting excursion.

At the hotel they occupied No. 46, the entrance to which was from a hall running from the back piazza; room No. 47, immediately opposite, the entrance to which is from the piazza, and not in sight of the door to 46, was occupied by Messrs. Albert Jones, H. M. Henderson and Capt. Wm. Hubbell; and room 57, the back window of which opened to the piazza at its extreme end, was occupied by Mr. Barnum's nephew and the steward of the house, Mr. Macomber.

About 11½ while Barnum was preparing to retire, a light being in the room and the curtains to the window drawn aside they were startled by a loud tapping at the window—applied with such force as to break the glass. Perceiving two men upon the piazza, the one nearest having a gun in his hand, the occupants became alarmed, and immediately commenced crying "murder, fire," &c. Simultaneous with this alarm, the man with the gun fired through the window, the contents of which took effect in the back and side of Barnum, a portion of the charge wounding Macomber in the wrist. The cry of murder and the report of the gun, alarmed the inmates of room No. 47, when Jones, who had not retired, sprang to the door and opened it—a light being in the room at the time. No sooner had the door opened than one of the men standing upon the piazza by the window to room 57, fired at him, the contents of the gun passing through his body and wounding Mr. Henderson across the forehead and Capt. Hubbell through the wrist. Jones fell inside the room against the door and immediately expired.

To proceed from 46, occupied by the Frenchmen, to the window of 57, at which the alarm was first made, the assailants were compelled to pass the doors to 45, 47, 48, 49, and the window to 58, all opening upon the piazza. At none of these, as we learn, was any effort made by the assailants to enter. It may be proper to state also, that in none of these rooms, except Barnum's was a light to be seen from the piazza. The occupants of 45 state that sometime previous to the alarm an attempt was made to enter their room from the outside, but upon alarm being given, the person at the door, who was trying to use a false key, fled.

The Frenchmen, after firing two shots, returned to their room, where they were arrested by the officers. It appears that they were both standing at the window when Barnum was shot, and Macomber states that both were armed with guns and both fired—one at Barnum, the other at Jones. A negro man who was near by cleaning boots, and who had a full view of the whole transaction, states, in contradiction to Macomber, that only one man was armed, and that he fired both shots. In the room occupied by the assailants were two double barrel guns, both barrels in one and one barrel in the other discharged. This is an important question in the matter. If it can be positively established that both of the Frenchmen were armed, and fired, it precludes, from what has taken place, any plea of insanity.

The perpetrators of this outrage are men aged about twenty-

eight and twenty-six years. At the time of their arrest they were perfectly sober, the elder laboring under some little excitement in consequence of his acts. They were traveling in fine style, being provided with large wardrobes, and every necessary for comfort and amusement. Their trunks were searched yesterday evening, and found to contain nothing but gentleman's paraphernalia, and \$1,455 in gold, in two separate bags.

They claim to be of a family of some distinction in France, the eldest of the two bearing the title of Count. The younger states that their father was killed in Paris in the outbreak of last February, and in consequence of their connection with the events of the period, and opposition to the Republican Government, they were compelled to flee the country. They arrived in the United States in June last, since which time they have been leisurely wending their way west, with a view of seeing the country and spending most of their time in hunting, a sport for which they manifest great fondness, and for which they are amply provided with the proper accoutrements. The younger of the two states that his brother has several times recently displayed symptoms of insanity, and but a few evenings since while they were in the town of Alton, made a demonstration to attack some person, but was timely prevented by his interference. The older brother appears to be sensible of his having done wrong, exculpates the younger brother from all blame, and claims that he alone should be made to suffer for the consequences of his act. He states that a powerful feeling which he could not resist, took possession of him, and told him that he must kill two men; that while laboring under this feeling he seized a (double-barrel) gun and rushed from the room and fired at the first two men he saw; his brother followed for the purpose of preventing him from doing injury, but before his interference could be exercised the fatal deed was consummated. This is what we glean as the history of these men, and as far as supported by other facts and circumstances, we give it for what it is worth.

The occurrence occasioned much excitement in the public mind yesterday, and there were grounds to apprehend that violence would be attempted last night. The extraordinary circumstances of the affair—the absence of any probable motive for the commission of the terrible crime—the mystery which enveloped the whole transaction, added to the many improbable stories which were in every one's mouth—were sufficient to excite unusual feeling. But when we add, that the unfortunate sufferers from this tragedy—young Barnum and Albert Jones—were well known and much beloved—that one of them had been suddenly and so causelessly ushered into eternity—it is not surprising that men's minds were overwrought, and symptoms of violence were displayed in some places.

At night, and until 11 o'clock, there were large congregations of people on Chesnut-st from Third to Sixth, in the immediate neighborhood of the jail. But a great many persons seem to have been drawn thither by curiosity, and as those who may have been mischievously disposed were without loaders, no attempt was made to get possession of the prisoners. We trust that no further effort will be made to interrupt the proper administration of justice. The Criminal Court meets next Monday and then a thorough investigation will be made of the whole affair. The facts which we have stated dissipate many of the stories which were in circulation yesterday as to the character of the accused—some of the more excitable representing them as robbers, their trunks filled with jimmies, and other implements of the profession—and it may be that, dreadful as the sacrifice has been, time will establish that *insanity* has urged the murderer to the commission of the crime.

The *Reveille* of the same date says: "One of our citizens who speaks French, paid a visit to the Montesquions at the jail yesterday morning. One of them refused to enter into conversation, and maintained a sullen silence throughout the whole interview. The other, on the contrary spoke freely on every

subject, and readily answered all questions. When asked what could have prompted him to the barbarous deed he had committed he replied: 'I was merely fulfilling a mission. One year ago, two of my relatives were killed by a mob at Paris; the idea had often occurred to me that their death should be revenged; I know it was my duty to avenge them. Now it is done, and I am satisfied. I have fulfilled my destiny, and I have nothing to reproach myself.' Mr. Barnum was, at a very late hour last evening, lying in a very critical situation. His physician had lost all hopes of his recovery. The fact that Mr. Albert Jones was to be married in a few days to an amiable and intelligent young lady of this city, contributes to the sadness of his melancholy end inspires." [St. Louis Repub. Oct. 31.]

## TWO WEEKS LATER FROM CALIFORNIA.

The steamer *Empire City*, Captain Wilson, reached New-York on Sunday morning from Chagres, touching at Kingston, Jamaica. She left Chagres on the 29th ult. and Kingston November 3d. This steamer brings in all not less than ONE MILLION in gold.

The news from California is of great interest. We take some details from the correspondence of the *Tribune*:

The Convention here has been in session a month, and has adopted in Committee of the Whole nearly three-fourths of a State Constitution. It is believed that another week will close their labors. A vote will then be taken on the Constitution, and after its adoption, an election will be held for Legislature and State officers. There is, as yet, no prominent candidate for Governor, the Senatorship being considered as a more desirable place. Among the candidates spoken of for the latter, are T. Butler King, Col. Fremont, Dr. Gwin, and Robert Semple. Col. Weller, since his removal from the Boundary Commission, is suspected of electioneering for such an office, but has made himself too unpopular by his course at San Diego, to have much chance of success.

Among the principles already adopted by the Convention are the following:

No Slavery shall ever be permitted in California! adopted by a unanimous vote; the boundaries of the State shall be those fixed by Mexico, embracing the whole of the interior territory known as the Great Basin; no free blacks shall be admitted into the territory (passed by a small majority and will probably be reconsidered); the State capital shall be established at Pueblo San Jose; inhabitants of Indian blood shall not possess the right of suffrage, (this passed by one vote, and will no doubt be changed on second reading—the native members are very indignant on the subject, as the law would embrace some of the first families in the country.) The right of married women to property possessed before marriage has also been established, and the first Legislature recommended to pass severe laws against dueling. In most of its provisions, the Constitution is wise and liberal, and if two or three very objectionable parts be removed, will do lasting honor to its makers.

This country seems fated in regard to gold and golden excitement. It was supposed not long since that the limits of the placers had been settled, and that the Sierra Nevada was the great storehouse of the precious metal. Since my arrival, however, discoveries have been made which almost induce us to believe, that the whole country, from San Diego to Cape Mendocino, from the Pacific to the topmost ridge of the Nevada, and heaven knows how much further eastward, has been completely seasoned and spiced with the yellow grains. News reached San Francisco of a large placer having been found on Trinity River, a stream which rises in the Coast Range, and empties into the Pacific opposite the head of Sacramento Valley. The story was soon verified by intelligence from the diggings on the American Fork, which stated that the diggers were leaving in large



bodies for the Trinity placer, where men were said to wash out \$100 a day. It is best to receive the stories of gold digging even here with a grain of allowance, but the main fact is true. I lately saw a letter from a merchant in Sacramento City to his partner in San Francisco, in which he says: "There is good news from Trinity River; gold is very plenty and provisions scarce. We shall make a great raise on the goods I have sent there."

Near the Mission of San Antonio, situated among the Coast Mountains, sixty miles south of this, a washing of considerable richness has been discovered. At the last accounts, a number of people were working there, with fair success, and traders are beginning to send their teams in that direction. Gold is said to exist in small quantities near the Mission of Carmel, only four miles from this town, and, in fact, there is every geological indication of it. That San Francisco itself is built on a placer, I am well satisfied. To my certain knowledge, boys have poked four and five dollars in a few hours, from clay dug 30 feet below the surface, in sinking a well. The story of Mr. Harrison, the Collector, having found gold in the adobes of the Custom House, is something more than a good joke.

An arrival from the Sandwich Islands has brought the startling intelligence of the Islands having been taken by the French. It is the same old quarrel broken out again. The story, as I have heard it, is this: "The Island government placed a heavy duty on various articles, such as wines and liquors, which constitute the principal exportations from France to the Pacific. The Commander of the French fleet at Honolulu demanded that it should be revoked, and, on the refusal, opened his guns upon the fort, which finally yielded. He then occupied it and took possession of the Island. An express came here in sixteen hours from San Francisco—130 miles—with the news. What the course of our authorities will be, everybody conjectures but nobody knows.

### Town and Country Items.

**LUTHER ON DANCING.**—In a life of Martin Luther, by M. Andin, an elegant French writer, the following opinion of dancing is quoted from the Reformer:—"Is dancing sinful?" his disciples asked him. He replied. "Was not dancing allowed to the Jews? I am not able to say; but one thing is certain—people dance now-a-days. Dancing is a necessity of our state like dress with women, and like dinner or supper. And, indeed I do not see how dancing can be prohibited. If people commit sin, it is not the fault of the dance, which does not offend against faith or charity. Dance then, my children."

**BEEF-STEAKS MISAPPLIED.**—A Cincinnati paper relates the following horrid instance of ingratitude:

A benevolent man who once in a while passes through the market as a "looker-on," purchased a fine steak yesterday, and placed it in the basket of a woman who he thought was needy. To show her gratitude she took it out and slapped him over the head several times with it, soiling his linen and mortifying his flesh.

**DISTURBANCE ON THE BALTIMORE AND OHIO RAILROAD.**—The contractors on the railroad west of Cumberland have considerable trouble to keep down the spirit of rioting so frequently manifest among the laborers on the line. The *Civilian* says, that the Connaught men driven from the Central Railroad in Pennsylvania, in June last, by the Far-Downs, being now strong in numbers west of that place, indicate a disposition to exclude their opponents from the work. Some scenes of violence have ready occurred, and many more are looked for.

### NOTICES.

BACK NUMBERS, from No. 1, can be supplied to new subscribers.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SUBSCRIBERS will please be particular in writing the name of POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

THE UNIVERCELM. There are a few complete copies of Volumes ONE, and THREE on hand, which will be sold for ONE DOLLAR a copy.

Volume Two, lacks one number, of being complete; price the same. Address the publishers of this paper.

### CONTENTS.

The Human Body the Model of a	The Phalansterian Movement,	313
Perfect Society,	Failure of success in Practical	
Abolition of Slavery,	Association,	315
Popular Music,	European Affairs,	316
Pleth of all Ages,	News of the Week,	317
Social Reformation,	Town and Country Items,	320
POETRY—The Autumn,		308

### PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

### EDITOR,

**WILLIAM HENRY CHANNING.**

### PUBLISHERS,

**FOWLERS & WELLS,**

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,  
(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

### LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.



# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, NOVEMBER 24, 1849.

NO. 21.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

From Milne's Poetry for the People.

### ALMS-GIVING.

When Poverty with meins of shame  
The sense of Pity seeks to touch—  
Or, bolder, makes the simple claim  
That I have nothing, you have much—  
Believe not either man or book  
That bids you close the opening hand,  
And with reproving speech and look  
Your first and free intent withstand.

It may be that the tale you hear  
Of pressing wants and losses borne,  
Is heapt or colored for your ear,  
And tatters for the purpose worn;  
But surely Poverty has not  
A sadder need than this, to wear  
A mask still meaner than her lot,  
Compassion's scanty food to share.

It may be that you err to give  
What will but tempt to further spoil  
Those who in low content would live  
On theft of others' time and toil;  
But sickness may have broke or bent  
The active frame or vigorous will;  
Or hard occasion may prevent  
Their exercise of humble skill.

It may be that the suppliant's life  
Has lain on many an evil way  
Of foul delight and brutal strife,  
And lawless deeds that shun the day;  
But how can any guage of yours  
The depth of that temptation try?  
What man resists—what man endures—  
Is open to one only eye.

Why not believe the homely letter,  
That all you give, will God restore?  
The poor man may deserve it better,  
And surely, surely, wants it more;  
Let but the rich man do his part,  
And whatsoever the issue be  
To those who ask, his answering heart  
Will gain and grow in sympathy.

For The Spirit of the Age.

## POPULAR MUSIC.

NUMBER TWO.

The fact that America has no national music is proof that she yet lacks the development of one great human faculty. But it is more than a faculty: music is a nature,—and a primal nature too. It is the quality in the human race, of which painting is the coloring and disposition of the parts, mathematics the form, and poetry but the rustling of the leaves. The odor of a portraiture of a rose is not the rose's odor, but that of oil and pigments. The moral odor from man without music, is as that of the oil and varnish in the representative rose. Where music exists not, the great cementing power is absent, which enters every crevice of the human fabric, binding the several stones into one connected whole, like an ancient Gothic cathedral. Such an individual, or such a nation, presents a disjointed and fractional existence, without that uniting, without that blending of faculty with faculty, of man with man, which is so essential to human happiness. It is of no use to nail a few green planks together to represent such a granite temple. Celestial tones are not heard where the clatter of commerce engages all ears; and the winds and waters are estimated only as mercantile facilities to keep wheels in motion, that may possibly increase our worldly goods. If the Romish choir has a tendency to impair the theological acumen, the mill-wheels are not altogether excusable in respect to man's present want of harmony. Now that the factory chimney overtops the church spire, and the operative hands are more numerous than the communicant hearts, man does not give evidence of being much nearer the goal—happiness.

To say one word on behalf of mere external music is not worthy the time occupied to utter it. But there can be no doubt there is a faithful correspondence between the outward expression and the inward life. Whether it be determined that nations are musically expressive on account of their musical nature, or that a musical nature is imparted to them because they are taught musical expression, seems not very important to be determined. If any Orpheus finds a nation void, or nearly so, of musical taste, and leaves it by his labors, full of the concord of sweet sounds, we salute him as a great benefactor, whichever theory may be true. For it is as certain there could be no outward expression of harmony, unless there were underlying it a substratum of harmonic life, as it is that there could be no outward mathematical forms, if there existed not previously in the mind a conception of the geometric law. No fact of human existence can be stronger than this of an inherent love for music. From the remotest antiquity, by records both sacred and profane, we have evidence in a stream, concurrent with the flood of humanity itself, that music pertains to man in his holiest and most sacred relationships. Defiled, degraded as it may be, there is yet this capability in it. And the finest field is now opened for the labors of such a husbandman

for the lyre of such an Orpheus, from the rocks of Massachusetts to the cotton groves of Alabama.

For nowhere are the true harmonic tones heard in the masses. The wail of unhappiness is uttered more or less acutely, from the theological shades of puritanic Boston, to the fever-heat licentiousness of New-Orleans. The mind needs quiet. The soul lacks quiet repose. Hurry and speculation may give way to serenity and genius. We are in such determined haste to secure present good, that in imitative talent, all our origina-tive, generic powers are swallowed up. And thus, as the fabled dog snapt at the shadow, our comprehensive liberality being a narrow greediness, results in the loss of what is really valuable and honestly our own.

America cannot become a singing nation without making a considerable advance in personal improvement. The men whose vocal organs are yielded to so high and noble a law, could no longer indulge in the peculiar habits of those organs which now mark the people by no very enviable eminence. The two practices could not well exist together. And perhaps it was for want of the better that the worse use has grown into so inveterate a habit. Supposing, therefore, that no moral improvement were to be attained, the modal one is worthy our best attention.

For the American female, shall we place music for the moment on so low a ground as that of physical health? The natural inherent buoyancy of spirits, perfectly consistent with the highest moral sensibility, continually checked in its purest flow and its virtuous outlet, must, by reaction, produce the most seriously disastrous effects on both body and mind. Hence arises, in conjunction with a severe in-door life, and the unchecked use of injurious food, that formidable variety of pulmonary and nervous afflictions, which gather so large and so untimely a harvest to the garner of death. Of all the notions which yet remain in futurity, to be taken up by American enterprise, none certainly would be more salutary than that of class singing.

Class singing, however, to those who have never witnessed it, to those who have never participated in it, are two words, recalling in the mind the remembrance of a fact, very different from that of which we speak. Enlivening and agreeable as at all times even the humblest attempt at melody undoubtedly is, yet the juvenile school class, drawing forth sedately its accepted hymn, is but a faint and distant resemblance of the thrilling sensations experienced in a class of five hundred voluntary learners, led by an accomplished, an inspired teacher. Such a sight, such an *audition*, is a new and grand experience. The enthusiasm is too great to be withstood. The aged or the awkward, entering such an assembly with the notion that they are voiceless or cannot sing, are carried onward by the resistless stream of song, and both soul and body glow with new and delightful sensations of harmony. The whole being is interpenetrated with a new fluid. It is impossible for a rude or clumsy artisan to attend such an exercise without walking home the more orderly and serenely on account of it. A new world is entered. For the first time, he has felt the truth, the beauty, the religion in music. Ever afterwards will the order in time and tone have a larger rule in his being. It is not a mere acquisition which he has obtained, but the sources of life are opened to him from a new depth, never henceforward to be forgotten; for the incident is not one of memory alone, but of life.

As a mere objective fact, there are few incidents more deeply interesting to the observer, than that of the assemblage of five hundred human voices joined in one universal tide of song. Arranged in order, from the deepest basses of manhood on the one hand, to the highest pitch of childhood soprano on the other, the group presents the idea of a vast and living instrument, such as no mechanical construction could ever attain, no me-

chanical ingenuity ever imagine. In such a number some voices of unusual depth are sure to be found, and the entire compass is surpassingly grand, under the impulse which no hired exhibition can give, and which only the unbought effusions of the soul can impart. This is the religion in music, and this is a religious scene. The actors in it are all bettered by it. They are nearly related to the fountain of goodness, and therefore it is essentially a religious act, though in appearance it may be limited to the scientific development of innoxious amusement.

No art can be degraded below its legitimate position, without involving the artist in an equal depravity. The first artist who accepted hire for his work has much to answer for. His example has had a desecrating effect on the whole race, and it will be difficult to reinstate them in their original purity. For they have now to plead a vested right in wrong doing, which almost precludes the hope of restoration to unhired and unperverted purity. Above all, the music artist, in selling himself to the world, commits the greatest wrong. By so much that his art, when he is true to the giver of the generic power, is noble and exalted above all other modes of art, is his degradation base and direful when he is false. In the love of truth, which is superior to all personal or sentimental regard, the advocate for universal music development is constrained to admit, that the present order of teachers by no means stands in the moral position it should occupy. Perhaps it is uncertain whether, as individuals, the professors of this art are below other artists, but their talent being so much nearer the divine, their defection is so much the more obviously marked.

We require that the medium for such ennobling creations should himself be noble. The mind is pretty well satisfied if the poet can recite his verses with sweet eloquence, or the painter can exercise his art before the spectator; but, of the musician, the soul demands a higher life, and is seriously disappointed at his short-comings. Another explanation also may be adduced: Compared to the other arts, music is eminent as the exponent of the emotional, rather than of the intellectual principle in man. It demands more regard to the heart's expansion than the head's development. Music is more sentimental than calculative. The individuals born with a strong music nature may be said to enter the world with larger and more tender hearts than ordinary, and they now come into a world remarkable for its intellectual acumen and selfish cunning. The flood is too strong for them. They cannot "take arms against" such a "sea of troubles, and, by opposing, end them." Neither have they yet the power to charm the monsters of the deep, the deep monsters of the market-house, from their slimy haunts. In some few spots, in distant isles; the attempt is not by all neglected, and according to report, not a trifling success attends the effort.

England, though not totally void of a characteristic song, cannot be said to boast a national music. All her talent, success, commerce, and wealth have been unable to buy her that. Vast sums expended in Italian, French, and German operas, have not succeeded in developing an original style, nor in incorporating one upon the public ear. The smaller, the poorer, the oppressed sister countries of Ireland and Scotland, have severally national airs, quite as distinguished as the languages, the costumes, and manners of the two countries. Perhaps even more so,—for the dullest ear could not fail to distinguish the airs of the two lands, though many might be doubtful of the language sounds. England, then, with all her boast of home feelings, of fire-side virtues, of green fields and poetic dales, has yet not had heart enough to burst out in a national strain. Casting the mind's eye over Europe, it would seem to be the fate of mighty nations to accept their music from the weak,—were we not able to rest upon the great Fatherland,

which, though locally modified, enjoys a truly heartfelt, soul-born, national song.

The just inference rather is, that every nation has within it the germ of the music art, as well as of originality in painting, architecture, and poetry. While the beautiful tendency of the arts is towards universality, and each true work proclaims the great and comprehensive brotherhood of man, there yet must be in human productions a continual modification, by climate, materials, and other outward circumstances. This is a rule which nature herself does not disdain to comply with. The tamarind, the orange, the pine-apple of the tropics, cannot be sustained in the colder parts of the temperate zones; and the northern oaks, and pines, and walnuts find little geniality in a vertical sun.

A just development of all man's nature would therefore result in a manifestation of the harmonic law, in some mode or other. According to his tropic, temperate, or frigid state, his utterance would be modified; but where there is not a pressure more fatal than any modal circumstance, music, in some tone or other, would inevitably issue. It is not from any organic defect, any universal inaptitude by nature, that a nation is void of harmony. Nature has issued no such decree, either against the soul within, or against the circumstances without. On the contrary, all nature is an invitation in harmony to harmony. Everywhere she beckons to love, by love. There must then be some refusal of this invitation, to account for the lack of enjoyment. We have no right to say that nothing is provided, if we do not go to the feast.

Commercial pursuits may not in themselves be subversive of the musical nature, but, as at present conducted, they are most potently obstructive of its outgrowth. National honor being now rather placed upon wealth than upon pugnacious valor, and individual renown, in like manner, being more dependent upon riches than upon taste, the arts are set aside, to be served after the acquisition of wealth is accomplished. But, as in the plenitude of selfishness, the competition for wealth is raised to such a height, that it necessarily absorbs the whole being and the whole period of existence, the time for attention to the arts never arrives. In the few instances that it may, it is found so much easier to adorn the walls with pictures, or the rooms with statuary, or to build, than to give up the soul to a new development, that music still remains a neglected grace.

For we must not confound the purchase of a costly piano forte for the daughters, with a devotion to music as a law in our own being. He who expends his money on rich musical instruments, is no more a musician, than one who purchases and admires pictures is a painter. It is sometimes difficult to say, whether the patron desires more to display his wealth or to foster art; but, by the general preference for high priced paintings over the cheapest of all arts, music, it might be concluded, that self-importance, rather than sincere affection, is the motive.

Of course, all minds are not bound to have a bearing towards the like objects, nor is one piece of human organization at liberty to dictate to another piece what it shall affect; yet, without appealing to oft-quoted sentences upon the unmusical soul, we hold to our previous position, that music is the needful, living, soul-stirring medium, in which all other artistic works can only be truly viewed. To neglect music as an actual study, in which both the soul and body participate, is to forego all real intuition of beauty and originality in architecture, painting, sculpture, and poetry. It is as a moral pursuit, that melody and harmony must be taken up. Only so far as we are harmonious are we moral. Only so far as the harmony of a building, a painting, or a poem is opened to us, as a whole, are we enabled to enter into its morality,—that is to say, into its truth and beauty. The fly upon the marble column, criticizing microscopically its polished surface; the reader, perusing the book in

search of ill-printed letters, are not further from the intuitive perception of architecture or poetry, than the unmusical being from a just appreciation of all nature and all art.

Hence may we account for the erection of so many ugly buildings, so many sorry books. The congregation determines the style of the church, and the architect dares not be an artist; the readers dictate the pattern of the book, and the author works to order, like a machine. Neither builder nor writer may any longer be inspired. Such a notion is alien and treasonable to the commercial spirit of the age, and the commercial spirit rules.

But perhaps it domineers not wholly. It may be the supreme governor, but, as in state affairs, some little liberty may be allowed to other potentates. Such must indeed be the fact, for some moral love of art still survives. A building here and there is visible, which proclaims genuine mind and original thought; a book is ever and anon thrown before us by the inspired teacher, who regards little our acceptance or rejection. This is the germ of human hope; these are the small streams from that fountain which shall hereafter fertilize all lands.

In furtherance of this hope, America can descend from theory to fact; from the general statement in prospect, to the case in hand. The Hutchinson family may vie with any similar musicians of the old world. Not Italy itself could boast a superior counterpoint, a building upon the original melody more in unison with the particular occasion which calls it forth. For it is to be noted, that the faculty of improvising is so ready with them, that at some of the public meetings they attended, poetic lines were spontaneously produced by them, corresponding to the sentiments of the speaker. And when his flow of eloquence ceased, they took up the theme, and in spirit-stirring cadences, carried the enthusiasm of the assembly to the highest pitch. Thus realizing the idea of the ancient Greek chorus, which was originally a body of persons placed between the actor and the audience, to catch his fervor, and arouse the spectators to a more vivid feeling. It was the true music which the instrumental orchestra in the modern theatre has usurped.

The reception which greeted these self-taught, that is to say God-taught, minstrels, is proof ample and grateful, that the love for music in the northern new world is not dead, nor so dull that it can only appreciate what may come by costly means, or through orthodox channels. These brothers attended charitable meetings, like other advocates, to promote the design, and such appeals as they have necessarily made to their fellow-citizens' pockets, have been of the simplest and most honorable kind. As nearly, therefore, as the extreme pressure of our commercial and political predicaments will permit, this seems to be a commencement from the real and right beginning.

From an Oration before the Phi Beta Kappa of Providence

## THE INFLUENCE OF COMMERCE.

BY GEORGE R. RUSSELL.

The commerce of our own country is co-extensive with the Globe. We are thoroughly a mercantile people. We have vexed questions of tariff and free trade; but, whatever are our opinions on them, there can be no one opposed to the just maintenance and protection of what involves the interests of manufacturer and merchant, and gives the farmer an inducement to labor beyond necessity, by offering him means to dispose of his surplus.

All classes, with us, are connected with commerce, and are, in some way interested in its welfare. There is gloom over society when the ship stops too long at the wharf, and the prices current manifest depression. Anxiety is not confined to faces on "change." There are haggard looks among laboring men wanting work, and the stillness in the shop of the mechanic,

denotes the state of trade. The mill-wheel groans at half speed; the mule works lazily; the crowded warehouse will not admit another yard, and the stockholder consoles himself for no dividends, by abusing government. But the ship has hauled into the stream, and the sailor heaves cheerily at the anchor. The merchant moves briskly and looks as though chancery had always been a mythical conception. The hard featured bank smiles grimly as it loosens its stringent gripe, and the original phrase of "tightness in the money market" is dropped for a season. There is stir and bustle in the street; the sound of the saw and hammer is heard again; manufacturing stock looks up at the brokers' board, and the government is not so very bad after all.

The American merchant is a type of this restless, adventurous, onward going race and people. He sends his merchandises all over the earth; stocks every market; makes wants that he may supply them; covers the New Zealander with Southern cotton woven in Northern looms; builds blocks of stores in the Sandwich Islands; swaps with the Feejee cannibal; sends the whale ship among the icebergs of the poles, or to wander in solitary seas, till the log-book tells the tedious sameness of years, and boys become men; gives the ice of a northern winter to the torrid zone, piles up Fresh Pond on the banks of the Hoogly, gladdens the sunny savannahs of the dreamy south, and makes life tolerable in the bungalow of an Indian jungle. The lakes of New England awake to life by the rivers of the sultry East and the antipodes earth come in contact at this "meeting of the waters." The white canvass of the American ship glances in every nook of every ocean. Scarcely has the slightest intimation come of some obscure, unknown corner of a remote sea, when the captain is consulting his charts, in full career for the "terra incognita."

The American shipmaster is an able coadjutor of the merchant. He is as intelligent in trade as in navigation, and combines all the requisites of seamen and commercial agent. He serves his rough apprenticeship in the fore-castle, and enters the cabin door through many a hard gale, and weary night watch. His anxieties commence with his promotion. Responsibility is upon him. Life, and character, and fortune depend on his skill and vigilance. He mingles with men of all nations, gathers information in all climes, maintains the maritime reputation of his country, and shows his model of naval architecture wherever there is sunshine and salt sea. He has books, and he reads them. He hears strange languages, and he learns them. His hours of leisure are given to cultivation, and prepare him for well earned ease and respectability in those halcyon days to come, so earnestly looked for, when he shall hear the roaring wind and pelting rain about his rural home, and shall not feel called upon to watch the storm.

What has Commerce done for the world, that its history should be explored, its philosophy illustrated, its claims advanced among the influences which impel civilization?

It has enabled man to avail himself of the peculiarities of climate or position, to make that division of labor which tends to equalize society, to distribute the productions of earth, and to teach the benefit of kindly dependence. It unites distant branches of the human family, cultivates the relation between them, encourages an interest in each other, and promotes that brotherly feeling, which is the strongest guaranty of permanent friendship. People differing in creed, in language, in dress, in customs, are brought in contact, to find how much there is universal to them all, and to improve their condition, by supplying the wants of one from the abundance of the other. The friendly intercourse created by commerce, is slowly, but surely revolutionizing the earth. There was a time when men met only on the field of battle, and there was but one name for stranger and enemy. Now, wherever a ship can float the various emblems of sovereignty intermingle in harmony, and the sons of commerce, the wide world through, in consulting their own interests, advance the cause of Humanity and Peace.

In looking for the mighty influences that control the progress

of the human race, the vision of man ranges within the scope of his own ephemeral existence, and he censures the justice which is steadfastly pursuing its course through the countless ages. We turn away bewildered by the calamities, which extinguish notionalities in blood, and give to the iron hand fetters forged for the patriot. Let him who desponds for humanity and mourns for faith misplaced, for hopes betrayed, for expectations unrealized, look back. Has revolution and change done nothing? Is there no advance from kingly prerogative, and priestly intolerance; no improvement on feudal tenure? The end is not yet. Let the downcast be cheered, for the Eternal Right watches over all, and it moves onward, to overcome in its good time.

Among the great agencies, by which the wisdom of God works out the problem of human destiny, the subject, on which I have addressed you, will be acknowledged, whenever its Philosophical History shall be written.

### PROUDHON'S POLITICAL ECONOMY.

BY CHARLES A. DANA.

We resume our statement of the Economical Principles of the great French Radical, and in order to meet the curiosity of our readers abandon the logical order of their development, and commence with the last and most startling of all his propositions:

#### PROPERTY.

"Property, *de facto et de jure*, is contradictory in its nature, and this is the precise ground why it is an actual thing.

"In fact, Property is the right of possession; at the same time it is the right of exclusion.

"Property is the reward of labor; and at the same time the negation of labor.

"Property is the immediate product of society; and the dissolution of society.

"Property is an institution of justice; and PROPERTY IS ROBBERY.

"From all this it follows that property will yet be transformed according to a positive, complete, social and true idea; whereby, the old institution of property being abolished, it will become equally real and beneficent for all. And the proof of this is, once again, that Property is a Contradiction."

Here is the heresy in the very words of the author. It has produced an extensive commotion in the world, whether because it is an unpardonable outrage upon some truth, whereof the Conservatives are special guardians, or because it drags into the daylight and roughly handles some diseased spot in the social body which it is their care to hide, we do not pretend to judge; as to that matter, future generations will decide; our business is simply to tell what Proudhon really says and means.

None of the writers who have come up to the defense of Property as it is, have stated more ably or clearly than he the necessity for the institution as the basis and condition of society; none have more insisted on the service which it has rendered to the progress of the human race. Whatever good can be said of it he says again and again. His books are a storehouse of arguments on that side of the question.

But it is the characteristic of ideas and institutions to pass through a state of contradiction, of affirmation and negation, of positive and negative, so to say, and this law applies to the facts of political economy as well as to others. Proudhon was not the first to discover this; common sense has always known it; he is simply entitled to the credit of stating it with great force and distinctness, though had he made use of a less plain and rude style of speech, he might have said all he has done with comparatively little disturbance. He was, however, born a revolutionist, and things have nourished in him a revolutionary spirit, possibly because the world had need of such a man.

To illustrate this universal presence of the law of contra-

diction, or of opposites: The invention of machinery is an inestimable benefit to the community including the laboring classes; but on the other hand it throws workmen out of employment, renders their existence precarious, makes them wholly dependent upon the owners or the machines and necessarily results in pauperism. This is clear to the eyes of all who have eyes to open, and the perception of it is the cause of the attempts that laborers make to destroy machines which they think will deprive them of work. What does this indicate? That there should be no machinery, or that pauperism is a good of which we cannot have enough? By no means. It indicates that things are in a state of discord or transition; and—to borrow an illustration from metaphysics—just as the contradiction between Free-Will and Necessity shows that there is a higher philosophical truth and a more universal formula to be arrived at, which will absorb and reconcile the two; so in the contradiction between the increase of the aggregate well-being by means of machinery and the corresponding increase of misery by the same means, is there both the ground and the assurance of the establishment of some new and comprehensive social principle in which that antagonism will disappear. In other words, Society will yet be so arranged that machinery will work for the equal good of parties, and not bring slavery and want to any.

Now the same contradiction must attach to Property, and the adage of Proudhon merely states it in the strongest language. Yet those who speak of it omit half the proposition, and that the first half. "Property is an institution of justice," in order to dwell on the negative, "Property is Robbery." But taking both clauses together this is no more than to say: While the right of possession is founded in absolute justice and without it society could not exist, in the present state of unrelated and hostile individual interests, Property becomes an irresistible means, combining the elements of fraud and violence, of taking from the producers, or from those into whose hands the chances of the battle have flung them, the products of labor without giving a fair equivalent, and quite as often without giving any equivalent at all. Or, as Proudhon has it; Property is Robbery. "But," exclaim in loud chorus the whole respectable world, bankers, merchants, manufacturers, and gentlemen of fortune, "O, base and dangerous Proudhon! we are not robbers, our consciences are clean, we fulfill the law, gain legal gains, and plunder no man. Wherefore, then, stir up the ignorant and hungry masses, who, understanding not a jot of thy transcendental notions, thy laws of contradiction and what not, will apprehend only that our comfort and luxury are not fairly earned and their hunger and privation not fairly brought upon them, and will rush with blind and bloody fury to despoil us of what is ours, kill us, and turn our children destitute into the street? Be silent with thy cry of ill omen, or we will proclaim thee a lunatic and a criminal, and put thee in prison while we have the power!"

To such adjurations Proudhon has latterly replied with language of defiance and contempt, but in times past when more gently entreated with, he has answered thus: "Friends, I do not accuse you personally; it is only the social fact that I impeach. I doubt not that your consciences are clean, for you do no more than belongs to the institutions under which you were born and brought up. But that does not affect the fact. In Turkey, Carolina and Louisiana and some other equally benighted and unfortunate places, men think it no wrong to hold men as property; their consciences are perhaps not hurt by it more than is a stone by the blow of a feather. But nevertheless the fact of property in men is robbery of a bad sort. So, too, that baron of the middle ages who descended from his castle to levy on the peasant of the plain, or to relieve the traveler of his surplus funds, suffered nothing in his tough and bold conscience though now-a-days, nobody hesitates to call his act by a hard name. And what shall we say of the acts done by the land speculator or the usurer who employs the power of capital to take advantage of others' necessities and get out of them the

last cent? Ah, gentlemen, it is not a good sign when you are disturbed by a word. Truth is truth, facts are facts, justice is justice; let us talk plainly. Besides, do you not see that you have had it your way for some centuries? It is high time for the other side of this great economical contradiction to be brought out, if the world is ever to arrive at a solution of it. Read my Political Economy with attention and learn the philosophy of the matter, and make fools of yourselves no longer."

The general idea of Proudhon in respect of property is nothing else than its regeneration, if we may venture to use that term. Until this is brought about there must be both justice and injustice in it; on the one side the necessary and perfectly true right of possession and enjoyment of the product of our own labor and the gifts of friends; and on the other side the plunder of producers and possessors by the rent of land—in which, as well as in other gifts of Nature, he holds no man can justly have absolute and exclusive property—by fraud, gaming, speculation, tricks of trade, usury, interest, &c. &c. We conclude this subject with a paragraph translated from the *Contradictions Economiques*.

"Thus property is formed as a matter of Convention, which differs as much from justice as eclecticism does from truth, or the real value of a thing does from its market price. In the series of variations which it undergoes between the two extremities of injustice, namely, rude violence and faithless cunning, the contending parties continually end by some Convention. But justice follows upon their agreement and compels the fulfilment of its conditions; the true law continually evolves itself from the sophistical and arbitrary law, and reform is accomplished through the conflict between intelligence and power. This immense movement, which has its starting point in the obscurity of savage life and its ending on the day when Society rises to the synthetic idea of Possession and of Value; and this mass of changes and of overturnings brought about by the social instinct, and perpetually seeking their scientific and definite solution, are what I name the religion of property."

Does this "synthetic idea" mean Communism? No, says our author; it means Reciprocity, Association.

#### LABOR AND CAPITAL.

Labor is productive; Capital is not.

Labor produces capital and consumes it; Capital produces nothing.

The laborer without capital would soon supply his wants by its production, for the earth and its energies are for his use, the sun shines to aid his toil, the air gives vitality to his corn and vines, the rain brings forward the harvest, and Nature, which has created the sheep, the cow and the horse for his service, has a thousand hidden forces to be employed by the inventions of his brain; but capital with no laborers to consume it can only lie useless and rot back into the first elements of matter.

But, you say, the laborer with capital produces more than one without. Therefore capital is productive as the tool and instrument of labor, and I, its owner, am in strict and absolute justice entitled to some share of this larger product which the laborer has realized by its aid.

Not so, Friend! Your capital has in itself still produced nothing; it has simply enabled the laborer to derive a greater aid from those powers of Nature which are free to all men and are ever ready to help industry; it is thus that the product has been increased, and not because your wheat, or wool, or iron, or steel or the labor heretofore incorporated with them have created anything. Nature and active labor produce; the remains of past labor, called capital, are only capable of being consumed. If the laborer has used anything of yours, let him give you an equivalent therefor; justice demands nothing more.

Perhaps you answer that if the laborer will not give you more than an equivalent he shall not have your capital to use, and may see how he will do without it.

That is another matter. We were not speaking of your wishes or of his necessities. It may be better for him to give you an enormous share of his product rather than be deprived of using your surplus; but that has nothing to do with strict justice, and by no means proves that your capital or anybody's else is productive, as we will show you when Labor and Credit and Exchanges—or, in other words, Production, Circulation, and Consumption—are once rightly organized.

Well, if this be so, what then?

Why, Interest and Rent are not founded in any permanent principle, but merely arise from temporary necessities. By and by men will pay and receive no more of them.

To be continued.

From the London Spectator.

### ST. MARTIN'S BATHS AND LAUNDRIES.

Behind the National Gallery, in Orange-street, is a handsome building in the Tudor style, which belongs to an order of institutions wholly new to London; it is devoted to the public baths and laundries of St. Martin's-in-the-field; and the results which have accrued since the building was partially opened suggest some very important conclusions.

The edifice may be generally described as consisting of three stories—a sunken basement, a ground floor, and an upper floor. On the basement is the boiler house, with machinery which supplies cold water to the boilers, and distributes cold water, hot water and steam to the whole building. Hot air is supplied from a separate source. A tall tower-chimney at the top completes the arrangement to secure a manageable draught, available for purposes of ventilation and drying. At the top of the house is the residence of the manager. The water is the limpid element supplied by the Artesian well on the spot—a flood of brilliant crystal.

The baths are seventy in number; about eighteen are set apart for women; about one-third are parted from the rest, and used as "first class" baths; the second class baths have a separate entrance, and are in a separate portion of the building. In the first class, each bath-room contains a bath, looking-glass shelf, foot-trellis and carpet, and other conveniences; the bather is allowed two towels, hair-gloves, &c.; the charge is sixpence for a warm bath, threepence for a cold one. The arrangements for filling and emptying the baths are excellent; the hot or cold water bubbles up from one end, and the bath is filled in a few seconds; it is emptied rapidly. The water once admitted to the bath cannot be used again; but after one washing it runs into the main sewer, and contributes to a powerful "flushing" of that drain. In the second class the arrangements are almost the same, except that the bather has only one towel, and has no carpet or trellis; the charge is twopence for a warm bath, a penny for a cold one.

The number of boxes for washing clothes is fifty-six, each with its ironing-box beside it. The washing-box contains a boiler equivalent to the "copper," supplied with warm and cold water from a turncock; the boiler has a moveable wooden cover and the water is made to boil by the admission of steam. Next to the boiler is the washing-tub. Fitted to the wall, above the height of the washer, is a sort of broad shallow cupboard, of which the bottom opens downward, and from it is pulled down a clothes-horse; the clothes are hung upon this horse, it is raised again by balance-pulley, and enclosed in the cupboard; hot air of regulated temperature is admitted, and let off loaded with moisture at intervals; and in a few minutes the clothes are effectually dried. The ironing boxes, are contiguous to its washing box, form a separate range shut off from the moist washing-place by doors. A stove heats the irons. The supply of water is unlimited. The charge for each washing-box with its accompanying conveniences, is one penny for the first hour, twopence for the second, three pence for the third and for each subsequent hour.

The laundry was only finished last week; and part of it has been opened gratuitously, to test the working which is excellent. The baths were opened in January last, and the demand has exceeded every estimate. Immense numbers are often waiting to take their turn. Persons of all conditions use the baths, from common laborers to men who must be called "gentlemen" in every respect of feeling, wealth, and social station. The total number admitted last week was 4,083; the total number from the 24th of January to Saturday last was 154,000.

The second class baths do not "pay"—that is, the cost of the bath exceeds the price charged; the first class baths return a compensating profit, with a surplus. It is calculated that the first hour, for which one penny is charged to the washer, will not "pay," and the threepence for the third hour will only compensate the loss on the first. The object of the scale, which may still be revised, is to check waste of time in dawdling, to admit as many as possible, and secure some use of the laundry for the very poorest. The servants of the establishment of course are paid; but the managers acting for the parish receive no emolument, enjoy no privilege—paying for their baths like the rest of the public. Any surplus revenue must, by the act of Parliament, go in diminution of the poor-rates.

Some interesting points are to be observed in this plain statement of facts. In the first place, there is a striking departure from pure commercial principles; the first class bathers are avowedly made to pay for the second class—flat "Communism." And what is more, they don't resent it. Quite the reverse; several first class habitués of the establishment manifest the most lively and steadfast interest in this enterprise. Something more than pure "self-interest" here! Then the opening of the baths at practicable prices at once creates a habit of bathing, inasmuch that there is every prospect of rendering the English—as much a self-washing animal as a Mussulman. The habit is spreading among all classes. It is not only possible but most likely that the handsome and comely aspect of the building has largely contributed to that result; it has no pauper look about it, nothing repulsive or humbling. Physiological writings of a popular kind have helped, and the experience of the bathers will corroborate the counsel of such works.

The women as yet use the baths in a very small proportion; a fact to be imputed partly to the timidity and reserve of the sex, uncertain how far the arrangements may be perfectly pleasant—partly also to the greater ignorance in which women remain. But ladies do use the baths; and the practice will extend as experience attests the satisfactory arrangements, and still more as experience confutes the popular supposition that bathing is prejudicial to those who are delicate in health. To a mountaineer a bath is a luxury, to the sedentary townsman it is a necessity. Among the better informed classes, few are still to be told that the effect of ablution is not merely local; that the skin is a great auxiliary to the vital organs, and that the bath not only relieves but exercises the skin. Dr. Andrew Combe kept himself alive for twenty years after he was marked by consumption; and he imputed the prolongation of his life in a great part to daily ablutions. The rapidly extending use of the bath is powerfully illustrating these admonitions. But we should not have found that extension in our day through the mere operation of the commercial principle, if the benevolent and enlightened order of parish statesmen had not made a practical beginning as soon as the law permissively suggested it. St. Martin's was the first parish to take advantage of the statute; it has set the key to a very good pitch, and, as we have seen, with the happiest result.

### SOMNAMBULIST STORY.

In the month of November last, a young girl named Eulalie M—, of the age of fifteen, was brought to one of the hospitals of Paris while laboring under a most alarming attack of catalepsy. The case was a most curious one, and the mother of the girl



declared that she was subject to this disease, but had never been afflicted for so long a period together, having been four days and nights without consciousness. The doctors of the establishment were, of course, enchanted with this *bonne aubaine*, and forthwith began to experimentalise, and to prove and test a hundred different methods of cure, which, nevertheless, had all been exhausted before the poor patient was restored to herself. Such however was the debilitated state in which the disease, or rather the "remedies," had left her, that she was compelled to remain for sometime longer in the hospital, to regain her strength.

It was during this convalescence that a phenomenon of the most extraordinary nature was witnessed in poor Eulalie, which caused the greatest perplexity and confusion among the nurses and doctors in attendance upon her. She was seized with an unceasing ungovernable flow of speech—words poured in a torrent from her lips; night and day, sleeping or waking, it was all the same. With persons of her age and sex nothing is more common; but, gentle reader, it was the *subject* of her discourse which was so extraordinary, and which caused even the oldest and most experienced of the medical advisers gathered around her bed to turn aside, some in wrath and others in confusion—it was the complete unveiling of every thought and desire which was passing through the mind of whoever approached within a certain distance of her bed.

The evil grew to such a height—so many secrets got afloat—so many suspicions had grown into certainty by this means, that it was deemed expedient to dismiss the patient before a complete schism was created among the authorities of the hospital. Every celebrity in the magnetic science had been summoned to visit the girl, and all had declared that never before had a subject possessing such extraordinary powers of clairvoyance, been met with. Every one of the professors, of course, contended for the honor of bringing her into public notice; but the young assistant of the hospital, who had attended her in the first instance, became the happy man, and bore off the treasure to an obscure lodging near the Rue St. Jacques, giving up, for her sake, and for the dream of fortune, promised by the wonderful faculty which she possessed, his present situation and the certainty of advancement he had acquired by many years study and steadfast attention to his arduous profession.

For awhile everything prospered with the young couple. All Paris flocked to hear the revelations of the sybil, and her house was thronged from morn till night with eager inquiries. About a year ago Madame de S—, well known by her eccentric researches in every kind of science, became so enthusiastic in her admiration of Eulalie, that she insisted upon her taking up her abode with her, in order to aid in certain occult works upon which she was engaged—the aim and end being directed to no less an object than the discovery of all the buried treasure which exists throughout France. It would appear that the revelations of the fair Eulalie were of such a nature as to satisfy the most golden anticipations of Madame de S—. Hundreds of visions more gorgeous than imagination could supply, burst one by one upon the sleeping sense of the somnambula; but of all those which were thus laid open to the greedy anticipations of the *consultante*, none seemed to offer such immense and certain chance of splendor as that which was beheld at the Chateau of Chalus.

These ruins so celebrated in English song, became forthwith the object of a pilgrimage, and the Marquise de S— repaired thither with the firm intention of purchasing the ruins, if they were to be had for love or money. But the owner cared not a whit for the first, as far as the Marquise was concerned at least, and a great deal too much for the second; so that the affair was rather more difficult to manage than Madame de S— had anticipated. Nothing, however, is impossible to those who are gifted with a will firm and resolute as that of the stout-hearted Marquise; and the bargain was struck at an enormous sacrifice on her part, the only condition being the removal of the rubbish which encumbered the entrance to the principal dungeon of the

castle, where, so the persuasion existed, the whole of the treasure was contained. The impatience of the fair purchaser was so great that, fearing the customary delay in all French proceedings she insisted upon the performance of this part of the bargain before she would consent to sign the contract. Accordingly workmen were sent to commence the task at once, when, lo! at the very stroke of the hammer which leveled to the ground the remnant of the old wall that barred all access to the dungeon a recess was discovered hollowed in the stone, and in the recess a casket of iron, curiously wrought in the fashion of the Greek empire, which casket being opened, was found to contain a diamond of wonderful magnitude, and of the first water. It is said to be six times larger than the Legent, and of luster unrivaled by any stone known as yet to the world. The value of the treasure is supposed to be at least 15,000,000 of francs.

### ELEMENTS OF REVOLUTION IN CHRISTENDOM.

The following admirable statement of Mr. Doherty—which appears in one of his letters to the N. Y. Tribune—should bring home conviction to every mind that the only way of escaping the impending Social Revolution is by Social Reformation.

"Two powers are at work in Europe to demolish the Old World. Fear and ferocity impel the wealthy classes to acts of violence against the people and the common right of justice; indignation and contempt impel the people to throw off the yoke of privileged barbarity. Fear is thickening among the rich; contempt is deepening and widening among the poor. Ferocity, the fruit of fear, produces systematic violence on the part of the alarmed authorities; indignation, the accumulated wrath of contempt, produces in the mass the spirit of rebellion. The petty acts of violence are irritating the oppressed friends of Liberty in every part of Europe, and particularly in France, Italy, and Germany. The silly noodles in authority are not aware that every act of arbitrary barbarism is so much friction on the surface of society, which gathers and accumulates the moral electricity of revolution. They are ruining their brief authority as if intent upon committing suicide. Contempt is rising to a height in France which seems to me quite ominous. How long it may require to ignite, I know not, but the slightest shock will soon suffice, I fear, to bring out the terrific lightning.

I say I fear the shock, for nothing is prepared as yet to ward off the calamity of war and anarchy in case of revolution. The minds, however, of the laboring classes are progressing rapidly in knowledge on the questions of political and social equity. The middle classes are improving, also, in their views of civil polity and justice. The Paris journal *La Presse* which represents a very large portion of the most intelligent of the middle class in France, has just put forth a profession of Liberalism which meets the views of Socialism on many most important points of polity. The retrogrades are much alarmed at this desertion of what they deem true principles of order and compression; but the really productive and industrious part of the privileged community begin to see that honesty is the best policy, and that intrigue and mercantile monopoly impede the progress and prosperity of nations, by engendering contempt and revolutionary fever. Property is suffering almost as much as labor from the present state of things, and should the want of confidence continue long, the men of industry perceive that property would have to bear the burden of alternate popular and dictatorial exaction.

"There is great activity of means or matter in the military regions of authority. The masses are improving their stock of ideas, the Governments their stock of cannon-balls and powder. The latter are losing in numbers and gaining in concentration; the former are gaining in numbers without any evident advances toward unity. Preparation for battle is, however, the universal order of the day in Europe. Nothing tends to peace in fact,



though all are crying out for it in words. The privileged expect to crush the poor in bloody battle and oppression; the poor expect to crush their enemies in moral strife and intellectual superiority. Ideal power is the strength and weapon of the one; material force the only bulwark of the other. Matter against mind, traditional authority against imperishable liberty, violence against fraternity, brutal might against fair right, ferocity against humanity, sensualism against spiritualism, destructive discipline against productive industry, privileged depravity against true virtue, aristocracy against democracy, hypocrisy against simplicity, darkness against light, and fear against contempt—such are the elements of War in Europe. The elements of Peace, where are they? The troubled world re-echoes where? And Providence will answer, *In the principles of Truth and Justice.* 'Seek and ye shall find; knock and it shall be opened unto you.'

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, NOVEMBER 24, 1849.

### FREEDOM ON THE PACIFIC.

"NEITHER SLAVERY, NOR INVOLUNTARY SERVITUDE, UNLESS FOR THE PUNISHMENT OF CRIME, SHALL EVER BE TOLERATED IN THIS STATE." With what joy has the intelligence that this seventeenth section of the proposed Constitution for California was adopted by a unanimous vote of the Convention, been received throughout the nation. Thank God! one decisive step is now taken to insure the realization of our Political Ideal, the Union of FREEMEN.

Among the many thoughts awakened by this good news, one presents itself as pre-eminent in immediate interest. It is the reactive influence which Free California may exert upon Slavery at the South.

Several considerations at once occur to the mind: A limit is set to the extension of Slavery; the value of slave property then must decline in accelerated ratio henceforth. Facilities and motives are offered for the emigration of young, enterprising men, broken down planters, and indolent seekers of wealth by swiftest, easiest means; the balance of population between the white and colored races must thus be affected, and the census of 1860 will show a comparatively greater increase among slaves than masters. By the multiplication of Free-States, their swelling vote in both houses of the National Legislature, and their influence in determining the character of the Executive and Judiciary, the Slave-Power will sink into a weaker and weaker minority, &c., &c.

But the vein of thought which we desire to open, lies in a different direction. Why should not this Gold-Treasury, so unexpectedly bestowed upon the Freemen of this Nation by the aggressive ambition of the Slave-Power, be used as a means of universal justice instead of private emolument; and thus a source of jealous conflict be turned into an instrument of reconciliation? The opportunity is supplied of ridding our land of Slavery, once and forever, by a co-operative movement, conferring benefit on all parties. Shall we use it?

Suppose, that this winter, Southern and Northern Statesmen meet at Washington, not to wrangle, debate, and maneuver over the New Mexico controversy, but deliberately resolved to remove, wisely, effectually, and with the utmost possible kindness, our only radical source of political dissension and injustice—the Slave-System. The South sees that it would be sound policy, industrially, financially, commercially, politically, socially, morally, to sweep away the *one institution*, which impoverishes its land, checks its population, burdens its attempts to

establish factories, internal improvements, towns, post-offices, schools, churches, &c.; and that the common conscience of civilized Christendom demands the abolition of Slavery, as a debt of justice to common humanity. But how carry out this policy in peace, safety, and without pecuniary ruin? The North sees, that in every conceivable point of view, it is summoned by interest and duty, honor and patriotism, neighborly good feeling and high benevolence, to conspire with our Southern brethren in redeeming the Republic from the *one institution*, which distracts and weakens it internally, and degrades its position and influence among the nations. But how thus co-operate, without danger of increasing the perplexities and perils of the Slave-holding States, and widening the gulf that already yawns between the two great divisions of the Union. At heart the statesmen, who from all parts of the land will gather in Congress, in December, are unanimous in judgment, that Slavery is an all but fatal national sickness, and in the wish to find its speedy cure; but they are shy of remedies which may kill the patient. They have the will, if there is a way.

Now do not these Gold Placers present the way?

The problem is, how to convert Slaves into Freemen without impoverishing the Masters, and burdening certain portions of the South with a disproportioned colored population. Emancipation of our colored countrymen; pecuniary advances to planters, &c., who have been reared to dependence; attractions to voluntary emigration;—these are the three terms of the equation. Can the solution be found?

Might not a Bill be passed by Congress, allotting an ample portion of the Gold Lands to Associated Companies of whites and blacks, organized with the avowed end of substituting co-partnership for existing relations of Master and Slave, and pledging all needful assistance from Government?

Might not special arrangements be made with California to secure the just and safe fulfilment of this plan of National Redemption?

Might not Friends of Freedom at the North and South form organizations, by suitable agents and combined means, to expedite the practical execution of this scheme of progressive redemption?

Might not a large number of Slaves be thus each year freed, many Masters relieved from their present entanglements, and the black and white population of the South be brought into such equilibrium as to prepare the way, safely and swiftly, for Universal Emancipation?

W. H. C.

### LETTERS TO ASSOCIATIONISTS.

#### NUMBER FOUR.

THE Associative movement, in the United States resulted normally, as we have seen, from the Religious, Social, Scientific and Political tendencies of the Nation: but it received impulse and special direction from the influence of the writings of Fourier. His system of Universal Unity—gratefully cherished and silently disseminated by a small band of earnest disciples, first among whom in an age and honor stood the talented and high-minded Manesca—was brought before the public by Albert Brisbane in a volume on "The Social Destiny of Man," in columns of "The Future," and a series of articles in the "N. Y. Tribune." The indefatigable perseverance of this zealous Social Reformer was in order of time, a chief instrumentality in giving its character of "Fourierism" to the principles and plans of the earliest Associationists.

Since that period, however, the entrance of many unbiassed minds into the Associative Movement,—thought, discussion and experience—acquaintance with the views of other Social Reformers, such as Leroux, Lamennais, Cabet, Buchez, Louis Blanc, Proudhon, &c.—the rise of various Guarantee Movements originated by Working-men in Europe and America—above all an

enlarged comprehension of the immensity, complexity, dangers and difficulties of the Social Problem and a reverent conviction that the world wide agitation of Socialism emanates from and is guided by Providential agency, have conspired to dissipate sectarianism; while at the same time patient study of Fourier's works and manuscripts, with aid of the comments, restatements, modifications and illustrations of his most enlightened followers, has justified the enthusiastic admiration due to his majestic intellect, and the events of every year have confirmed the confidence felt in his prophetic sagacity. Fourier is not indeed our Pope, not our infallible Oracle; but it is difficult to find words sufficiently discriminating and unhackneyed to express just appreciation for this grand genius, born and bred so opportunely, amidst Christian Civilization, in its hour of sorest need. To-day then let us attempt briefly to set forth the claims to earnest regard of the *only man*, whom, the Associationists as at present instructed recognize as a MASTER in Social Science.

## II.—POSITIVE CRITICISM.

By organization and training, Charles Fourier was most rarely fitted for the very work to which his life was consecrated. In him, exquisite sensibility to natural beauty, unerring accuracy of perception, a love of order almost morbidly intense, constructive faculty as various in reach as exact in working, and power of minutest discrimination in all spheres material or spiritual, were wonderfully combined with ideal imagination surpassingly poetic, and vividly comic in its conceptions as well as sublime, with broad, and profound humanity, justice even rigorous in strict exactions, boundless confidence in Divine benignity, self reliance that never faltered, all concentrated and kept consistently active by perseverance stern as fate. This description may seem, but it is not exaggerated. Many powerful tendencies were wonderfully harmonized in Fourier; and it is not surprising, that conscious of his grand energies he should quietly have alluded to himself, as the only illustration he happened to be acquainted with of an *all-endowed* man. By most felicitous fortune too, he was bred up from boyhood to the mercantile profession, had opportunities for travelling extensively as a commercial agent, was plunged into the horrors of pecuniary losses and financial perplexities, felt the hard gripe of poverty, was separated by humble position and privacy from ambitious excitements, and through his whole life was forced into painful contact with the tyrannous Oligarchy of Money. Above all, the hideous brutalities combined with the extravagant aspirations of the French Revolution, the political chaos of Europe during Napoleon's wars, the manifest breaking down of all civilized dynasties under accumulating debts, and the fast swelling power of the People, communicated just the needed stimulus to a mind and heart so constituted. Fourier does appear to have been one of the series of Providential Persons, raised up and destined to become centers of influence for their own and succeeding times.

But it is to the SYSTEM, rather than the MAN that our attention is now to be directed; and into a few short paragraphs must suggestions be crowded, each of which would demand for elucidation as many chapters.

I. THE INTEGRALITY of the system of "Combined Order,"—as the author of "Universal Unity" so finely called his scheme for social harmony, is in itself most instructive. At first sight the Phalanstery appears like a piece of wax-work, fashioned by cunning mechanism,—and one, whose spiritual affections have been trained to predominant exclusiveness, is tempted to dash Fourier's books to the ground, and trample them under foot, as debasingly materialistic. But presently the seeming automation wakes into glowing action, and through the beautiful body shines forth a radiant life of purity, force, genial impulse, honor, benignity, chivalric devotedness, consummate manhood. It is wonderful to see, how, starting from the observance of natural laws in humblest spheres, Fourier was led upward to the most vast and profound views of social relations, and of uni-

versal destiny. And the question continually arises, as we study his massive sentences,—within whose cold, clear, statement lie volumes of passionate emotion, as in the fabled casket was prisoned the Genius,—“Did this man actually comprehend the rich significance of his own plans and principles?” Doubtless, he purposely mystified his fellows, and so concocted his compositions, as to cram his readers with as much solid food as they could well digest, under show of tickling their appetites with confectionary. Yet, after all such allowances, it still looks as if Fourier had lit upon veins of treasures, whose worth he never fully estimated,—and which only happier generations can work out, by a faithful application of his method of *Universal Analogy*.

Certainly, no one can enter into the conception of Phalansterian Life, without gaining a wholly new impression of the refining power of Art, and rising into wondering gratitude, at the infinitely benevolent designs of the Divine Artist. Fourier had attained to clear vision of what all poets gain glimpses of, that Nature—as a whole, and in its minutest combinations and movements—is an ever fresh Symbol of God. The universe was to him a temple, from corner to capstone, from pavement to dome, carved and stamped all over with hieroglyphics of supreme wisdom. The word *Art*, gives the clue to what otherwise seems a cheerless labyrinth of tedious detail. He did believe, with his whole soul, that fields, workshops, and all spheres of productive industry, might be converted into means of harmony, which would react upon human feeling and energy like an orchestra. And yet more, he believed, with an earnestness which subdued every doubt, and kept his inventive faculties forever on the stretch, that all the passions and faculties of man, individual and collective, were originally adapted exactly to each other, and designed to be perfectly in accord, as are the performers on wind and string instruments, in a well-arranged concert. Hence his insatiable longing to study out in minutest particulars, the *Conditions* fitted to attune all active tendencies in each person, and to allot appropriate functions to every temperament and character. He was assured, that Social Organization is the Art of Arts; and in his conception of ATTRACTIVE INDUSTRY, he laid the corner-stone and marked out the ground-plan of a temple of beauty, which admiring ages will co-work to rear, and wherein his statue will stand pre-eminent, as the great emancipator of Labor.

By this integrality of system, Fourier anticipated the result, to which Phrenology, Physiology, and the soundest practical Philosophy of our age are rapidly leading all thinkers. He showed how an end might be put to the everlasting war between *Spiritualism* and *Materialism*, and by merely exhibiting the true hierarchy in human tendencies and faculties, cleared the field of usurping sophisms and cant. In a word, he made honorable, what one-sided and simplistic observers had presumptuously considered common and unclean, while preserving the supremacy of the highest affections. It is not meant, that Fourier gave an exhaustive analysis of human nature in all its departments, or that he exhibited a complete practical synthesis, by enacting which, Society might insure the symmetric growth of all its members. But this was his high aim; and he did present, in glorious fullness, the *Ideal* of Society as a COLLECTIVE MAN, whose body was consummate order in all material relations refined to the utmost, whose soul was the exquisite harmony of spiritual affections. Thus also, as will hereafter appear, he demonstrated how Public and Private Life may be made ONE.

[The remainder of this letter is postponed, to make way for the article which follows.] w. n. c.

No duty requires thee to shut out beauty, or to neglect the influences that may unite thee with heaven.

## THE PHALANSTERIAN MOVEMENT.

BY VICTOR CONSIDERANT.

## VI.

At this moment there is no longer but a single question in Europe, that is, the Social question, with its twofold problem—exterior and interior—the independence and free association of individuals, and of groups of nations and of individuals.

There are no longer but two parties: The party of decay, the anti-social party, which opposes its last efforts against the organization of Order founded on Liberty and Justice, stupidly preferring disorder maintained by exploitation and compression:

And the Social party, that is to say, the European Democracy, which has in its behalf all serious interests, all powerful ideas, all the living forces of humanity and the future, as well as the furious and desperate blindness of its enemies who have covered themselves with shame and blood throughout Europe.

Let those who doubt the result of this great struggle stand aside; they doubt of God and of Humanity. They are not made for the severer labors of the advanced guard. When the road shall have been open, spacious and beautiful, through the thorns and rocks, they will come, and we will not reject them. For the present, I address myself to the courageous, to the intelligent, to the strong, to those who are cast down by a reverse, but whose hearts, on the contrary, are invigorated, whose energy is renewed by persecution.

To these, and thank God with us they are almost everybody, to these I consider is easy for us to know where we are, and to judge of the peculiar condition of our affairs."

The anti-social Reaction, infuriated and blind, thanks to the blue Republicans, to the statesmen who have joined with it and surrendered to it the Republic, is triumphant along the whole line. This cannot be denied.

Our ideas, dishonestly travestied into anarchical, subversive and savage doctrines by the anti-Socialists, have been desperately hunted down.

Our daily organ, prohibited by the champions of legality who decreed the state of siege, has been suspended.

The persons of our adherents have been maltreated. Bureau is in prison. Tandon is condemned to an imprisonment of a year. Cantagrel and myself are in exile; and a number of our friends have been persecuted and annoyed in various ways. Our dear and venerable Joenger of Colmar, has been accused as a conspirator. All this is true.

It is true, moreover, that our printing office has been searched by the preservers of Order and of Property; that the apostles of the Family have laid their hands on our workmen; that there will be no persecutions against these honorable individuals; and that we shall probably never be indemnified for the losses which their moderation has occasioned us.

It is true, moreover, that we have debts, and that our credit has sunk under these rude assaults.

Now, all this cannot prevent us from being a hundred fold stronger than we have ever been before, far stronger even than we were on the evening of June 13, 1849.

Why? Each of you comprehends it like ourselves, and finds the evidence of it in his own locality—for the good reason that at the present day the solid sympathy of every one in France or in Europe, who belongs to the party of the Future and of the People is henceforth ours.

## VII.

The masses, you are aware, have long been kept away from us by various causes.

In the first place, because we have a cortege of ideas far too scientific for the masses to prefer them at once to their simple

sentiments, or such embryotic views as have the advantage over ours of not demanding much study;

Because, the men who had the ear of the people, and who themselves had only generous sentiments and confidence, the greater number in good faith, some from jealousy, have long held us up to suspicion before the Democratic masses.

Because, the elevated reason which has made us demand a political truce for the study of the Social question, to attempt the conversion of the bourgeoisie, to criticise the one-sided Revolutionary spirit, and formalistic Republicanism of the *Left*, as well as the false Radicalism of the party of the old *National*, and to combat the errors of a purely negative Socialism, have not been understood and have been badly appreciated.

Because, in fine, in spite of the testimonies of the practical solutions which we have furnished on all practical questions, our faith, our reasons and our ideas, superior to and far in advance of the general intelligence, have been long banished, in the public estimation, into a speculative sphere, and in some sort exterior to actual and practical life, where the *authorities*, on every side delight to leave us and even to have us consigned.

## VIII.

Things are changed at the present day. The men of the *Left*, of the liberalism of words and of intrigue, are no longer spoken of; they are all jumbled together in the remains of other aristocracies by the waves of the European Reaction which now roll up only the ruins of the past.

The same justice is executed on that Party of Limited Republicans who have been seen at work, who have remained refractory to social ideas, who have shown themselves what, for eighteen years we predicted they would be, who have placed the Revolution of February in the paths opened by Louis Phillipe, and have made an abortion of Democracy by their cowardice and imbecility. This is all well got rid of.

There are now only Socialists and anti-Socialists;—I do not speak of the legion of *political and social indifference*. This has never been taken into account.

All that is democratic is Socialist.

All that is blind, selfish and ignorant is anti-Socialist.

On one side the Jesuits, the Cossacks, with the aristocrats and usurers.

On the other, Socialism and the People.

This is the present state of Europe.

Now, the Sphinx of Destiny, which proposed, sixty years ago, the question of the Modern Order to France now proposes it to the whole civilized world. A response may be made to it.

We have proved, moreover, during eighteen patient years of instruction and initiation, that we are men of peace, of reason, of concord, detesting war for its own sake, detesting Revolutions without aim and sterile agitations. Vain are all calumnies against us. Be assured, friends, that we have gained this testimony.

We have proved on the other hand, especially for the last eighteen months, that war once declared, we were in the front rank of the people, and of Democratic right, strong, courageous, devoted.

Without ambition for power—this, it is well known, is not what we pursue—we have given significant pledges of our personal devotion to the active cause of Liberty and of the Unity of Nations. The testimony also we have securely gained.

## XI.

The Associative School at the Present day is at the head of the Democratic Movement, as it was, in fact, at the head of the Socialist ideas, which have completely changed the state of Europe in eighteen years. The time of trials is also one of tests. Revolutions at least show the value of persons and of theories.—That of '48 has left on the ground illusions, intrigues, forces destitute of ideas, from which the life has departed. Nothing can survive which is not organized to live, which is not deeply based

in truth, in reason, in justice; in spite of vain regrets, the people scarcely abandon those to whom it is good to adhere. So long as any one serves his cause with that which has a right to live, he goes on with increasing strength.

For us, the moment has come. To-day we have only to speak in order to be heard with sympathy, and hence to be comprehended and followed. Twenty years of labor and devotion have prepared this position; the wand of the reactionist, in a few months, has perfected us by its touch.

We must take advantage of this at once.

The *Democratic Pacifique*, our daily organ, having reappeared at last, in spite of difficulties, and must forthwith commence a political and organic campaign.

1. We must reproduce, in a concrete and synthetic form, the practical solutions of all the important questions which we have successively furnished, and which it now behoves us to set forth in battle array.

2. While we present, in a concrete form, the solutions demanded by the actual state of opinion, and the present wants of the suffering classes, we must impress the conviction on the Socialist party that it cannot be absolved and swallowed up by half-way reforms; that it is bound to be radical and integral; and that in respect to Social reform, these conditions cannot be truly radical, except by reforming the very base of Society, namely, the Township, and by establishing the model of the Township of the New Society; a field open, moreover, to all solutions, to all experiments.

And then, although Democracy at this moment, may be suppressed, you may be assured that the partisans of the reaction themselves, at the bottom of their hearts, cherish no serious illusion with regard to the certainty of its final advent. Only, according to the fundamental principle of egotism, "After me, ends the world," they think only of adjourning the inevitable hour, or throwing it forward into the future. Now, we know, that at this time, the living and the dead move quickly: and we have a great duty to fulfill. The influences which we are in a position to exert over the public mind, must be used by us, so as to impart a pure and lofty character to the victory which will not delay its approach. It is by surrounding ourselves with the radiant life of scientific, organic and religious truth, that we must henceforth combat, so that the grand victory, so far as it depends on us, shall be rather a fruitful creation, than a desolating explosion.

The intelligent and sound portion of the bourgeoisie—that, for example which rallies under the present management of the *Presse*,—is disposed of itself to hear us. This journal now sets forth our own formulas. There is no longer but one decidedly incurable party which remains firmly sealed to every access of the New Spirit.

In my opinion, then, we are ready to effect, in a few months, a wide spread conviction, or at least a powerful sympathy, in favor of our doctrines, and to have prepared a decisive appeal in behalf of Realization for the year 1850.

#### X.

While our friends, who remain in Paris, will vigorously pursue the work which they have just resumed, and endeavor, in concert with us, to present the present circle with its true character, I propose for myself, in addition to my contributions for the Journal, the following plan of action:

My discourse of April 14, of which I pronounced but a portion before the Constituent Assembly, was nearly printed, as a complete publication, when I left Paris. I have just corrected the preface which will soon appear, followed by the curious collection of judgments which it has called forth both from the organs of the Democracy and of the reaction. This will form the general synthesis of what we have officially proposed to society and of what this society would have replied to us at the com-

mencement of 1849. This will be a monument to the good faith, to the high intelligence, and to the glory of the anti-social reaction. I ask you to spread this far and wide, especially the synthesis of *The Ways and Means of Universal Credit* which it contains, which will be struck off separately, and which I believe is of a character to draw to us rapidly the interests which are suffering.

This work sums up our views on the question of home operations. I shall follow it up with the publication of a new edition of my *General Politics*, which with the additions I have made to it will set forth our views synthetically on the foreign question in the present condition of European affairs.

At the same time I shall reprint the first part of the third volume of *Social Destiny*, and will wind up with the development of our *Plan of Realization*.

This work, for the execution of which Cantagrel and myself will combine all our forces, will form the basis of the appeal we can make if vigorously seconded by you, in the Spring of 1850. We must hold to this date of 1850. The time is ripe.

It will soon be three years, since I told the President of the Council of State at Lausanne, that, taking into view the intelligence and the trickery of the Government of Louis Philippe, it was very possible that the first Phalanstery would rear its walls on the banks of the Lemen, and not on those of the Seine.

Geneva, in fact, is a point that presents many advantages. The borders of the lake are annually visited by an immense number of travelers. Switzerland is a neutral and cosmopolitan country, and, like Belgium, one of the general centers of European life. There, at least, we can calculate on the sympathy of the people, and the good will of the Government as a foundation. The Chief of the Executive Power and his friends have often given me the most positive assurances on this point.

I cannot accurately predict what will occur in France between now and the Spring of 1850. But I well know that if, in the position or the means of realization, we were prevented from making a practical attempt in France, the banks of the Lake of Geneva would offer magnificent sites for the experiment. I have already, at the time alluded to, visited many with this view.

Here is my plan. The capital point is to place ourselves in a position in which we can rapidly gather the fruits of twenty years, devotion and toil, and present to the masses which are confusedly borne along by the rising wave of Socialism, the solutions of which they are anxious, and to strike somewhere the decisive blow.

One thing will effectually contribute in securing to us the general co-operation of the Democratic party; I mean the fact, that in spite of the position which we have gained, and the claims we might present, it is known beyond a doubt, that we are not ambitious of power—that after the victory, we should dispute it with no one, and that the loftier ambition of the men of the Associative School, however active and devoted their co-operation in the general movement of Democracy, is simply to solve the social problem by the establishment of a new model of the Township. This would appear but a small thing to others, and they will aid us in it with entire good will.

It is certain that the sympathies of the masses, which we assuredly desire, but which we did not possess two years since, are with us to-day.

We are an insulated school, and if our ideas passed into other minds it was by force and in spite of themselves. At the present day in France, and even in Europe, the Phalansterian School is a capital element in the movement for enfranchisement: it has gained moral authority and is popular with the Democracy. This could not have taken place if we remained in the position of savans, buried (and selfishly in the eye of the masses) in the abstraction of our special idea—if we had not, in fine, within a few years especially, taken an active and devoted

part in the grand drama of contemporary, actual breathing life. This must now be evident to every eye.

Accordingly, instead of being limited in our demand of resources for Realization to the narrow sphere of the Phalansterian School, we shall claim them of the whole Socialist democracy. We shall organize a EUROPEAN APPEAL for the experiment of the Associative Township, as we understand it. And the universal Socialist democracy will respond to our appeal, and its chief men will contend for the honor of inscribing their names at the head of our lists, and of promoting them in every country whose efforts we have sustained, and whose liberty we have defended, because Phalansterian Socialism has so well deserved of universal democracy.

And this proves that in doing our duty as men, as citizens, as Democrats, we have also deserved well of the Phalanstery.

#### XI.

We have accordingly, to prepare and organize the Appeal, and that action of which we know the consequences. For this we must have a good and vigorous campaign.

Will you undertake it?

Yes, you will.

We must, then at once repair our damages, complete our equipment, and spread our sails to the wind.

We need a collective effort, and on the part of each a serious sacrifice. We have had our sacrifices, and if it were necessary to die to-morrow to secure the triumph of our cause we should do so at once, without ado, and without being asked.

In the Circular of June 21, our friends asked for an extraordinary subscription of 30,000 francs. Up to this time, they have not actually realized more than half of this sum.

I now ask for much more. In view of bringing into action all the elements of Realization, both in France and in foreign countries, of giving a new impulse to the teaching and propagation of our organizing doctrines, which at this day are the true and the only guaranties of Order, of Peace and of Liberty, the only anchor of safety for society, I demand, in the first place, a strong, earnest and regular organization of the Rent.

I then demand a NEW CAPITAL, a capital raised by extraordinary devotion; if not so large as that of the Society of 1843, at least to meet all the charges occasioned by the deficit of the Rent, and all the wants which will grow out of a decisive effort for propagation and realization.

We must have this preeminent resource, in order to repair the injuries which we have received, and to go forward and perform our campaign without dragging.

This sacrifice will be the last difficulty.

It has been proposed to Cantagrel and myself to receive a special rent during the continuance of our exile. We fully appreciate the sentiment which suggested this proposition to our friends, but we cannot accept it. The question is not one relating to two chiefs: it concerns the army, the flag, the organ, the cause. I should rather become a school-master, a clerk in a factory, or an oyster-man, to gain coarse bread for my family, than to receive a single cent from you, my friends, before you have unfurled our flag and set on foot the expedition. The service of the Cause, the Collective Interests, the School, this is what we must keep in view above everything else.

I demand this extraordinary effort not as revenue, but as the capital of the School, not as rent, but as shares in one of the two societies of 1810 and 1843. I ask, that each of you personally will make up his mind, generously decide, in his own conscience, what part he shall take in the enterprise, and form a binding engagement.

This engagement made with yourself, I ask you to communicate at once to our friends—there is not a day to be lost—and to arrange the payments in instalments of three, six, twelve and even eighteen months, if necessary, not forgetting that a certain proportion of ready money will be wanted by them at Paris.

I beseech you to act without loss of time, and to make known I repeat it, your decision, by an immediate response.

At a time like this, a prompt survey of our resources is necessary.

I conjure those who are wealthy not to leave too heavy a burden on the poor. Fifty Phalansterians, wealthy or in easy circumstances, bringing on an average 3,000 or 4,000 francs each, would create the new capital. I would not here use the language of interest, but I cannot avoid saying that the owners of property at the present day, both for their fortune, their children and themselves, are deeply interested that organic principles should speedily gain supremacy and conjure down the tempests. The Social Revolution has thus far only made its prologue, and if we do not hasten to resolve it in the proper manner, it is not we who can doubt that it will sweep everything before it. Let us think of that in time.

#### XII.

Friends! you will reply to this appeal, dated from exile, which is made to you for the cause, in the name of those who are at liberty, and of those who are in prison.

Devotion and sacrifices are still necessary, no doubt, but we have not fallen behind ourselves, and no great cause can advance unless it is sustained by all the soul of its adherents. Let us not complain. Others, in the past and even in the present, have paid and still pay more dear for interests far inferior to those which are entrusted to our charge. We are not yet the victims of the sword or the bullet. I hope that this fate is not reversed for us. But this will depend to a great degree, upon ourselves. If we do not secure the triumph of our idea in time, social anarchy will prevail in Europe—and then everything will be possible.

As is the case with all great renovating doctrines, persecution is necessary to graft the new idea, on the old spirit; persecution in the system of *inverse Providence* is the decisive succor afforded to militant truths. It increases the courage and the energy of their defenders to a tenfold degree; it disgraces, enervates and finishes off their adversaries. Where is the Phalansterian, the true Phalansterian, at this day, who does not feel ready for everything which can promote the triumph of his cause—who does not bravely and religiously press in the ranks to sustain his brothers and his faith against the fury of Jews and Pagans, of Pharisees and Proconsuls? Where is the man so basely selfish and cowardly as to refuse his share of devotion, and not to accord it in proportion to his ability and his circumstances.

That phase of persecution, that fruitful phase, which has always immediately preceded victory, we have naturally experienced, without seeking it. We have ever believed, thanks to our instructions, to our reason, and to the reason of the age, that it would not fail to our lot. But we had too good an opinion of those for whose conversion we have so long labored. The old Jews will die in final impenitence, and will be blind and violent to the end, like all selfishness in its last agonies. Thanks for their co-operation. Notice that it comes in time. Even two years since, the persecution which had been directed against Socialism and our doctrines in particular, would have done us nothing but mischief. The whole press would have almost entirely abandoned and sacrificed us, and the Democratic masses, under the influence of its chiefs at that time, would not have given us their adhesion. We should only have been scape-goats for those worthies. "Socialists! Phalansterians! We have nothing to do with such men." This would have been the talk of the chiefs two years ago. To-day, all who have not crossed the Rubicon of the old politics to come to us are merely shadows. *Requiescat in pace.* And for ourselves! Forward! for the deliverance of the people and the salvation of the world.

Friends! we know our own strength. We rely on you. Our hour is come. Let none of us be wanting to our holy mission.

VICTOR CONSIDERANT.

On the banks of the Rhine, Sept. 1849.

## EUROPEAN AFFAIRS

FOR THE WEEK ENDING NOV. 17.

Latest Date, Nov. 3.

THE Ministers of Louis Napoleon have resigned in a body. They had previously received hints that their participation in the Government was no longer desirable, of such a nature as might be deemed equivalent to a dismissal. This step has caused a general sensation. It may be taken as a proof of the decision and energy of the President, determined to take the helm of government in his own hand. The first impression on the working classes is stated to be of a favorable character. General Changarnier pledges himself to sustain the new administration to the extent of his power. Amongst the members of the cabinet, there is no one distinguished for past services. The change was announced on the 31st ult., by the following message from Louis Napoleon to the Legislative Assembly.

"Monsieur le President: In the grave circumstances in which we find ourselves, the accordance which ought to exist between the different powers of the State cannot be maintained unless, animated by mutual confidence, they explain their views openly to each other. To give an example of that sincerity, I now make known to the Assembly the reasons which have determined me to change the Ministry, and to separate myself from men whose eminent services I am gratified to proclaim, and to whom I have vowed friendship and gratitude.

"To consolidate the republic, menaced on so many sides by anarchy, to assure order more efficaciously than has hitherto been the case, to uphold abroad (*à l'extérieur*) the name of France at height of her fame—men are required who, animated by a patriotic devotion, understand the necessity of united and firm action, and a clearly defined line of policy, which will not compromise the government (*le pouvoir*) by any act of irresolution, who will have a care of my responsibility as well as of their own, and pay attention to acts as well as words.

"For more than a year I have given proofs enough of abnegation to remove all doubts as to my veritable intentions. Without a grudge towards any individuality, against any party, I gave access to power to men of the most opposite opinions, but without obtaining the happy results which I expected from that combination (*rapprochement*). Instead of an amalgamation of shades of opinion, I obtained only a neutralization of powers.

"Unity of action was barred: a spirit of conciliation was regarded as weakness. Scarcely were the dangers of the street over when parties raised their colors, and gave vent anew to their old rivalries, spreading alarm and disquietude through the country.

"In the midst of this confusion, France, uneasy, not seeing any guiding power, seeks the hand, the will, the flag of the elected of the 10th of December. That will cannot be manifested without a perfect community of action, of ideas, views, and convictions between the President and his ministers, and unless the Assembly associates itself to the national thought, of which the election of the Executive power was the expression.

"A whole system triumphed on the 10th of December, for the name of Napoleon is a programme in itself. It means—order, authority, religion, welfare of the people at home, the national dignity abroad. It is the triumph of that policy, inaugurated by my election, which I seek, with the support of the Assembly and of the people. I wish to be worthy of the confidence of the nation, by maintaining the constitution to which I have sworn. I wish to inspire in the country, by my loyalty, my perseverance, and my firmness, such confidence as to give new life to business, and hope in the future.

"The letter of the constitution has, doubtless, a great influence upon the destinies of a country; but the manner in which it is interpreted has, perhaps, a far greater one. The longer or

shorter duration of a government contributes, doubtless, greatly to the stability of public affairs; but it is also by ideas and by principles that the government knows how to reassure society.

"Let us, then, raise up again, authority, without causing alarm to real liberty. Let us calm anxiety, by holdly curbing bad passions, and by giving a useful direction to all noble instincts.

"Let us consolidate the principle of religion, without abandoning anything of the conquests of the revolution; and we will save the country, in despite of factions, ambitious men, and even of those imperfections which may exist in our institutions."

The following is the definitive list of the new French Ministry, as published in the *Moniteur* of Thursday morning: Gen. d'Hautpoul, Minister of War; M. Achille Fould, Finance; M. Rouher, Justice; M. Ferdinand Barrot, Home Department; M. A. de Raeneval, the Minister at Naples, Foreign Affairs; M. Dumas, Commerce and Agriculture; M. de Parieu, Public Instruction and Worship; Admiral Romain Desfosses, Marine and Colonies; M. Bineau, Public Works. General d'Hautpoul is charged, ad interim, in the absence of M. de Raeneval, with the Portfolio of Foreign Affairs. All the above belong to the majority of the Legislative Assembly.

At the time when M. Poussin was presented with his passports, the Hon. William C. Rives was on his way to Paris as the Representative of the United States, in room of Mr. Rush, recalled. Mr. Rives arrived in Paris early in September, with his credentials, but up to the present time he has not been received by the French Minister for Foreign Affairs, nor officially presented to M. Louis Napoleon Bonaparte.

This fact has engendered much surprise among the resident Americans in Paris. What effect the dismissal of the French Ministry will have upon this complication will probably be ascertained soon. The treatment which M. Poussin received in Washington has made a deep impression in Paris.

In Rome, the assassination of French soldiers continued daily. It was not expected the Pope would return soon, or that the French army would leave immediately. Great hostility was still manifested by the people toward the Pope.

The news from ENGLAND is unimportant.

The official despatch from the French Ambassador at St. Petersburg, announcing the amicable settlement of the differences between Russia and the Porte on the extradition question, has now been published. The reason assigned for the sudden change of purpose on the part of the Emperor Nicholas, is his contentment with the letter he had received from the Sultan. If this be true, the Czar is more easily satisfied than has been hitherto imagined. The Sultan's letter was fully as laconic as the autograph to which it was a response, whilst it was incomparably more dignified.

The atrocious Haynau has been again confirmed in his despotic powers, and appointed civil and military Governor of Hungary. He has recommenced the sanguinary scenes which have covered his name with immortal infamy. At six o'clock in the morning of the 20th ult., Giron (Lieut. Col. and Commandant of the German Legion,) Prince Woronjeski, and Havanocourt, (aide-camp of Dembinski,) were hanged at Pesth. The first was a Prussian, the two latter were Poles, and seized with arms in their hands. These three executions had caused great terror among the inhabitants of Pesth, who have now lost all hope of the Government adopting a milder course of policy. On the 22d ult., MM. Madarasz and Perini were also executed, the latter being upward of seventy years of age. It was much feared at Presburg that these murders would precipitate a rising of the people, who, in such case, would make fearful retaliation. Count Gefeon Raday has been condemned to two years imprisonment. Several arrests have taken place at Pesth: among these are Messrs. Barkossy, Naray, and Kersen, who were among the most distinguished functionaries of Kossuth's Government.



The victims hanged on the 24th ult., were Baron Perenyi, ex-President of the Hungarian Upper House, and a Judge of the High Court of Justice; M. Csernus and M. Szacsavay, both delegates to the Hungarian Diet, and the latter of whom acted as Clerk to the Lower House, and drew up the declaration of the independence of Hungary.

An arbitrary step has been taken at Vienna, which has caused no little sensation. A circular has been officially addressed to all publishers, forbidding the publication of any book, the manuscript of which has not been previously submitted to the inspection of the present military government. This is a fact very significant of the paternal rule of Austria, and of the filial contentment of her subjects.

While Haynau thus lords it in Hungary, an Imperial decree has been published respecting the Lombardo-Venetian provinces held by Austria, conferring the entire political and civil administration upon Marshal Radetsky, with a view to such organizations as may pave the way for future constitutional arrangements, in conformity with those to be adopted in other portions of the Austrian Empire, throughout the whole of which one system is to prevail. What that will be may be anticipated by any one who understands the tendencies of the Viennese Cabinet.

No less than three hundred of the Hungarian refugees have become converts to Islamism, and many of their friends are about to follow the example. Among those who have seceded from Christianity are Count F. Bozadowski and Lieut. Col. Flamme, formerly Imperial officers. Gen. Bem's name does not appear on the official list of renegades.

The following is the letter to the Sultan, in which Bem announces his determination to embrace Mahometanism:

"SIRE: I have always fought against the Emperor of Russia, your enemy and ours. I latterly went into Hungary, still impelled by the same feeling. Your Majesty is aware of the obstacles which stopped the success of our arms. I now come to place my feeble means and my devotedness at the service of your Majesty, to combat the common enemy, the Emperor of Russia; and to offer you a guarantee of my zeal and of devotedness, I declare my wish to embrace Islamism."

### News of the Week.

**THE FUNERAL CEREMONIES.**—The grand pageant is over. A brilliant day, a full military parade, a general observance of the solemnities by the citizens, contributed to render it the most imposing display of the kind since the funeral of General Jackson. The route of the procession was conspicuously marked with the sable apparel of mourning, the hotels and private establishments vying in the munificence of their decorations. The half-mast flag, the most striking of all emblems of mourning, was everywhere displayed, and festoons and drapery of crape shrouded a hundred lofty buildings in Broadway and the Bowery. The procession, for the component parts of which we refer to the Programme in yesterday's Tribune, started from the Park at about half past twelve o'clock, and was nearly an hour in passing the gate. The route was up Broadway to Astor place, through Astor place to Fourth avenue, thence to the Bowery, and down the Bowery and Chatham street to the east gate of the Park, where they arrived at about four o'clock. The coffins were placed on tressels on the platform before the City Hall steps, and as the procession passed by, and the great bell's voice was dumb, prayer was offered, the Sacred Music Society sang the Ode for the occasion, written by General George P. Morris, and John Van Buren, Esq., proceeded in the delivery of an elaborate and able eulogy upon the deceased, in which he traced the course of each from boyhood to the grave, and dwelt eloquently upon their many virtues, their brave deeds, their ar-

dent patriotism, and all the qualities that adorn the soldier. We have not room for this Eulogy, and will not mutilate it by a skeleton report, as we presume it will be published under the supervision of the author. In his peroration, Mr. Van Buren successively displayed the splendid gold sheathed swords which had been presented to General Worth—the first in 1835, by the State of New-York, for his gallant services at Chippewa—the second by residents of Columbia county, as a token of respect for one of their own citizens—the third by the State of Louisiana, in acknowledgment of General Worth's heroic conduct at the storming of Monterey—the fourth, a magnificent weapon, presented by Congress through the hands of the President of the United States, as a token of regard for services in the Mexican war. The firing of three volleys over the remains closed the ceremonies, and the bodies were placed in the Governor's Room—that of General Worth to be conveyed to Greenwood Cemetery to-day, and the others to be taken by their friends to their respective places of burial. The coffins were appropriately and massively trimmed with silver ornaments, the United States arms, heavy silver border and nails, and on that of Gen. Worth's a fringe of silver bullion. The inscriptions were as follows:

Colonel	General	Brev. Major
JAMES DUNCAN	WILLIAM J. WORTH	COLLINSON E. GATES
Died at	Died at	Died at
Mobile, Ala.	San Antonio, Tex.	Fredricksburg, Tex.
2d July, 1849,	7th May, 1849,	28th June, 1849,
Aged 38,	Aged 55,	Aged 34,
U. S. A.	U. S. A.	U. S. A.

The number of people who turned out to witness these ceremonies was immense—one continued crowd along the line of the procession, and in the Park perhaps twenty thousand. We do not learn that any accident or misfortune occurred to add to the public or private sorrow. [Tribune.]

Miss Fredrika Bremer is yet in our city, visiting or being visited by large numbers of admirers, who have been pleased with her literary productions. On Friday evening she is to be hospitably entertained in the mansion of an ex-Mayor of our city, and on Saturday, the Lady Hostess takes her to the High Bridge.

Miss B. was welcomed by a large party at Miss Anna C. Lynch's on Wednesday evening, which is her home for the present we believe. A brother countryman, Prof. S., from Stockholm, was also a guest, with a number of distinguished citizens, among the artists, literati, and others of the city and country. Miss Bremer will spend some time in the city and Brooklyn before leaving for Boston. She contemplates a tour over the country before returning home, and wishes especially to see the "Big West." [N. Y. Express.]

**GOLD ROBBERIES.**—Several robberies of gold dust have been detected among the lots received by the Empire City. When the robberies took place cannot be discovered, but they were very ingeniously effected. A hole was bored in the bottom of the boxes, the dust picked out, the hole plugged, and a seal placed over it. How much the aggregate robbery is has not been ascertained, but one lot is short ten thousand dollars. It is most likely that the thief took advantage of the transit of the Isthmus. The loss falls upon the Insurance companies.

At the St. Louis Convention an estimate was submitted, by Col. Curtis, a skillful engineer, of the cost of the Railroad to the Pacific, and the cost of a survey. It can be made, he thinks, for *eighty-nine millions of dollars*; and one thousand men, an engineer, with a party being assigned to each one hundred miles—an complete the survey in one year.



## Town and Country Items.

FRANCE, WITH ROME ON HER HANDS.—Once on a time there was a gentleman who won an elephant in a raffle.

It was a very fine elephant and very cheap at the price the gentleman paid for his chance.

But the gentleman had no place to put it in.

Nobody would take it off his hands.

He couldn't afford to feed it.

He was afraid of the law if he turned it loose into the streets.

He was to humans too let it starve.

He was afraid to shoot it.

In short, he was in a perplexity very natural to a gentleman with moderate means, a small house, common feelings of humanity, and an—elephant.

France has won her elephant at Rome.

She has brought back the Pope.

She is at her wit's end what to do with him.

She can't abet the Pope and the Cardinals, because she interfered in the cause of liberty.

She can't abet the Republicans, because she interfered in the cause of the Pope and the Cardinals.

She can't act with Austria, because Austria is absolute.

She can't act against Austria, because France is conservative and peaceful.

She can't continue her army in Rome, because it is not treated with respect.

She can't withdraw her army from Rome, because that would be to stultify herself.

She can't go forward, because she insisted on the Roman people going backward.

She can't go back because the French people insist on her going forward.

She can't choose the wrong because public opinion forces her to the right.

She can't choose the right because her own dishonesty has forced her to the wrong.

In one word, she is on the horns of a dilemma, and the more she twists, the more sharply she feels the points on which she is impaled, like a cockchafer in a cabinet, for the inspection of the curious in the lighter and more whirling species of political entomology.

Poor France! will nobody take her precious bargain off her hands? Rome is her bettle-imp. She bought it dear enough, but can't get rid of it "at any price."—Punch.

Another lord bishop has passed from the episcopal bench: Dr. Coplestone, Bishop of Llandarff, has followed, at a short interval, the excellent bishop of Norwich. Dr. Coplestone was one of a small school of academics formed at Oxford, some forty years since, from which much was expected. These few men first stirred the stagnant life of Oxford, and gave it some slight movement. As in a later case, Oriel College was the center of a new action upon the university. From their temperate habits contrasting with the ordinary indulgences of the Common rooms, these men were called "Oriel Tea Drinkers;" and Dr. Coplestone subsequently became the Head of that college, and numbered among his Fellows—Whately, Hampden, Parry, Arnold and Dr. Hawkins, now the Head of that College. Mr. Newman was a fair representative of these men, and in the succession. But, alas, a great change passed upon him; and these really able men neither advanced upon themselves, nor have left any marked traces either upon the established church or the university. Liberal principles—advanced views—cannot be retained, and will not live or propagate themselves in the atmosphere of richly endowed and highly privileged academical or ecclesiastical corporations.

A JUDGE THREATENED WITH ASSASSINATION.—Judge Daly, whose firmness on the trial of the Astor Place rioters had made him "a terror to evil doers," as well as "a praise to them that do well," has received a letter informing him of a conspiracy to assassinate him, in which the writer had been invited to join. That such a threat should be made, now that the other trials are coming on, is very probable, though such threats are seldom carried into execution. If it is expected that any motive of fear will prevent Judge Daly from finishing the work he has thus far so ably performed, those who expect it will be disappointed. So far, justice has been meted out to the extent of the law; and we have no doubt the same firm and judicious course will be pursued in the coming trials.

THE RECIPROCITY ACT.—The Navigation Act of Great Britain which comes into operation on 1st January next, is much canvassed by the merchants of New-York. The general impression is, that so far as Great Britain is concerned, our trade and shipping will benefit, but with the small European States, Hamburg and Bremen for instance, the benefits will be all on their side. Their ships can come into American ports and take cotton, tobacco, or other freights directly to London or Liverpool producing an interference with our packet and freighting ships, which cannot fail to be injurious.

A DEFENCE OF WILLIAM PENN.—Mr. Henry Fairbairn, an English gentleman, resident in this city, has prepared in pamphlet form, an examination of the charges which Mr. Macaulay, in his recent "History of England," preferred against the founder of our now great Commonwealth—the illustrious William Penn. This examination, which Mr. F. calls a defence, exhibits a good deal of research, and will be welcome to all who desire to see the truth vindicated, and especially to the people of our own city and State. [Phil. North American.]

How expressive are the following lines by Poe, of his own sad story:

"Alas, alas for me  
Ambition—all is o'er!  
No more, no more, no more,  
(Such language hath the solemn sea  
To the sands upon the shore,)  
Shall bloom the thunder-blasted tree.  
The stricken eagle soar!"

Mr. Greeley has given \$100 to the journeymen tailors now on a strike for higher wages at Boston, and \$50 for the relief of the destitute Hungarian exiles. Such benevolence would cover a multitude of sins—but Horace Greeley has as few to cover as most men. He preaches a good deal of doctrine that we do not like, but the man is an honor to the race. [Noah.]

A reputed old witch died recently at Fife, Scotland, after having enjoyed the perquisite of a fish from every fisherman who desired good fortune; and, on searching her dwelling, two thousand sixpences, one thousand twenty shillings, nine sovereigns, ten pounds in bank notes, and forty pounds in addition, were discovered concealed in bags.

LICENSED Grog-Shops.—The number of licenses to sell liquor, granted from May last to the 10th instant, was 2,779. The greatest number in any one ward is in the 4th, 345. In the 6th ward there are only 222, so that the presumption is, that there are about the same number who sell without license, and by the permission of the Alderman of the ward, who assumes this authority without the pretence of Right.

**KALE LYMAN'S IRISH EVIDENCE.**—Kale was brought up before the judge, and interrogated as follows:

"What passed between you and the prisoner?" said the judge to the witness.

"Oh! then, please your worship, I sees Mike a top of the garden wall. 'Pat,' says he. 'What,' says I. 'There,' says he. 'Where?' says I. 'Whisht,' said he. 'Hush,' says I. And that's all I know about it, please your worship."

**HARVARD COLLEGE.**—It is said that there is difficulty in filling the Professorship of History, vacant by the resignation of President Sparks. Mr. Hildreth has been named as a candidate. Also, Mr. Eliot, author of Roman History. Prescott's health, and his and Brancroft's literary plans, preclude them from the list of candidates.

A singular affair occurred in the office of register of deeds in Boston on Wednesday last, namely the explosion of an ink stand. It made a noise like the report of a pistol, and on examining the stand a vertical fissure was found extending from top to bottom; some records were so damaged as to be necessary to be re-written.

A young man named Fisk, while sketching in the neighborhood of Balmoral, performed an act of gallantry to the Queen, somewhat in the Raleigh style. Passing from the church to her carriage, her majesty would have suffered from the extremely wet weather, had he not politely spread his cloak on the ground, over which the Queen walked to the royal coach.

Philadelphia has 350,000 inhabitants—of which only 2,000 families have a competency to live upon; 20,000 dependant upon mechanical and professional branches, and the rest are divided into laborers, beggars, and others following promiscuous employments for a living.

According to Mr. Brancroft's History, the first Puritan settlers of New England were the parents of over one-third of the present population of the United States. If they could rise from their graves and look at some of the b'hoys, their descendants, wouldn't they be astonished.

**SPOTS ON THE SUN.**—Several clusters of spots are now visible on the sun, near his center.

We know of several sons on whom spots are visible near their scenters. They are rather red than otherwise.

According to a recent report, it appears that more than two hundred and forty thousand men are employed on the English railways, completed or in progress. Here is a large army employed to some purpose.

The people of Rome numbering 150,000, are in their dress and appearance, decidedly Parisian; and to see them in the streets or at church, you might think you were in Paris, London, New-York or Boston.

**AN AGED BATTLE-AXE.**—Frederick Axe, a soldier of the Revolution, died on Wednesday in Manayunk, aged ninety three.

There appears to be no doubt that the two Frenchmen who committed the murders in St. Louis are insane. They could have had no motive for an act so revolting.

Punch says there are three things in which the English are oceans behind the Continent: they cannot build a palace, erect a monument, or make coffee.

## NOTICES.

BACK NUMBERS, from No. 1, can be supplied to new subscribers.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SUBSCRIBERS will please be particular in writing the name of POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

THE UNIVERCELUM. There are a few complete copies of Volumes ONE, and THREE on hand, which will be sold for ONE DOLLAR a copy.

Volume Two, lacks one number, of being complete; price the same. Address the publishers of this paper.

## CONTENTS.

Popular Music, - - -	321	Freedom on the Pacific, - - -	328
The Influence of Commerce, - - -	323	Letters to Associationists, - - -	328
Proudhon's Political Economy, - - -	324	The Phalaustrian Movement, - - -	330
St. Martin's Baths and Laundries, - - -	326	European Affairs, - - -	333
Somnambulist Story, - - -	326	News of the Week, - - -	334
Elements of Revolution, - - -	327	Town and Country Items, - - -	336
Poetry—Alms-giving, - - -	- - -		c21

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe, Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

EDITOR,

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS & WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,  
(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

LOCAL AGENTS.

BOSTON, Bela Marsh, 35 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 415 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, DECEMBER 1, 1849.

NO. 22.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Selected Poetry.

From the Bottle of Toper-na-Fuesich.

### LOVE.

But a revulsion passed through the brain and bosom of Elsie;  
And she got up from her seat on the rock; putting away her  
knitting;  
Went to him, where he stood, and answered.

No Mr. Phillip.

No, you are good, Mr. Phillip, and gentle; and I am the foolish;  
No, Mr. Philip, forgive me.

She stepped right to him and boldly  
Took up his hand, and placed it in hers; he daring no move-  
ment;

Took up the cold hanging hand, up-forcing the heavy elbow.  
I am afraid, she said, but I will! and kissed the fingers.  
And he fell on his knees and kissed her own past counting.

But a revulsion wrought in the brain and bosom of Elsie;  
And the passions she just had compared to the vehement  
ocean,

Urging in high spring-tide its masterful way thro' the moun-  
tains,

Forcing and flooding the silvery stream, as it runs from the in-  
land;

That great water withdrawn, receding here and passive,  
Felt she in myriad springs, her sources far in the mountains,

Stirring, collecting, rising, upheaving, forth-out-flowing,  
Taking and joining, right welcome that delicate rill in the  
valley,

Filling it, making it strong and still descending, seeking,  
With a blind forefeeling descending evermore seeking,  
With a delicious forefeeling the great still sea before it;  
There deep into it, far, to carry, and lose in its bosom,  
Waters that still from their sources exhaustless are fain to be  
added.

As he was kissing her fingers, and knelt on the ground before  
her,

Yielding backward she sank to her seat, and of what she was  
doing

Ignorant, bewildered, in sweet multitudinous vague emotion.

Stooping, knowing not what, put her lips to the curl on his  
forehead:

And Phillip, raised himself, gently, for, the first time, round her  
Passing his arms, close, enfolded her, close to his bosom.

As they went home by the moon, Forgive me, Phillip, she  
whispered:

I have so many things to think of, all of a sudden;

I who have never once thought a thing,—in my ignorant High-  
lands.

Translated for The Spirit of The Age.

## MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

### I. EXTRAORDINARY NERVOUS STATES.

It belongs only to inferior and inexperienced minds to rej-  
a fact, which seems to set aside ordinary laws, simply because  
they cannot explain it. It is not by denials serious men should  
proceed. They should first assure themselves conscientiously  
whether the fact in question really exists, and this proved, they  
should then seek its cause. Thus they can at once explain it,  
and prevent its fall into the hands of charlatans.

The nervous system, the principle of which is entirely un-  
known, but whose function is to serve as the direct agent of the  
primitive and essential forces of our being, is so fruitful in va-  
rious phenomena, that many of them escape as yet our minutest  
observation. Nervous states are so numerous and complex, that  
the science of medicine loses itself among them, although so  
constantly on the alert, and counting in its ranks the most  
eminent men.

The nervous system enables us to accomplish most astonish-  
ing results, by the state of high excitement in which we some-  
times find ourselves. The prodigies occasionally performed in  
foreseeing, foretelling that which others do not know or per-  
ceive, must be referred to different nervous states. We do not  
now speak of those men of mighty genius, for whom there ex-  
ist no unfathomable depths, and whose mission it is to serve as  
lights to humanity. Savans, artists, men of genius, in exercis-  
ing the highest functions of intelligence, are not the less acting  
within the sphere of natural laws. The marvellous does not  
enter here,—for in their rich organization is found the explan-  
ation of their eminent faculties, and of their grand achieve-  
ments.

The marvellous in intellectual phenomena, or at least that  
which is now regarded as incomprehensible and inexplicable, is  
the result of peculiar states, during which one or another fac-  
ulty acquires proportions so vast, that it brings its possessor in-  
to relations unattainable for others, who remain in their ordi-  
nary condition, and makes them conversant with an order of  
facts, which can otherwise be arrived at only by a series of  
painful inductions, completely inaccessible to most persons.  
These different nervous states, natural or artificial, give rise to  
Inspiration, Presentiment, Hallucination, Ecstasy, &c. We shall  
treat of each of these separately.

### II. OF INSPIRATION.

Inspiration is the spontaneous, brilliant development of a  
great faculty. It depends generally upon a passing over-ex-  
citement, an exterior event, and a powerful impression. The  
music and the words of the *Marseillaise*, composed by Rouget-  
le-Pisle, who was neither a great poet nor a great musician, is  
a striking example of the power of elevation of sentiment to

develop inspiration,—all, in fact, in this work is noble and imposing as the circumstances which inspired it; and one must say, that inspiration is only identification, as complete as possible, between man and a material or moral event. In this last case, that is to say, where inspiration has its source in the order of invisible facts, it gives rise to prophecy, to ecstatic revelation, and religious poetry. The sacred books are examples of this kind of inspiration.

From the preceding remarks, it will be seen, that we do not consider inspiration to be a phenomena without a cause both real and inexplicable, but that, on the contrary, its principle consists in a certain *ensemble* of perceptions, reflected upon and raised to the state of feeling, of which the inspired one has a perfect consciousness. It is the nature of these perceptions which determines the character of the inspiration, and the grandeur of the intellectual and artistic faculties which gives to it its richness and beauty.

Inspiration is related to genius by its result and not by its method. It arrives as effectively at the true and good, but by pure perception, and, as one may say, involuntarily,—whilst genius, with a consciousness of its point of departure, and of the path which it should follow, pursues patiently its task, and accomplishes it by the power alone of its faculties in their natural state. Genius penetrates to the mysteries of science, by persevering and sustained labor,—inspiration attains to the synthesis of things by intuition merely, without effort. One might almost say, that genius enjoyed a constant and integral inspiration, since it sees so much farther into all things than the common intelligence, or even than what we call distinguished minds.

Inspiration must not be confounded with presentiment. The first manifests at once a mysterious work accomplished in the spirit, whilst the second is a vague aspiration towards an exterior fact, not yet clearly experienced by the individual who forefeels it.

Inspiration may be *true* or *false*, according to the state of the affections and the intelligence. It is true when those who receive it possess a sane reason, capable of regulating the feelings, and an upright and honest conscience. The products of inspiration, then, accord with science, and present the double character of exactness and imagination, of the most perfect ideal and the most complete utility. One can affirm, in such a case, that the source of it is pure.

### III. OF PRESENTIMENT.

Presentiment, which every one has felt more or less frequently in life, proceeds from a kind of spiritual or nervous sensibility, through which one is brought into relations, more or less distinct, with objects or events, whose existence is yet unknown. Women are in general more disposed than men to be affected by these strange and sudden impressions, these mysterious warnings, concerning persons whom they love or accidents which they dread. This is evidently owing to the much greater delicacy of the nervous system in women, and to the fuller development of feeling amongst them. However this may be, this singular psychological phenomena—incontestable from the numerous facts of this nature transmitted by the most respectable authorities, and by personal observation, which each can make upon himself—proves in a positive manner to our minds, that the human faculties can be acted upon by objects at a distance in time and space. Notwithstanding the preoccupations which disturb, and matter which obstructs and deadens, the soul plunges instantly into the future, and brings back to the consciousness the result of its explorations. Many important facts will be presented in the following paragraphs in support of this opinion.

Events are linked in their series, as the different parts of which beings are composed. For that intelligence which could

keep count with a rigorous exactitude of all the elements present, it would be not only possible, but even easy, to determine beforehand, saving accidental exceptions, the ulterior phases of this or that order of phenomena,—as one knows the degrees which a certain animal or plant must pass through in its transition from its germ to its maturity, and thence to its destruction. The moral world conforms to the same law as the physical world; one can, then, to a certain point, foresee future events, under such or such given circumstances; and this, in fact, is what is done by skillful politicians and philosophers. Now, presentiment is only a kind of foreknowledge, of spontaneous, anterior sight, and by means of instinct. As the man of genius finds himself, by his calculation, in presence of events which are not yet realized, but which are necessarily derived from the actual, so the being endowed with presentiment is affected by facts which are not manifested sensibly until after a longer or shorter interval. In the first case, the intellect has deduced logically a result from certain positive data, the second, feeling divined at once, what could only be discovered by the profoundest calculation, after granting to it sufficient elements of judgment.

It is seen, then, that presentiment constitutes a particular faculty, which acts independently of reason, and throws over it its light, at the moment when least expected. It is a species of magnetic force, which impels the mind into a future more or less distant, and introduces it to facts which are not yet enveloped in forms of matter,—that is to say, which as yet exist only logically, but not in a manner real to bodily eyes. It is useless to observe, that this faculty is truly a privilege to those who possess it, though, when exercised to excess, and allied to a mind weak and fearful, or too much inclined to the marvellous, it occasions trances, disquiet, and chimerical terrors.

Presentiment manifests itself sometimes in dreams, and it is this, without doubt, which for a long time has ascribed to them a certain objective reality. Dreams, however, are after all only the result of irregular functions of some isolated organs,—a phenomena analogous to hallucination and somnambulism. The inactivity of the organs not being general, and some faculties being possessed of sufficient energy to move and act, there result combinations of ideas more or less strange, representations of forms more or less incoherent, in a word, intellectual manifestations, more or less confused.

We would not deny, that the faculties, in certain cases, act in conformity with metaphysical order, and thus give occasion for mysterious intuitions; but this fact, which we have impliedly recognized, in saying, that presentiment may be produced in dreams, is certainly very rare, and above all, in which it is very difficult, if not impossible to observe.

Furthermore, presentiments during sleep are almost always concerning the objects of our affections, or the interests which preoccupy us; the ties of sympathy, as well as these interests, are then sufficient to explain them. By this I would not deny, that remarkable persons possess a peculiar sensibility, which puts them sometimes into relations with facts inaccessible to the greater number, even when awake. I would only say, that it would be puerile to conclude from this, that dreams merit confidence in general, or always convey a serious meaning, a teaching or warning from some invisible power. No, the gods speak no longer to men in dreamy sleep,—reason is now sufficient to make us comprehend the designs which Providence has in store.

Presentiment is so positive a fact, and proceeds so naturally at once from man's organization and his action on the exterior world, visible or invisible, that the persons who are gifted with it have, as a general rule, the organ of eventuality prominently developed, in addition to that of marvellousness,—the perceptions pivoting upon the former, and the latter bringing them into relation with the spiritual world.

## IV. OF SOMNAMBULISM.

What we have said already of Inspiration and Presentiment, is sufficient to prove, that the human faculties are not limited to the ordinary functions with which we are familiar, but that there are exceptional states, in which phenomena occur, more or less astonishing.

Somnambulism is one of these phenomena, arising from a modification of the ordinary play of the faculties,—a concentration of the spiritual forces of the soul,—which enables one sometimes to control matter to such a degree, as almost completely to escape from its limitations.

In the somnambulist, this spiritual intensity is developed during sleep, in such a manner, that he can perceive and act, reflect and reason, remaining unconscious meanwhile of a multitude of objects in the external world. Thought and will determine what realities shall be recognized in this state. The somnambulist sees what he wishes to see, and comprehends what he desires to comprehend, without having recourse to the means employed when awake. Perceptive powers can then act without the aid of the senses, and often even in contradiction to the laws which usually preside over them. Thus, for example, the experience of numbers proves, that the somnambulist can see perfectly, without light and to prodigious distances, through opaque bodies, and that he readily performs during sleep, actions which he could execute only with the greatest difficulty in his ordinary state. Works which treat specially of these phenomena, abound in most curious facts, verified by respectable authority. We will not stop here to cite them, but will relate one never published, and known to but two or three persons:

Mademoiselle Julie, who was a nurse in 1830 in the house of an architect in Paris, had frequent attacks of somnambulism. This young girl, of a gentle character and good understanding, although entirely without education,—for she could not even read,—arose often in the night to attend to her duties. The thought suggested itself to her, of amusing herself during her occupations by singing. Accordingly, she would go to the office of the clerk, take from the drawer a volume of Beranger which she found there, and sing fluently to the air indicated, the fragments of which fell under her hands. And this was accomplished almost always without using a light.

The somnambulist partakes at the same time of the two modes of human existence: of the terrestrial, since he cannot disengage himself entirely from the body and its organs; of the celestial, or ultra-mundane, in which the faculties acquire a power and properties which they never could possess here below, even in a waking state. The faculties of the human being are much the same in either state of existence, but they enjoy an infinitely greater perfection in the ultra-mundane life, on account of the superiority of the new organism which is at their disposal.

It follows from what we have just said, that the phenomenon of somnambulism,—giving rise to perceptions of extraordinary intensity,—has for its cause the immense momentary superiority of one or more sensitive faculty, elevated to the degree which they will habitually possess only in a far more ethereal state of existence. Thus somnambulism, which, as we have seen, is the extremely energetic activity of one or many faculties, combined with the repose, torpor, or sleep of one or many organs, is simply and easily explained. It is only one of the phenomena entering into the domain of passional dynamics.

As the limbs unite to form the frame, so beings endowed with reason, however remote from each other, concur in one common object. It will have more weight with thee, and lead thee to love thy fellows more heartily, if thou dost bethink thyself—I am an integral portion of the rational whole, not a mere disjointed fragment.

Translated for The Spirit of the Age.

## HAPPINESS.

FROM PIERRE LEROUX'S L'HUMANITE.

We have seen that the permanent state of our being is aspiration. Emersion from an anterior and immersion into a future state is our life, from birth to death. That which is really in us is not the being modified by pleasure or pain, but the being who passes out from this modification and demands another. We are never, so to say, in the fact of modification by joy or grief,—we are always this side or that side. This is the reason that the present is said not to exist, and that we know only the past and future.

Therefore our happiness essentially and only consists in the state to which we aspire. This is what we might call the tone of our life. Sensations successively experienced influence this tone of our soul, but they do not constitute our *me*, our personality, our life.

Our *me*, our personality, our true life consists essentially and only in our mode of existence, while passing from one situation to another, from one point to another.

When a moving body traverses a certain distance, it passes successively from point to point, and these points are a measure of its velocity. But its velocity is quite another thing from that which serves to measure it. The medium through which it passes may influence this velocity by retarding it, but while force remains in the moving body, this force will cause its velocity. Just so, our being is that which endures after sensation, and not that which is in sensation.

It is this state of aspiration which properly constitutes man: therefore it is this state that we must seek to perfect. The way to render ourselves happy is to cause this fundamental state, what we have just called the tone of our being, to be more and more happy.

This is what we should directly consider. Pleasures and goods of every kind are but an indirect means of perfecting this fundamental condition of the soul.

The state of the aspirations is that which really distinguishes men among themselves, that which constitutes the *me*, the personality of beings. Nothing therefore is more puerile than to compare the condition of men relatively to happiness, by weighing their various destinies, the pains and pleasures which have happened to them. Everything lies in the nature of their soul. Pleasures and pains have no absolute and constant value. For the same reason it is foolish to ask if the man of the nineteenth century is happier than he of the eighteenth, or the man of the middle ages or antiquity; or if the inhabitants of Asia are happier than those of Europe; and as absurd to seek upon this subject terms of comparison between the existence of animals and of men.

From one being to another, the *me*, the personality is different. We must reject the reigning habit of reasoning on the subject of happiness by deductions from the false system of compensations. This system necessarily conducts to the abandonment of all virtue; for happiness being confounded with sensation, what remains to be perfected in us? Nothing. Everything depends solely on Destiny and the two casks of Jupiter.

On the contrary, by seizing the truth we reconquer virtue. Since our being, instead of consisting in sensations, is that which traverses and incessantly survives them. Our happiness cannot depend only on exterior things. Philosophy returns, and with her virtue, which is the fruit of her lessons.

But in forsaking the doctrine of sensation and compensations, we need not fall into the errors of actual psychology. The slight reaction made in this name against the sensualism of the eighteenth century, was very insufficient. We are about to

seize—what is so difficult to comprehend from the psychologists—the notion of the *me*. We have deduced it from the very sentiment of life. The psychologists make it originate from the will, which is erroneous. There is no will in animals: in what then consists the *me* of animals? When we do not exercise our will, when we give ourselves up to sensation or fall into sleep, what becomes of our *me*?

It is with this chimerical *me* of Psychologists that we are armed against the doctrine of sensation.

Our argument is founded on the permanence of our being, successive to and independent of sensation.

The ignorant, like animals, constantly obey this interior, permanent force, by passing from sensation to sensation, from desire to regret, without embarrassing themselves with questions concerning it; but the wise man constantly asks, What is to be done with this force within us, whose property it is incessantly to aspire? Shall we, with Plato, direct it towards God, and stop with the Platonicians at the imperfect manifestations of the absolutely Fair? Or rather shall we with the Christians, precipitate ourselves immediately into the Divine bosom? Shall we, with Epicurus, attach ourselves to Nature; seek like him, to quiet, to restrict, to lull this aspiring force, and endeavor to procure for ourselves an artificial sleep, accompanied with a certain tranquil sentiment of existence; or rather, like his false disciples, shall we deliver ourselves over to a search for pleasures which we know will constantly escape?

Men have talked much, in these later ages, of Attraction, and have Wished to make it the only law of the material world. They have gone farther and have pretended to introduce this law into the moral world, as if the moral world, once subjected to attraction, would take the fixed and immovable condition, that prejudice attributes to physical nature. It is true that those who have spoken of generalizing in human society what they call the discovery of Newton, have comprehended of the moral world only its appearances, and it is a kind of material attraction they would introduce into it. But in reality, this system of attraction has existed in the spiritual world for many centuries. Long time before it was imagined that the particles of matter gravitated towards one another, that the heavenly spheres were natural centres of attraction, that the groups of suns themselves gravitated towards unknown centres; long time before the material world was revealed under this aspect, the spiritual world was thus revealed. What is the attracting power of which Plato speaks under the name of Love, and which according to him brings us back towards God? Does not St. Augustine call Love the gravitation of spiritual natures? All the innumerable works of Christians on perfection have been nothing else but an application of this principle of attraction towards God.

But in these last centuries, the return to Nature brought about the revival of the physical sciences, of which the culminating point was the discovery of the attraction of bodies. This truth has so dazzled us, that the spiritual world, which for so many ages solely occupied the preceding generations, has been eclipsed, and we have fallen into the darkness of materialism. Will man never be able to bear two truths at a time?

We are therefore now between two kinds of revelations: on the one side, the system of spiritual attraction, which tells us that we are a soul, which should tend only towards God; and on the other, the system of material attraction, which says that we are a body, which should tend only to matter. In order to pass out of this infinite contradiction, which distracts and rends us, there is but one way—that is to recur to the axiom of Socrates, and make our own self our study.

Rousseau, full of inconsistencies because he bore within him the contradictory elements of a synthesis which he had not time to make, once said: "*The man who thinks is a depraved animal.*"

\* Confessions: Book 18, chap. ix.

It was sufficient, in order to do justice to his paradox, to ask, if by the same reason, the animal which feels is a depraved vegetable. It is certain, that we find again the mineral in the plant, the plant in the animal, the animal in man. In some respects the animal appears to be a being superadded to the vegetable and mineral, which are both in him. Man also appears as a being superadded to the animal, which is at the root of his existence. But in reality, is there in us one kind of being purely material, a second vegetable, a third sensitive, and a fourth rational? Assuredly not. There is but one sole being, man.

When I consider an animal, I may indeed, by an effort of thought, separate the faculties of the animal from those purely vegetative, found in him, in common with other beings which I call *plants*. But this is a mental abstraction. In reality, these two orders of faculties are so united in the animal, that it is difficult to make the demarcation, or rather the separation is impossible; for all the faculties of the plant are so to say transformed in the animal. That which is a vegetable property is the vegetable, has become an animal property in the animal. The animal is an animalized plant, a plant metamorphosed into an animal. Through the process of thought, you find in the animal everything which constitutes the life of the vegetable, only transformed. Over and above all the properties of the vegetable a new faculty appears, the faculty of feeling. And as soon as this faculty is linked and mingled with all the vegetable faculties, there results a being essentially different from the vegetable, and in which all the functions of the vegetable are metamorphosed. Will you go with the scalpel of your analysis to separate this new faculty from all the others, and because it does not overrule the whole organization and all the functions, although it merges in them, will you say: This is animal, the rest is plant? That would be absurd. The animal is a new being, in whom the vegetative life is transformed; but he consists as much of this transformed vegetable life as the vegetable itself, although he has no consciousness of it, in so much as sensible, save in the very sensibility. He has no consciousness of it, in so much as sensible, but he has consciousness of it, in so much as living. For, modify by illness, steel, or poison, this vegetative life which is in him, and immediately sensations will appear. Therefore, in the regular and normal order, his very faculty of feeling was not only linked to, but founded upon, this vegetable life and conscious of it in a certain mysterious way. Just as with man. The man of to-day is perhaps more removed from the animal, than the animal is from the vegetable. But man is not an animal, to which is superadded some mysterious being called a soul. Man is a soul assuredly; but he is, in totality, a soul united to a body; as Bossuet says:† that is, in him all the animal faculties are transformed into human faculties.

The plant lives by its roots, immovable: this is one of its properties. The animal moves about to seek its sustenance: in this, in part, consists its being; to this is in part its life devoted. The plant breathes through its leaves and its respiration is subjected to two great alternations, day and night. The more perfected animal, of more complex organization in our eyes, still produces this phenomenon, its life from birth to death is resolved by a continual systole and diastole of the heart, and a continual inhalation and expiration of the air through the lungs. Respiration and the circulation of the blood is in the animal mingled with sensibility, in order to give him a certain feeling of existence. His life under this relation is therefore still the transformation of a property of the plant; but in the passage from the vegetable that it once was, this property has become animal. There cannot be cited an act or property or mode whatever of existence in the animal of which the analogy is not found in the vegetable. Sensibility even, that characteristic property of the animal, shows itself

† The knowledge of God and of one's self.

very apparently in some vegetables, and probably exists to a greater or less degree among all.

But even if one choose to consider sensibility as proper and special to animals, it does not follow that it alone really constitutes their life; for it is indissolubly united in them to all the properties which they have in common with vegetables; so that their life is a combination of sensibility and of vegetable life, but a combination in which one of the elements is as indispensable as the other. If you pretend by analysis to strip the animal idea of every thing which it has in common analogically with the vegetable idea, you destroy completely the first; just so if you pretend to conserve in the animal idea a single property of the vegetable intact and without metamorphosis, you do not really have an animal, but an absurd and impossible, because contradictory being.

This metamorphosis, which makes the life of the animal to be at once so analogous to and yet so essentially foreign from the life of the vegetable, is reproduced in the passage from animal to man.

Man has reason over and above the animal, as the animal has sensibility over and above the plant. The animal is so to say a sensitive vegetable; man is so to say a rational animal.

But by the effect of sensibility, organized in particular organs called *senses*, the animal is entirely different from the vegetable, and just so in consequence of reason, man is an essentially different being from the animal. In the animal all the vegetable functions and faculties are found, and yet exist no more as vegetable, that is they are transformed. So, in man all the animal functions are found, but transformed. The ancient definition repeated from age to age, "*Man is a rational animal*," is not to be understood as saying that man is an animal *plus* reason but in the sense that man is an animal transformed by reason.

It has been elsewhere observed, that all true metaphysicians had attained, even under the empire of christian prejudices to a recognition of this unity of our nature. We have cited the words of Bossuet: "The body is not a simple instrument fit to be applied from without not a vessel that the soul governs after the manner of a pilot. The soul and body makes together one natural whole." The same Bossuet also defines the soul as "*an intelligent substance born to live in and to be intimately united to a body*." It has been shown how preferable this definition is to that of a blind and extreme spiritualism. M. de Bonald's for example, who says: "*Man is an intelligence served by organs*," which definition is incomplete and may lead to error. To the articles to which we refer\* the emptiness and absurdity of the new psychologists have also been proved, who abstracting from the complete being, *Spirit-Body*, what is called the *Me*, and attributing by an inconceivable begging of principles, to the *Me* thus abstracted all the properties which belong to the complete being *spirit-body*, reason afterwards quite at their ease, without perceiving that they have taken for solid basis a most chimerical assumption. Descartes, in an answer made to Gassendi called the latter "*flesh*." Gassendi ends his reply by these words, "By calling me *flesh* you do not take away from me *spirit*. You call yourself *spirit*, but you do thereby quit your *body*. It is enough that by God's aid I am not so much *flesh* but that I am still *spirit*, and you are not so much *spirit*, but that you are still *flesh*. So that neither you nor I are above or below human nature. If you blush for humanity, I do not."

Human nature is in truth not a *spirit* and a *body* but *spirit-body*. "Man," says Pascal, "is neither angel nor beast."

Strange, that these words of Pascal are not yet comprehended.

We distinguish three kingdoms, mineral, vegetable and animal, and we comprehend man in the animal kingdom. Then

\* These various articles of psychology are now summed up in a work entitled. *Refutation of Eclecticism*.

changing suddenly our point of view we recognize in him a spiritual nature, give to it the name of soul, and lo! here is another world. Man appears to us now an animal, now a soul. The animal has its exclusive partisans who by their precepts degrade man to the condition of animals; the soul has its partisans also: who considering man a species of angel inculcate upon him a life impossible and contrary to nature. Thence two systems of morals equally absurd and pernicious.

For twenty-two centuries men have been divided on this question; from Plato to the end of the Middle Ages the general tendency is spiritualistic; the six centuries of the modern era have on the contrary tended to materialism. Both parties have conquered and been conquered; both are right and both wrong.

The Materialists have rarely said: *Nihil est in intellectu quod non prius fuerit in sensu*. One may always answer with Leibnitz *Nisi ipse intellectus*.

Spiritualists have vainly extolled intelligence and reason; it can be proved to them always that this intelligence and reason are united to a body, molded and nourished by sensations and corporeal wants subject to the health and life of the body, to nature and earth.

Man is an animal transformed by reason and united to humanity. *United to humanity*; this second point of our definition cannot here be developed. We will content ourselves with saying that as the animal cannot exist without a medium through which to exercise his sensibility; so man, the reasonable being, lives in a certain medium which is society and of which the more general name is humanity. Morality, Politics, Sciences, Art are the various aspects which this medium presents to reason and human sensibility; and it is man himself who by the successive developments of his nature has created this medium.

Society, which can hardly be said to exist with the animal, is the true and sole medium in which is developed the existence of this new being, who has come forth from the animal condition, and is called man.

Thus, by considering that our being is a constantly aspiring force, and that this aspiration accompanies and survives sensation, we escape at the outset the doctrine of sensation. By considering the unity of our being, at once soul and body, we escape christian asceticism. Finally, by comprehending that the life of man is united to humanity, we discover the route in which we should walk, wherein converge the two tendencies which have divided philosophy; for through humanity we may satisfy our spiritual thirst for goodness and beauty, without going out of nature and life. We thus escape the two rocks of Materialism and a mis-apprehended Spiritualism.

Plato said truly; we do gravitate towards God, drawn to him who is the Sovereign Beauty by our loving and reasonable nature.

But as bodies on the surface of the earth only gravitate towards the sun all together, the attraction of the earth being, so to say, the centre of their mutual attraction, so we gravitate towards God, through the medium of humanity.

Philosophy like humanity has had its phases. With Plato it has indicated to us our true route by giving us God for our end, and for guides Reason and Love. With Aristotle it has perfected the instruments of our Reason. With the christians it has perfected our Love. Epicurus has done good service by preventing the impulse towards deity from making man a suicide. And Stoicism has been a strong support during these long and trying centuries.

New Philosophy shows that the sovereign good consists in loving the world and life religiously, and teaches how while remaining in nature to elevate ourselves towards the Spiritual centre. Christians during eighteen centuries have aspired after the future life in the name of the *Father*, of the *Son* and of the *Holy-Spirit*. Philosophy, explaining their formula, teaches us to march onward in the name of *Reality of the Ideal*, and of *Love*.

K.



## THE BANK OF THE PEOPLE.

BY CHARLES A. DANA.

The purpose of the Bank of the People is, as we have seen, the Emancipation of Labor and the consequent establishment of the Republic of Wealth. To accomplish this it organizes Industry, Banking and Commerce, or, as the Economists would say, Production, Circulation, and Consumption, on the threefold principle of Liberty, Equality and Reciprocity. We will take up these three functions separately, treating, for the sake of convenience, the first and third before the second.

## THE ORGANIZATION OF INDUSTRY—THE SYNDICATE OF PRODUCTION

There are in Paris some 150,000 workmen, a third or half of whom are already organized in Associations for the prosecution of their various trades. Their progress has been most encouraging, proving in a very conclusive way that the workmen of Paris not only possess much skill in practical affairs, but that Labor, which with the help of Nature, has produced all the wealth there is in the world, is abundantly sufficient to its own emancipation provided there be unity of purpose and wisdom of direction among the laborers.

Now, important as are these Associations, it is manifest that the work is but half done when they are formed and successfully in operation. They do, indeed, to a great extent abolish the *exploitation*\* of the Employed Worker by the Employing Capitalist, and make the Worker his own Employer, but in order to completely gain that end, the Associations must be associated, united in one body for mutual aid, protection and guidance, and for the increase of the common force. It is the business of the Syndicate of Production to establish such a union, and draw forth all its advantages.

The Syndicate of Production is a sort of Central Committee or Board of Directors, chosen by the various bodies of workmen to represent and take care of the interests of the producing class. Its duty to complete the organization in one body, which shall be governed according to universal suffrage, of all that classes, whether now members of Associations, carrying on business as Employers, or laboring each for himself; to favor and assist the formation of Industrial Associations; to negotiate and guarantee what loans such associations may need of the Bank; to serve as a central point and agency of relations and intercourse between different branches of work; to supervise the quality of the articles produced; to organize and direct among the various Trades and Associations a system of mutual insurance against all kinds of losses, whose value can be estimated; to encourage inventions and improvements; to

\*This is a word for which we have no English equivalent, though we are by no means without the fact it stands for. *Exploitation* is derived from the French verb *exploiter*, to work, to get the fruit of, to make the most of by working; as, for instance, the *exploitation* of a farm, is the working, the getting the product thereof, and so of a mine, a theater, a line of steamboats, &c. In the same way the working of a slave for the benefit of an owner is *exploitation*; and thus, when an employer works a hireling as a machine to create wealth wherein the hireling has no interest nor enjoyment beyond his hire, though his hands and skill have created it, while the owner and enjoyer has not labored in its creation, that is *exploitation*; and it is against this thing, as the condition of Industry generally, that the Socialists loudly protest, calling it odiously the "Exploitation of man by man," which means the working or using of one for the benefit of another, and not for his own benefit, the common way of obtaining the product of labor without rendering an equivalent. To express this idea in English the shortest and best mode seems to be to Anglicise the French word, and introduce it into use, as has to be done with other words, as, for instance, *Solidarity*. The Germans are better off than we, the flexibility of their language allowing them to express new ideas by new combination, which are still purely German. For *exploitation* they say *Ausbeutung*.

procure on the best terms the right of using inventions; to guard against suffering on the part of those whose occupations are superseded by the introduction of new machines and processes; to organize apprenticeship, so that the youth may be enabled, as far as possible, to learn a trade suited to his or her natural aptitudes, and so that each corporation in need of apprentices may have them; to organize a central fund for pensions to superannuated workmen; to seek for a mode of so combining different occupations as to avoid evils arising from the necessary suspension of certain trades during parts of the year; to obviate the bad effects which the extreme division of labor often has upon the workmen, &c. &c.

In a word, the producers being organized in one body, the Syndicate of Production is the provident head and executive hand thereof.

## THE ORGANIZATION OF COMMERCE—THE SYNDICATE OF CONSUMPTION.

It is a notorious fact that working people and poor people pay dearer for the necessaries of life than any class beside. Other persons can take advantage of favorable states of the markets, buy in large quantities and of the best dealers; but laborers having nothing before hand, receiving small wages, and of necessity living from hand to hand to mouth, can do none of these things. They buy the poorest and most adulterated articles of the most unconscionable retailers, at times when prices are high, as well as when they are low, and always at rates whose enormity is proportioned to the smallness of the quantity which they purchase at once. They pay in proportion far more for rents, fuel, lights, clothing and food, those who lie in perfumed chambers, whose meats are fat, whose drink is red and sparkling, and whose vesture is sumptuous and soft. On the poor the abuses of the prevailing system of commerce, everywhere bad enough, work their utmost mischief. This must be remedied.

We have already seen the producers combined for the function of production or in labor; the matter now in hand is to combine them for the supply of their wants. The Syndicate of Consumption is designed to perform that office.

It will procure the erection of great combined houses where there will be excellent and healthy accommodations for families and for single persons at low rents; it will establish bakeries, meat markets, fruit, shops, groceries, and will open in Paris and elsewhere magazines, and will buy at wholesale in the best markets and on the best terms all articles of necessity, and will also receive the same on consignment, taking care that they shall be unadulterated and good, and will furnish them at cost, adding enough to cover expenses and risks, to those who come to buy them with the notes of the Bank, but not to those who come with species money. And all other articles, not of common necessity, it will procure and deliver to order on the same terms.

It will establish depots for the deposit of all kinds of materials for all trades, receiving them on consignment and selling them on commission; and will make arrangements by which it will be able to supply whatever of that sort may from time to time be wanted; and such articles it will also, in all cases, furnish on better terms on payment in the notes of the Bank than otherwise.

It will open accounts with the different Associations and with the Syndicate of Production for such materials furnished to manufacture, and will also make advances of materials to the Syndicate of Production on consignments of manufactured articles, and in union with that Board will exercise a supervisor over the quality and the price of products.

In a word, it will labor to produce the most direct relations possible between the producer and the consumer, and to free both from the imposition of a vast horde of irresponsible intermediaries whose constant aim is to buy for what costs 10 to produce, and sell it again for 20—with nothing but the insur-

cient check of competition to save both producer and consumer from being exorbitantly fleeced by every transaction. The Syndicate of Consumption will interpose a new check, though of course they will not attempt to overrule the law of supply and demand, and competition will still have a good chance to do what good it can. But what is obvious is that under such an arrangement as that we have described, the Associations of Workmen are secured the home market. They get the custom of the whole body of their brethren, which is no small thing; others will also buy of them because they will sell good articles cheap.

Let these things once get fairly at work, and what becomes of the world? It is transformed. And for misery there is abundance, and for want satisfaction, and for ignorance intelligence, and for fraud uprightness, and for war peace.

#### THE BANK.

The Bank undertakes all the operations belonging to the function of Circulation, and undertakes more than an ordinary bank. It discounts the obligations of commerce, collects and transmits funds, makes advances on annuities, on mortgages on consignments, on industrial enterprises, (of course in all such cases paying out its own notes,) receives deposits, whether of the savings of individual workmen, or of associations, or the money of other parties, &c. &c. Though serving specially as the agent of the workmen, the Bank is entirely independent of them, does not participate in their enterprises, and is in no wise responsible for any of their losses. Even the Syndicates of Production and Consumption, though in the most intimate relations with the Bank, are individually distinct from it, each having for the purposes of its first organization its own particular capital.

There is no exclusion in the formation of the Bank; all classes and all individuals may participate in its advantages. All persons may become what is called "adherents," or members—that is, may agree to receive its notes in exchange for such articles as they may have to dispose of, also agreeing to purchase of other members what they have to buy. It is plain that if adherents, using the notes, can buy cheaper than without them, everybody will desire to enjoy that benefit, and their general circulation will be insured; and that even individual dealers will sell cheaper to fellow members, is plain from the fact that they will be controlled by the Syndicate of Consumption, with its great magazines and depots.

What is the guaranty of these notes?

At the very start, in the mere infancy of the institution, they are guaranteed by these 50 to 100,000 workmen—not as so many individuals, but as members of a compact and most efficient industrial organization, whereby they not only are justly paid but produce more than under the old system. Moreover this guaranty is constantly strengthened by the organization of similar bodies in all parts of the country, and by the steady growth of the operations of the Bank, which, from the necessity of things, if conducted with only tolerable skill and judgment, must soon include the whole productive industry of the nation in its sphere of action and as the elements of its power of usefulness.

What the Bank issues in its notes is the Credit of the People organized and employed for the benefit of the People, and impregnably fortified on each side by the organization of Labor and of Commerce. And let it be borne in mind that *Productive Industry is the only real basis of Credit*. You may set up any number of fictions in regard to the matter, but this is always the truth, at the bottom. The difference between the Bank of the People and the old financial system is, that in the former the Credit of the Community is controlled and used by the Community solely for the furtherance of industry and the increase of its return to the industrious; while in the latter, the same Credit is ingeniously monopolized by a few and used as an irresistible machine for levying upon industry the most exorbitant tribute for the benefit of the monopolizers. This is the fact in a nutshell. Of all monopolies, that of Credit and the circulating medium is the worst.

Let us sum up these statements:

By means of Associations combined through the Syndicate

of Production, Industry is so organized that the product goes to the producer.

By means of the Syndicate of Consumption, the producers and consumers are brought into direct relations—the poor buy on as good terms as the rich—the workman is enabled to procure materials as well as the capitalist—frauds and adulterations are prevented—the number of agents of exchange is reduced to what is necessary—and, in a word, Commerce becomes a strictly social function, regulated, like the management of schools, by the wishes and for the benefit of the community.

By means of the Bank, a circulating medium is afforded, having the best possible guaranty, at the same time that it possesses the capacity of varying in quantity according to the necessities of the public, which silver and gold cannot—wherein lies one ground of the evil connected with their use; the rate of interest is reduced to the cost of managing the business and meeting the contingencies of the Bank—and that, let it be remembered, not nominally by an ineffectual usury law, but in fact; and interest being thus reduced to cost, which—in an institution covering a whole country like France, and transacting all its business as the Bank of the People in time surely would—would be the merest trifle, say 1 per cent., rents would at once fall to their just and natural level, and nobody would be able to make money by owning and letting houses or lands: and at the same time the great function of credit and circulation would be in the hands of the producing class, who must also be the consuming class, and all speculating and living upon them would be at an end.

Such are the fundamental institutions of the Republic of Wealth. Let the reader ponder them. They are worthy of reflection.

#### HOW THE BANK OF THE PEOPLE WAS TO BE ORGANIZED.

Though the Bank of the People, as an institution of mutual Credit and Exchange, will need no gold and silver as the instrument of its transactions when it is fully in motion, and when the whole nation are brought into it, it must at the outset be able to pay specie for its notes wherever specie is demanded. The Syndicates of Production and Consumption must also have a money capital, in order to the efficient commencement of their operations, and until the notes of the Bank shall have attained a general currency.

The capital necessary for these purposes it was proposed to raise by shares bearing no interest and receiving no dividend. Of course only those interested in the realization of the scheme would subscribe. The Capital of the Bank was fixed at 5,000,000 francs, of 5 francs each—operations to commence when 50,000 were subscribed and paid in; that of the Syndicate of Production at 1,000,000 francs, to commence when 25,000 were paid in; and that of the Syndicate of Consumption at 3,000,000 francs, of which the payment of 50,000 was requisite to begin business. Moreover, as soon as operations were commenced a considerable amount of specie would constantly flow into the chest of the Bank from the wages of workmen, from other money brought to be exchanged for its notes, from deposits of savings, &c. &c.

The subscription had begun, and though not large, a sum would probably have been raised sufficient to start with, had not Proudhon's sentence for libel put an end to the execution of the scheme. It is now abandoned or rather a better time is waited for; permanently laid aside it cannot be; the movement at Paris is too strong to allow ideas so broad and fruitful to fail of a result. In one form or another they will ere long be tried.

In this exposition our purpose has been more to set forth general principles than to explain particulars, though of the latter we have endeavored to omit nothing essential. Indeed, the details are not in all cases yet worked out, and where they are so are perhaps often imperfect. The grand scheme of Labor, Finance and Commerce, organized by Association, is what we have endeavored to make plain, together with the beneficial consequences to be expected therefrom. We ask the attention of our readers to the whole, but particularly to the reform of Circulation and Credit. In our judgment that is a subject which demands most careful consideration, especially in this country, for the circulation is the life-blood of the whole economical and industrial system, and interest of money constantly devours the fruit of industry. It is a stern and undeniable fact, that a country which pays even five per cent interest, to say nothing of the rates of Wall-street, must from time to time commit bankruptcy, in order to rid itself of a burden of debts which it cannot discharge, its entire property having already passed into the hands of the creditors. The fact has hitherto not received the attention it merits, only because the creditors are in most cases within the country itself.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, DECEMBER 1, 1849.

## THE CHURCH OF GOD WITH US.

## NUMBER TWO.

The significance of the word God-Man is the question, which we must seek to answer,—conscious all the while of the hosts of generous spirits who on this little globe have passed a life-long in contemplative aspiration, while studying this problem,—conscious yet more profoundly that we live, move and have our being amidst the Divine Reality, whose glory no doubts or delusions, prejudices or raptures of ours can for an instant shadow.

The choice presented to us in this generation of Christendom is between CATHOLICISM, PANTHEISM, and DIVINE HUMANITY.

Catholicism, claiming to be inspired with a Superhuman influence, hierarchically transnitted and diffused, seeks from the centre of religious unity, to bring into divine order the distracted societies of civilized Christendom, and thence of Heathendom, by sanctified obedience.

Pantheism, instinct with Natural impulse, amidst the ever-varying sphere of hourly circumstance, longs for unchecked freedom to realize the harmonious joy of earthly existence, in consummate art.

Divine Humanity, conscious of the everlasting series of descending and ascending inclinations, whereby the One Absolute Good progressively fulfils his infinitely benignant purpose or uniting in heavenly communion the perfected races of all globes, stands willing to do the exact work allotted to mankind, upon this globe, to day, assured of exhaustless growing good, and aspiring to the end of Religious Unity and Art made one by perfect Love.

According to the answer which persons actually give in their own souls, whether knowingly or not, to the question "What is the significance of the word God-Man?" do they take rank by attraction of affinities, in one or another of these three bodies of Catholics, Pantheists, Universal Unitarians.

Be it our prayer, our abiding state of Will, "Let not the light that is in us be darkness."

## I.—GOD IN MAN.

We conceive of God as living in three modes,—The Absolute Being, The Creator, The Recreator.

As ABSOLUTE BEING, God is revealed to spirits as the pure essence, in whom love, thought, power, are perfectly one in a unity of goodness, harmony, beautiful joy so consummate, that the soul at its vision is swallowed up in floods of blessedness. This Eternal Blissful Life, wherein will, wisdom, act, are mutually fulfilled in an all sufficing fullness, is The Father.

As CREATOR, God manifests in existence, his infinite Ideal of Good-will!—by producing through a descending series of unities passing out into multiplicities, an utter opposite of himself,—the ultimate possibility of existence—those passive, unconscious, monotonously uniform, infinitely minute, innumerable receptacles, which we call matter; 2, by impregnating each and all of these vessels with appropriate active germs, rising hierarchically from insensate affinities to intelligent aspirations, till instinctive love ascends to conscious reason, and spontaneous impulse is transformed to willing love; 3, by communicating throughout the boundless sphere, and the minutest atom of Creation a living principle of Order, whereby existences however multiple are regulated according to the Ideal Unity in Eternal Reason, whereof they are but partial types. This mediating Wisdom is The Son.

As RECREATOR, God from everlasting to everlasting works a perpetually unfolding miracle of mercy, whereby disintegrated

particles are recombined, and creatures differentiated as finite existences from Absolute Being, and separated as individualities from one another, are attracted by love to co-operation;—forever forming and reforming larger and more varied, freer and more symmetric Composite Unities, which brighten into glorious images of the All Holy One, and forever approach to more intimate and comprehensive communion with the All Loving, from crystals, vegetables, animals, man, societies, races, the heavens of humanity on every globe, to the Heavens of Heavens, the Realized Ideal of the All Good. This beautifying, blessing Power is The Spirit.

The formulas, which seem least inadequately to symbolise the Three Powers, Degrees, States of God, are such as these: The FATHER is *One*; the SON is *One in many*; the SPIRIT is *many in One*. The Father is Infinite Life; the Son is Infinite in finite life; the Spirit is finite in Infinite Life; The Father is in himself Absolute Unitary Love; the Son is from the Father the Distributer of manifold loves into varieties; the Spirit from the Father and through the Son is the harmonizer of manifold loves into unities. The Father is the Only Good; the Son is the Truth of that good; the Spirit is the Energy of both in union. The Father is Central, the Son Mediate, the Spirit Circumferential. The Father communicates essential force; the Son determines forms of forces in their order; the Spirit fulfils in deeds the destined end of these forces. By their combined influence the ineffable mystery of Infinite Good-Will is accomplished, whereby The One,—who in Himself is the intensest substance *gives Himself away* without exhausting his fullness, in degree as his countless families of children can participate in his perfections, and ascend through loving, intelligent co-operation, to conscious communion with the Infinite Love, *who loves infinitely and loves to be infinitely loved*, forever and over.

God lives in us and we in him, in each and all of his modes but it is through the Son and the Spirit that we come to know and commune with the Father; through truth and beneficent action, that we come to the unity of love. Through the Son we recognize God in Man; through the Spirit we ascend to union with Man in God. We must attempt to express in words however feeble, our conceptions dim and distant as they are, of these sublime realities.

And first of God in Man.

The profound thinkers of all ages, have with unanimous consent declared, that the Divine Wisdom reveals itself to human reason as *Multiple*, as an infinite series of IDEAS of Existence, proceeding forth in perfect order from Eternal Being. Now somewhere in that series must be the IDEA of Man. What is that Idea, that generic form of each and every human creature? Is it one man, limited physically, socially, spiritually, finite in all relations, natural, human, divine? Evidently not. For the mind intuitively sees that this Idea is a form of active, intelligent love in relations,—a medium of conscious good will putting forth beneficent energy. One man, *alone*, upon a globe, would be the exact opposite of the Divine Idea of Man;—for he could not beautify the earth, and make it a symbol of heavenly joy, he could not by loving or being loved manifest the exhaustless wealth of affection, he could not then either by creative plastic energy or by the harmonious flowing forth of manly emotion, come into communion with the Essential Being. Not co-operating with the Spirit in Deeds of blessing, not conversing with the Son through Laws of kindness, he could not be at one with the Father in the Life of love. Thus negatively we are enabled to rise into the light of the positive Divine Idea of Man. What is it? Plainly it is of an original Unity unfolded into utmost variety and recombined into a composite Unity—of a *Race*, in other words, unfolding through ages, climates, degrees of progress, development of all powers, into a harmonious perfect whole, or to use a brief and significant formula—of *ONE IN MANY MANKIND*. The infinite thought of the

possibilities of Humanity upon earth evidently can manifest itself only through a continuous series of united generations, co-working to beautify their planet—to harmonize all social relations, private, communal, national, universal.—to rise into conscious, free, active oneness with the Infinite One. A perfected Humanity on a perfected Globe is the highest possible approximation to the Creative Idea of Man.

But as we contemplate this Divine Idea,—this germ of God-in-man, this creative fountain of Mankind, which we see at once must be the very *form of reason*, the *model of intelligence*, the *primal law* of every human creature,—immediately a second thought presents itself: In the progressive incarnation of this Idea, the gradual evolution of this germ—a process whereinto the intuitions of genius, results of experience, deliberative judgments, poetry and prophecy, science and invention, law and ethics, of all nations and ages forever pour by the diffusion, interblending, refining of languages, institutions, worship, &c., with accumulated wealth—there must come persons fitted more and more fully to manifest in the varied energy of their own goodness this Idea of Man;—there must come sooner or later *One Person*, so beautiful, healthful, and mystically one with all natural energies—so liberal, loyal, sympathetic, protective, discriminating, balanced, enthusiastic, and affectionately one with his fellows—so single at once and comprehensive in his inmost will, in his pure and boundless love, and thus one with Him who is Essential Unity and Love—as to be worthy of the name, not only of Man but of God-Man, because consummately fulfilling the *desire of all nations*; God-Man because adequately embodying the *DIVINE WILL* of perfect goodness. Such a person would be a Centre in whom would culminate, on whom would concentrate, through whom would out-shine the piety, humanity, beneficence of all preceding ages; around him would gather wise and loving Spirits, translated from every land to the spiritual world, to fill him with their aspirations, knowledge, power to bless; for him the changes, rises, downfalls, conquests, migrations of all peoples would prepare the way; in him would the Word for the hour and for coming eras be spoken, the Ideal of a Manly and Divinized life radiate, the Power of regenerating the most broken down and brutalized of his race be felt; from him would go forth a quickening energy, to reconcile the severed nations into one world-wide confederacy, to link the most opposed by character, culture, condition, through all societies, in living intercourse, to fill private persons with harmonious force in every sphere; and more and more, as men in succeeding times attained to the nature of true manliness, would they see perennial, symbolic beauty in his most transient not and briefest utterance, more and more would they love him as Brother, while honoring him as King.

Was Jesus of Nazareth such a Man? Did the full incarnation of the Divine Idea of Man in him make him the Christ? Was he a full embodiment of the Word, and thus peculiarly the Son, at one with the Father, and a communicator of the Spirit? Were natural and human life in him transfigured by a Divine Life? Did God, in his second person dwell in him, manifest himself through him? Was he the fulfilment of accumulated prophecies, the object of delighted affection to spiritual ancestors, the ruler of natural forces, the one and universal lover of mankind, the dearly beloved of the Infinite Being? Did a new era open from him of *Humanity reconciled in Heaven and on Earth*? Has he evermore poured forth through living hearts a renovating influence on Humanity? Is he now head over all in the Church of Humanity? Is he the Vicegerent for this globe of Divine Wisdom, one of the great hierarchy or governing wills, through each of which speaks the Divine Word, and in whose councils presides God the Son? Is it his influence which now upon the warring, oppressed, impoverished nations of Christendom pours in the sublime Life of Universal Peace, Justice, Co-operation?

Certainly,—when one regards the wonderful convergence of all tendencies in the ancient world towards the advent of that Jewish peasant,—the unsurpassed majesty of his own claims, and truly royal grandeur of character and conduct—the vast prophetic promises which filled the hearts of his followers, and prompted them to boundless disinterestedness—the fact of a growing Christendom—and finally, the experience of living communion with him, to which tens of thousands of the noblest spirits whom earth has ever known, in past ages, and never more than now, bear consenting witness—he must long to be perfectly assured, that the Christian Church declares the Truth, in naming Jesus Christ the God-Man, in reverencing him as Regent in Heaven.

But why the reluctance on the part of so many magnanimous and humane seekers of light and reformers, to respond to his Creed? Its explanation is found in the exclusiveness of the claims put forth for the Divine-Manhood of Jesus, and in the seeming isolation from the human race which such a claim involves. In every man speaks forth more or less clearly the voice of God, shines out more or less brightly the Divine Ideal, is manifested more or less gloriously the image of the Infinite. Genius, the wisdom of goodness, swift intuitions, correct perceptions, transparent judgment, conscience, recognitions of the law of right, imaginations of perfect virtue and loveliness, ideal visions of reconciled humanity, prophecies of consummate harmony, what are they, but the progressive incarnation of God-in-Man, making all, in proportion as they purely receive this influx, Sons of the Father.

We long then for such a statement of the Word made Flesh, as will give full utterance to the struggling consciousness of mankind, that Truth, Law, Order, Form, Method, Reason, in all modes and degrees, are the personal communication of God the Son; as will make the Sages of all lands and times incarnations more or less partial of the Divine Idea of man; as will place Jesus in the position of a beloved and loving Chief amidst this grand company of the Sons of God; as will inspire every truthful mind with a single eyed simplicity to seek the Light of Life wherever revealed in natural movements, organizations, and the series of universal existence, in the individual and collective reason of mankind upon the surface of the globe, in the influx of illumination from humanity in heaven. Such a statement will sum up all that is most enlivening in the Catholic Doctrine of Tradition and Infallibility, in the Pantheistic doctrine of Immanent Divinity; and it will complete while harmonising these partial views of the Living Reality, by showing how the Idea of One-in-Many Manhood has been and is incarnating itself by personal communications from God to Man, through a progressive series of MEDIATION.

Thus are we led to the consideration of the living ties which bind Humanity on Earth to Humanity in Heaven. W. H. C.

### CRITICISM CRITICISED.

TO THE EDITOR OF THE SPIRIT OF THE AGE.

As an Associationist, I must protest against your "negative criticism" of Fourier, as giving an altogether false view of the thought of that illustrious man. I will admit with you, that Fourier manifested in his writings and conduct too much of the spirit of contempt,—that his scorn of the pretended philosophers and guides of his day was too bitter,—and that a gentler humanity would have enabled him to escape some errors into which he fell. At the same time, when I see how this very contempt and scorn was not a shallow ebullition of ignorance or prejudice,—always the mark of a base and selfish soul,—but the genuine expression of a mind which saw further and felt more than any other mind of its day,—when I see, I say, how Fourier's contempt was nothing more nor less than the unrestrained outbursting of a keen, clear-sighted, noble, and sympathic

ing nature, vehemently indignant at the charlatanry and stupidity of the smooth, specious, and utterly self-absorbed ideologists of his day,—I confess, that he does not seem to me to require much apology. Fourier was a real, genuine, earnest man; most profoundly conscious of his own providential mission, and who had too much of God in him to mince matters or to play the diletant. Like every other man who actually does something in this world,—like Paul, Mahomet, Luther, Cromwell, Napoleon, he felt that “his words must be half-battles.” Nor is he altogether unsustained on this side of his character by those fiery drubbings and scourgings which our Highest gave to the self-complacent orthodoxy of his day. It is a great mistake that our eclectic sentimentalists or our sentimental eclectics make, when they represent Jesus as particularly deferential to the Past, whether Jewish or gentile. But let that go: what I want to speak of is your three objections to Fourier.

I. You declaim against his position of “Absolute Doubt and Absolute Departure,” as the starting-point of his method; and in doing so, have, as I conceive, given an inadequate and therefore a false view of what he meant. Now, Fourier was not at all a skeptic, as that word is commonly understood; he was not a skeptic in any sense that Pyrrho, Voltaire, Hume, or Owen are skeptics; he did not in the least desire to get rid of or make a clean sweep of all the traditions of his race. On the contrary he was full of faith,—of an earnest, living faith, both in God and in Man, and the leading, distinctive, and most characteristic feature of his philosophical proceeding was its integrality, was the fact that he endeavored to embrace in it all the elements of his subject, under all their manifold developments of space and time. If any man ever strove to arrive at that Integral Exploration (1) to which you refer, it was Fourier; and though he may have exhibited some deficiencies in the application of his method, he was himself the discoverer of the only Philosophical Method to which the name of Integral can be applied. Indeed, I doubt whether the critic himself had any clear notions of this “integral exploration” before he found them in Fourier. It is, therefore, not correct to say that he wholly disregarded history, (2) or, if he did, he must have been as consummate a Johnny as the world has seen; he must have exhibited himself in the attitude of one who proposed to discover the laws of social development, (which are history,) by completely ignoring that development itself. He must have performed the play of Hamlet with the part of Hamlet left out, with more assinine and ludicrous effect than it has often fallen to the lot of humanity to witness. But Fourier, whatever may be said of him, was no fool. He certainly knew what he would be at; and so far from disregarding history was he, that he has cast a broader light upon all historical problems than any of his predecessors from Plato down to Cousin. Once master his fundamental thought, and you have a better key to unlock the mysterious dealings of Providence with man, than is to be found in all the four hundred thousand volumes of the libraries. And if this be so, let us remark by the way, that such a thinker commits no unpardonable sin in speaking lightly of such whippersnappers as Volney in morals, and Thiers in politics,—both good representatives of the classes which Fourier so often flashed and thundered into utter nothingness. Will not your noble old bull, when goaded into fitfulness by ever-returning swarms of flies, occasionally lash away thousands by one sweep of his indignant tail?

But, to return, still less did Fourier “leave unexplained the problem of Christendom, and treat modern European civilization as if Christ had never lived.” I think he made a hasty generalization when he says somewhere, that Social Harmony might have been attained in the age of Pericles. I will confess too, that, regarding his own function as exclusively scientific, he did not feel himself called to enter into the sphere of Religious Doctrine, except incidentally, whereby he avoided or left

out of sight innumerable questions of great interest and magnitude; but, at the same time, I hold that Fourier's Theory presupposes throughout the existence of Christ, and is one of the best solutions, if not the only solution, that we have yet had, of “the problem of Christendom.” His view of the matter was simply this, that Jesus had come to save the souls of men, or, in other words, to communicate a new and divine Life to the lapsed spirit of Humanity, (3) while he himself had been sent as a Prophet-post-cursor, a true man of science, to perfect the Body, through which that new life was to be integrally manifested. John the Baptist, he says expressly in his letter to the *Gazette du France*, was a Precursor of Christ, sent to prepare the way, by preaching a moral reformation, as preliminary to an altogether Higher Life, to be communicated by Jesus, while his own humble post-cursory function was to learn by dint of thought and to reveal to others, the scientific laws for the earthly organization of that Life. Fourier's conception of the Person of the Divine Man may have been inadequate,—whose is not?—but his system proceeds entirely upon the supposition that Christ was already in our Race. A man's learning may be quite superficial, and yet his inspiration, either in the sphere of Science or Religion, be immeasurably beyond and above all learning: and this is especially observable in Fourier, that while he was confessedly ignorant of many of the details and speculations of religion, and other sciences, he yet announced principles which alone are able to give life and value to the otherwise barren facts of science. He, too, perhaps, like so many others, “built better than he knew,” though we have no right to say what a mind so capacious and deep as his might experience in its more interior consciousness. As to Fourier's erudition, with regard to book-knowledge, it was probably limited. He was never a student of books. Still, we know that he was an excellent mathematician, a diligent botanist, thoroughly informed in music, profoundly acquainted with physical geography and sociology, and the keenest observer of the practical world of commerce and politics that we have yet had.

What, then, did he mean by his Absolute Doubt and Absolute Departure? Was it a general skepticism? By no means. He meant what every one who conceives himself a Discoverer must mean, viz., that all previous solutions of Facts, inasmuch as they are proved by experience not to be solutions, are to be cast aside, to make way for profounder and better solutions. Does not every great Thinker who proposes a new system of philosophy, by the very act of proposing it, virtually reject all previous systems as either partial, or inadequate, or false? Else why does he propose a new system? Or, does our critic mean to contend, that Eclecticism is the only true method of philosophical Discovery? If he does, we are prepared to meet him on that point, and to show, that the only valuable revelations that have yet been given to us were not gained by eclecticism, but by precisely the method which Fourier adopted—the method of Absolute Departure, &c. Copernicus, and Kepler, and Bacon, and Newton, and Lavoisier, and Leibnitz, and Swedenborg were anything but Eclectics. The starting-point of all these, in the process of Discovery, was an absolute Doubt of what men had done before them in the sphere to which their thoughts were applied. It is true, they made use of the facts established by the observations of others, and were not so silly as to attempt to verify all reported details by their own experiments,—an attempt which would have left them no time for their higher purposes,—but the moment they came to give a new Theory of these facts, they proclaimed an utter doubt of all foregone conclusions in the same line. How could it be otherwise in the very nature of things? For us smaller men, who can at best be only learners in all schools, eclecticism may do; but for those great original minds, whose Discoveries create epochs, there is no course but to depart boldly in a way of their

own, and that too, let what will come of it. It was pre-eminently incumbent on Fourier to find his own path, because he was almost alone in his special field of investigation. He was obliged to be his own pioneer, because no one had so much as attempted to penetrate the wilderness to which he was led. At least, I think that no person will contend that he could have derived much assistance from the comparatively shallow speculations of Plato, Campanella, More, Owen, &c., in the construction of an Integral Social Science, which was his main purpose. What his proceeding would or ought to have been, had he devoted himself to the exploration of Religious Doctrine, is another and quite immaterial question here. (5)

P. O.

Most cheerfully is place given to the foregoing communication, notwithstanding some knocks from the flail wherewith my sturdy fellow-husbandman in the Associative field is beating out wheat from chaff. Cheerfully? Yes! most thankfully: for if I have wronged one whom I acknowledge as an intellectual benefactor, *par-eminence*, he is my best friend who puts me in the way of making atonement. And in one respect P. G. is undeniably right: I did give an "inadequate" view of Fourier's position, which his remarks help to correct and complete; though if both of us were to write as many chapters as we have paragraphs upon the subject, we should still fail to do full justice to a Hercules, whose head would overtop us little fellows when mounted on our highest stilts, or standing on the shoulders of a dozen of like dimensions. But though P. G.'s view seems "inadequate," I do not call it "false." To waste no time, however, in bandying epithets and trifling personalities, let us try to get at the heart of the matter, by a fair comparison of views. Comments must necessarily be brief.

1. "INTEGRAL EXPLORATION." Of course, Fourier used the method, the very name of which was derived from him, and which, under one name or another, all profound thinkers of his and our day, in Germany, France, &c., have been guided by. But measured by his *own standard*, was he faithful in its application? Look over Schelling and Hegel, for instance, and contrast the immense range and thoroughness of their knowledge in natural science and history, with Fourier's astronomical conjectures and his map of human destiny! Admiration for his genius certainly need not blind us; and it is better frankly to acknowledge, that Fourier's discoveries in Social Science would probably have been more numerous, and of more substantial worth, if he had modestly and patiently studied the great teachers of his own and preceding times, in all branches. But early in life he marked out his path for himself, and most persistently did he keep on his track, scaling precipices and swimming rivers, unheeding well-beaten roads and strong bridges. This he did in a great measure from want of faith in the competence of his fellow men; and in so far he was not an integral explorer. But in a yet higher sense, the criticism appears to me to hold good. Asserting the Unity of Humanity as he did, it became Fourier to take up traditions and institutions,—religious, social, political,—and tracing them to their roots, to unfold the metamorphoses through which they had passed, and thence to exhibit their present tendencies. The very success with which he did thus explore some social usages, shows what he might have done; and it can scarcely be doubted, that his plans for the Phalanstery would have been larger, richer, freer, as well as more wisely ordered, had he felt more faith in the experience of legislators, sages, and prophets who had gone before him. This leads us to notice,

2. HIS DISREGARD FOR HISTORY.—By using the words "wholly," and "completely ignoring," &c., P. O. perverts my meaning, as any reader of the passage criticized will detect. What I said, and now repeat, is, that Fourier was a *Natural Historian* only of Society, though in this he was inconsistent with some of his own principles. My correspondent may consider Fourier's

Philosophy of History a good "key to unlock the mysterious dealings of Providence with man;" but therein I beg leave to differ from him, *toto cœlo*. By great historians of all ages and nations, one is sustained in asserting, that no view of human destiny can be adequate, which does not recognize two grand realities: First, that the Spiritual World is a higher plane of existence than the Natural World, and governed by laws, which, though analogous to those which regulate all material productions, are yet transformed into a purer image of Divine Wisdom; second, that Man, as a member of the Spiritual World, is subject to influences, direct and mediate, from the Infinite Being, the effect of which is to make the development of our Race upon this globe a Supernatural process. There is a proper place for the Natural History of Mankind, individually and collectively, of course; but an Integral Explorer will consider that department as quite subordinate to those of History, Spiritual and Superhuman. Above the "Laws of Social Development" he will look for its CAUSES. One is certainly then at liberty, nay! bound to express the regret he feels, that so intuitively penetrating an intellect as Fourier, should have so much neglected to trace the colonizations, affiliations, divergences, combinations, and interminglings, whereby the Nations have been and now are passing through a Providential Discipline. Sooner or later, some profound Student of Nature, Lover of Man, Reverer of God, will rise, sufficiently illuminated really to "cast light upon historical problems," and justify the Sovereign Ruler. Until then one would be very loth to see burned up the "Four Hundred Thousand volumes." The multitudes, distracted by doubts, jostled in rude collisions, weary and faint, would find small comfort in the "Four Movements." As an Integral Explorer, Fourier was bound to justify his aims as a Social Reorganizer, from the position of a Frenchman in the nineteenth century of Christendom. Thus are we brought to consider,

3. FOURIER'S VIEWS OF CHRIST.—Here, again, if any one believes the assertion, that "Jesus Christ's mission was limited to the Salvation of Souls,"—with P. G.'s most unauthorised paraphrase superadded,—"the best if not the only solution we have yet had" of the problem of Christendom," he certainly is free to hold and declare his opinion. It seems quite sure, however, from hints often dropped by Fourier, and especially from the whole passage in the "Nouveau Monde," pp. 357–380, that such a solution was not deemed adequate by him. And P. G.'s own admissions show, that he can rest content in no such solution, whether "the best we have yet had" or not. Who, indeed, capable of putting two thoughts together, does not see, that the Christian Church is either the most sublime *Living Reality*, or a most stupendous delusion which earth should long since have entombed. Now Fourier, apparently, had worked his way up through the rubbish of Encyclopedic Deism, to some more or less clear conviction, that Jesus Christ was a central Providential Agent to introduce upon earth the Kingdom of Heaven. He was bound, then, to trace the influence of Christianity throughout modern Europe, and to show how this spiritual power has modified the natural development of Civilization. With his views of immortality, indeed, he was bound to go farther, and indicate the interaction of the Race in Heaven with the Race on Earth, and the position of Christ as Mediator; and from that living centre to draw a motive, sanction, and rule for efforts at Social Reform. From reverence, prudence, partial convictions, or naturalistic habits of mind, Fourier held his doctrine upon these points in reserve, and thus left his movement, to all appearance, severed from the Tree of Life, beneath whose branches, ever-blooming, and bowed down with fruit as in a perennial summer, the Nations of Christendom gather food.

A word or two might be timely in regard to "Eclecticism," &c.; but P. G. and I have too long studied in the same school to differ much on such points. One must have read Fourier,—



not to speak of other great teachers in Germany, France and England,—to little purpose, if he has not learned, that what our age seeks, is the Science of that *Living Synthesis*, whereby the Divine Being forever creates and re-creates existence in Universal Unity.

P. G.'s two remaining criticisms on my criticisms, in relation to Pantheism and the function of Reason, are necessarily postponed, in order to secure some variety in our columns. W. H. C.

### LETTER FROM C. LANE.

LONDON, Oct. 16, 1849.

Dear Friend Channing:—

When I was a boy pacing the streets of London, (which was but the other day) the whole city and the whole country rang with alarms respecting the invasion of our island by the giant-striding Bonaparte; and the whole of Europe from Moscow to Dublin, from Stockholm to Sicily, was in a state of convulsion at the innovator, the destroyer and creator of kingdoms, at the antics of the great gamester whose stakes were nations, whose dice were human bones. The theories of historians, the operations of statesmen, even the prophecies of Scripture were bent to expound the movements of this mighty colossus who bestrode the narrow world. According to the impression of men in those days our destiny hinged on the martial success of this man. No one seems to have had even a dim foresight of the very different and mighty events which have been evolved during the subsequent years of peace between England and France. What notions of trade, manufacture, science, of human society, have in this peaceable (not peaceful) period, become current over the greater part of Europe.

Why do I take this retrospect? Why do I invite such reflections? Simply for this reason; that not even the weakest heart may faint for hope by the suppression of the popular movements, more especially those of Italy and Hungary. What is gained by the sword will be lost by the sword, and the party that appears to be beaten, will, if wise enough to let the warring weapons fall, really become the conquerors.

The nations are now so far enlightened that the restored despotisms have a difficult task. If they adopt a more lenient course the people will quietly rise to larger demands: if they become more oppressive the chances are that an uprising will be provoked and the chains of fettered Europe will again be burst in some quarter. Peace must be the constant motto of the progressionist. If for no other, yet for this reason, that we have not only to receive that, but also to pay the bill. In physical war success and failure are almost equally disastrous to the people, while in mental strife, though apparently defeated, reason and truth and love must as certainly triumph as I am yours, hopefully,

C. LANE.

### EUROPEAN AFFAIRS

FOR THE WEEK ENDING NOV. 24.

Latest Date, Nov. 10.

THE New Ministry in FRANCE have commenced the discharge of their official functions, in the midst of general tranquillity. On the 2d inst., the Legislative Assembly presented a most animated aspect. The former Ministers arrived at an early hour, and were received with marked benevolence by the members of the majority. M. M. Dufaure and de Tocqueville resumed their former seats close to General Cavaignac. None of the new Ministers were present at the opening of the sitting. Several projects of laws of mere local interest were subsequently voted without any discussion, and at 3 1/2 o'clock the Ministers were ushered in, and General d'Hautpoul, having ascended the tribune, read the following document:

"The programme contained in the message of the President of the Republic is sufficiently explicit to take place beyond all equivocation the policy which he has called us to follow.

"When he applied to us for our co-operation he had already thought proper to use his constitutional initiative. We shall not certainly be precluded from seeking in the acts of the Cabinet that preceded us more than one example of glorious devotedness to the country and of an exalted appreciation of its interests.

In the situation in which we were placed all individual sympathy ought to give way, or rather be resumed in an adhesion to a signal and solemn testimony of friendship and gratitude.

"The future was held up to us, and we became convinced of the urgency of providing for its security.

"The new Cabinet our previous opinions sufficiently indicated has not been formed against the majority. On the contrary, it develops with energy its avowed principle. It has and cannot have others.

"We must maintain the union of all the shades in one party, for it is that party which will save France. We shall arrive at that result by a unity of views, by confidence in the strength of the power elected on the 10th of December, supported by the majority of the Assembly and finally by the imperious sentiment awakened every-where in the minds of the functionaries of the State. Such is the object which the Chief of the Government invited us to pursue with him, engaging, according to his right, nobly understood, his responsibility along with ours in that difficult but patriotic effort.

"Peace abroad, guaranteed by the dignity becoming to France; energetic maintenance of order at home; an administration more than ever vigilant and economical of the finances of the State; such is the programme dictated to us by the interests of the country, the confidence of this Assembly, and the personal conviction of the Chief of the Government.

"At the first rank of our duties we place the protection of labor in all its degrees and forms. We, with the farmer and laborer, more and more reassured respecting the future, should find at last completely that confidence which is beginning to revive.

"We also desire that that security should spread to other regions, reanimate the labors of intelligence, and restore to capital and to credit a spring too long relaxed.

"The Cabinet, in accepting the burden of affairs which it did not seek, has counted on your sympathy and support; your exalted reason and patriotism have given it that right."

The President on the 3d instant, installed the Judges in the Palais de Justice. The ceremony is described as being very imposing. Louis Napoleon went in the uniform of a General of the National Guard, and was strongly escorted. Mass was said by the Archbishop of Paris in the newly restored Sainte Chapelle, after which the President and those who assisted repaired to the Great Hall of Justice. After a short address from M. Rouher, one of the ministers, Louis Napoleon replied as follows:

"Gentlemen: I am happy to find myself among you, and to preside at a solemn ceremony, which, in re-constituting the magistracy, reestablishes a principle which a momentary error alone could have misunderstood. During a period of agitation and at a time when notions of what is just and unjust appear to be confounded, it is useful to restore the prestige of great institutions, and to prove that certain principles contain within themselves a force which cannot be destroyed. One is rejoiced to be able to say that the fundamental laws of the country have been renewed; that, although the powers of the State have passed into other hands, nevertheless, in the midst of this confusion and shipwreck, the principle of the irremovable character of the magistracy remained unchanged. In fact, society is not transformed at the will of human ambition—forms change, but the substance remains. Notwithstanding the political tempests which have raged since 1 we still exist—thanks alone to



the large institutions founded by the Consulate and the Empire. Dynasties and charters have passed away, but that which survives and saves us is religion, combined with the organizations of justice, the army, and the administrative establishments. Let us, therefore, honor that which is immutable, but let us likewise honor that which is good in the changes which have been introduced. To-day, for example, you come from all parts of France to take oath in presence of the first Magistrate of the Republic. It is not to an individual that you swear fidelity, but to the law. You come here in presence of God and of the great powers of the State, to fulfill religiously a commission of which the austere accomplishment has ever distinguished the French magistracy. It is consoling to reflect that, without the pale of political passions and of the agitations of society, there exists a body of men having no other guide than their conscience, no other passion than that of doing good, and no other object than that of contributing to the reign of justice.

"You, gentlemen, are about to return to your Departments. Carry with you the conviction that we have quitted the era of revolutions, and that we have entered the area of ameliorations which prevent catastrophes. Apply firmly but likewise impartially, your greatest privilege—the tutelary dispositions of our codes. Let there never be a guilty man unpunished, nor an innocent man persecuted. It is time as I have already said that those who are well intentioned should be reassured, and that those who wish to set up their opinions, and their passions in place of the national will should abandon their intentions. You, gentlemen, by administering justice in the noblest and in the most extended acceptance of the word will have done much for the consolidation of the Republic, for you will have fortified throughout the country a respect for law, that first duty and that first quality of a free people."

This speech, which was delivered in a clear and firm tone of voice, was received with unanimous cheers and cries of "Vive Napoleon!"

Mr. RIVERS, the Minister Plenipotentiary of the United States, was received on Thursday by the President of the Republic. The President was most gracious, but he observed that in consequence of the difficulties that had arisen between the two Governments, he would have been deprived of the honor of receiving him, if, instead of being a Republican Minister, he had been a *Monarchical Ambassador*.

The decisive attitude assumed by England on the Turkish question has annoyed the Russian Emperor very much—He has caused Count Nesselrode to address an energetic note to the English Government on the subject. In the note the Emperor protests against this demonstration in the midst of peace, and against the right which England arrogates to herself to interfere in a matter which regards only Russia and the Sublime Porte. As to the difficulties which this affair may give rise to, the interpretation of the treaty existing between these two powers belongs, says the note, to them alone, and England ought to remain completely unconnected with it.

The Emperor has signified, it is said, to Fuad Effendi, that he may now consider his mission as terminated; that his presence at St. Petersburg was a violation of a convention entered into between the Sublime Porte and Russia, according to which the Sultan could not send an extraordinary ambassador to St. Petersburg without having first given notice to the Russian embassy; that he in a sentiment of friendship, had been pleased to accord an audience of honor to the Sultan's envoy; but that from the moment that this latter had considered it necessary to appeal to the intervention of France and England, his kind disposition toward the Sublime Porte must naturally be changed, and henceforward the communications of the Turkish envoy must take place through the Minister of foreign affairs.

When troubled by cross or care, retreat into thyself.

## News of the Week.

From the N. O. Picayune.

### STEAMBOAT EXPLOSION AT NEW ORLEANS. ONE HUNDRED AND FIFTY PERSONS KILLED.

One of the most deplorable catastrophes that ever occurred in the history of steamboat explosions, took place at our levee yesterday evening, a few minutes after five o'clock.

The steamboat Louisiana, Captain Cannon, bound for St. Louis, loaded with a valuable cargo, and having on board a large number of passengers, had rung her last bell, and was just backing out from the wharf at the foot of Gravier street, when the whole of her boilers burst with a tremendous explosion, which resounded throughout the city. The concussion was so great that it shook the houses to their foundation for many squares distant. The Louisiana was lying along side the steamer, Boston, Captain Dustin, at the time of the disaster, and the steamer Storm, Captain Hopkins, had just arrived from Louisville, coming in on her starboard side. The upper works of these two boats are a complete wreck, their chimneys having been carried away, and their cabins stove in and shattered in some places to atoms. The violence of the shock operating on the boilers was tremendous. A part of one them, a mass of considerable size, was hurled with inconceivable force on the levee. It cut a mule in two, killed a horse and the driver of a dray, to which they were attached, instantaneously. Another massive portion of the same, twelve feet long and of immense weight, was blown to the corner of Canal and Front streets, a distance of 200 yards at least, prostrating three large iron pillars which supported a wooden shed or awning, which stood before the coffee-house there. Before coming in contact with the iron pillars, the fragment of the boiler cut through several bales of cotton, which lay in its passage, making the staple scatter through the air as if it had been run through a cotton gin.

The news spread like wildfire, and our citizens rushed from all directions to the scene of the disaster. Already, on our arrival, a number of bodies, in every conceivable state of sad mutilation had been dragged from the wreck, which were surrounded by the dense crowd that had assembled. Hacks and furniture carts were sent for, and the wounded were conveyed away to the hospitals. The sight of the mangled bodies which strewn the levee on all sides, and the shrieks of the dying, were appalling, making the blood curdle with horror. We saw one man with his head off, his entrails out, and one leg off. A woman, whose long dark hair lay wet and matted by her side, had one leg off above her knee, whilst her body was shockingly mangled. A large man, having the skull crushed in, lay a corpse his face looking as if it had been painted red. Others of both sexes, also with legs and arms off, more trunks, lay about in different places. Two bodies were found locked together, brought by death into a sudden and close embrace. But it is utterly impossible to describe all the revolting sights which met our view. Suffice it to say, that death was revealed there under almost every variety of appalling horror. The Louisiana sunk about ten minutes after the explosion, and it is supposed many who went on board to assist the wounded were carried down with her. This we judge from the fact of several persons, who had escaped the first effects of the explosion, having jumped overboard were providentially saved.

A gentleman who was a passenger on the Louisiana, was standing on the hurricane-deck, abaft the wheel-house, when the explosion took place, and escaped. He distinctly saw the faces and arms of several ladies and gentlemen vainly struggling to free themselves from the falling timbers. They were carried down with the boat when she sank. He succeeded in saving a little negro boy. About twenty persons were standing on the bow of the boat when she went down, most of whom were saved.

The river was covered immediately after the accident with fragments of the wreck. A portion of the stern of the ladies cabin of the steamer is still out of water. Numerous small boats were employed in picking up the wounded. At half-past five o'clock, P. M., an alarm of fire was given from the *Bostonia*, which called our firemen to the spot, but it happily was unfounded.

It is impossible to give anything like a precise account of the loss of life on this sad occasion. Some estimate it at fifty persons, some a hundred, whilst others assert that not less than two hundred men, women, and children were killed or drowned. Mayor Crossman, who was on that part of the levee where the *Louisiana* lay, a little before five o'clock, immediately proceeded thither when he heard the explosion, and states that from observation and diligent inquiry, at least one hundred and fifty must have perished by this accident. The wharves were lined with spectators. The *Storm* from Cincinnati, was loaded with passengers, and as the destructive fragments of the *Louisiana* were scattered in every direction, the havoc which was made among the crowds cannot fall much below the figure in his Honor's estimate. The effects of this disaster, unexampled in any former steamboat explosion at New Orleans, was visible in every circle of society here last evening. Dismay was in every countenance, and sympathy for the surviving friends of those who were thus prematurely hurried into eternity, and for those who have been mutilated, rent every heart. Never, perhaps, was there a boat which, by the explosive force of that subtle and terrible agent steam, was so soon reduced to fragments as the *Louisiana*—never one that in an instant came nearer annihilation. We learn that before proceeding on her way to St. Louis, this unfortunate boat was engaged to descend the stream to the Third Municipality, to take on board two hundred German emigrants. The *Storm* it is also stated, landed a considerable number of passengers at Lafayette, in coming down, which circumstance, no doubt, was the cause of much saving of life.

**THE BOSTON PRINTERS.**—On Saturday evening a meeting of Journeyman Printers of the City of New-York was held at Stoneall's Hotel for the purpose of devising means to aid their brother craftsmen now on a "strike" in Boston. The Boston Printers have found enthusiastic and substantial sympathy in this City, Pittsburgh, Baltimore, and other places where their cause has been represented. At Pittsburgh a strike is in preparation, or rather a bill of prices being formed which it is hoped the employers will accede to without compulsion. The Pittsburghers resolve to contribute \$1 each to the aid of the Bostonians. We also record with pleasure the noble conduct of the lately "Striving" Tailors of Boston; they knew, by experience, the need of aid in such cases, and sent \$70 to the printers last week, with an intimation that more would be raised. The following resolutions were adopted:

*Whereas*, The journeymen Printers of this City have watched it with anxious solicitude the progress of the struggle now existing in Boston, between their fellow-craftmen and their employers; and, whereas, we consider the new tariff of prices adopted by the "Printer's Union" but a just and reasonable advance of their former "starvation wages;" and, whereas many of our brethren have been thrown out of employment by the refusal of their employers to accede to their moderate demands. Therefore, be it

*Resolved*, That this meeting heartily approve of the noble stand taken by their fellow-craftsmen of Boston, to obtain a fair equivalent for their labor.

*Resolved*, That while the Printer is the hardest worked mechanic in the country, he is frequently the poorest paid.

*Resolved*, That we extend to our brothers in Boston, our sincerest sympathy, and that their appeal to the Printers of New-York shall be responded to in a way that shall assure them that

we are ever ready to stand by the weak and oppressed whenever called upon.

*Resolved*, That in the opinion of this meeting it is high time the Printers, and Workingmen of this country arose from the lethargy and inertness which have for some years characterized them, and that they now make a decided and unanimous stand for their remaining rights, as well as to recover those which are lost.

*Resolved*, That in looking at the State of the Working-men of our country—in contemplating their position now as compared with former times, we are forcibly struck with the gradual but sure decline which has taken place. This decline has gone on irrespective of the Party which ruled the Country or the policy they pursued; thus showing that the disease was deeper and it needed a more radical remedy than any proposed by the parties who have yet had power.

*Resolved*, That while we keep in view the grand source of the evils which oppress the Workingman, still we do not mean to remain idle till that great wrong is righted, but that, while we will never lose sight of that heaven-given right, we earnestly recommend to the Printers of Boston and all other Workingmen on a strike, to combine as many of their numbers as possess means or credit, and start in business for themselves, and thus show to capitalists that Working men are not yet entirely powerless but have the capacity to work for themselves at least as well as at the beck of others; remembering the glorious success of the Printers of Paris, and of the Journeymen Tailors of Boston.

*Resolved*. That in the appeal of our brother craftsmen in Boston we recognize the voice of brother unto brother; that it is with the sincerest sympathy we respond to their call for aid; and the better to testify our approval of their late course we recommend the appointment of a Committee to consist of one from each office to solicit subscriptions in aid of those who have unfortunately been deprived of work in consequence of the refusal of some of the employers in Boston to comply with their just demands.

On motion, it was resolved that three Treasurers be appointed by the Chairman to receive and forward to the Printers in Boston such moneys as shall be collected by the above Committee. This was carried unanimously.

The Chairman then appointed the following gentlemen as said Treasurers; Thomas N. Rucker, William Barton Jr. and Charles McDevitt

On motion, it was

*Resolved*, That it is with sincere feelings of pleasure that we have heard of the manly and praiseworthy manner in which the Journeyman Tailors of Boston came forward with their sympathy and means in behalf of our fellow craftsmen in that city, and that we tender to them our sincere and hearty thanks.

**DREADFUL SCENE AT AN EXECUTION.**—A Rockingham [N.C.] correspondent of the *Fayetteville Observer* gives the following scene at the execution of a man named Robert Hildreth, at that place on the 2d inst.:

The axe glittered, the trap-door falls, and Hildreth swings by the neck. For half a minute he remains motionless. Is he dead? Can his own weight without having fallen one inch have broken his neck? No! Poor fellow, he expected one pang and that his last! but the fatality which often leads Sheriffs to gross negligence in executing the law, must cost him now a world of woe. With a convulsive effort he reaches the platform and stands on earth again alive. The cap has fallen from his face. The blood was already fast rushing upwards. But his large and muscular neck prevented the rope from tightening. Even when his meekness did not leave him. He spoke without complaint in a clear voice, that was heard with awe by every ear; "Come here and fix the rope—I won't choke me to death!" The Sheriff did go to him. First with an axe, then with a

piece of scantling he endeavored to knock away the boards. At last he pushed Hildreth's feet from the scaffold and hung him inefficiently a second time. The poor fellow made no farther effort to recover himself. Finding that he was hung in a way which produced the most excruciating, because gradual suffocation—with the blood slowly collecting in his brain, through a circulation only partially impeded—the unfortunate man, compelled by the pangs which momentarily grew greater, drew up his legs as high as possible, then, with all his force, throw them down to tighten the cord. Three several times at intervals of a minute, he did the same again. Then his struggles ceased—his own executioner, he becomes unconscious of pain. The scene at Rockingham, or something equally shocking, disgusting, abominable is of frequent occurrence. It is witnessed almost without exception wherever capital punishment is inflicted in North Carolina.

**HIGHLY IMPORTANT ARREST.**—*Recovery of \$15,000 worth of Stolen Jewelry, Diamonds, &c.*—On the 18th inst., officer A. M. C. Smith, in company with Mr. G. Wilkes, took into custody a man named Samuel Dury, and his son Samuel Dury, jr., charged as being the individuals who in the month of May last, made the diabolical, but fortunately unsuccessful attempt to destroy the lives of Thomas Warner, Esq., and family, by the introduction of an infernal machine into his house, which, on being opened, exploded and threw down the partition wall between the dining-room and the entry, hurled the window into the street and broke the ceiling of the room in which the family were dining at the time. Suspicion since the time of the transaction has rested on the accused; but, until the 15th inst., evidence sufficient to cause their arrest had not been obtained. On that day the father was overheard in a conversation with two notorious rascals, to say that he had constructed the machine and sent his son disguised as a Spanish negro to Mr. Warner's house with it; that he had used his best efforts to destroy Mr. Warner and his family with it, and regretted exceedingly his want of success. He also urged the individuals with whom he was conversing to make a similar attempt. On this information, a warrant was issued for his arrest and that of his son, and the gentlemen above named took him into custody at Brooklyn. On searching his house at Astoria, about \$15,000 worth of jewelry, gold watches, diamonds, spoons, &c., together with a large number of vignettes for the purpose of counterfeiting and altering bank bills, dies for coining doubloons and other coin, Spanish and American, and counterfeit and altered bills of the Eagle Bank R. I., were found. A great part of the jewelry is supposed to be the proceeds of a burglary committed in Roxbury, Mass., some time since. An examination into the affair will take place in a few days, and will probably lead to very important disclosures in regard to very extensive counterfeiting operations which have for a long time been carried on.—[Jour. of Com.

**ROBBERY OF GOLD DUST.**—A heavy robbery of gold dust was effected at some point between San Francisco and Philadelphia and Baltimore. The facts are these:—Two boxes of gold dust was sent from San Francisco to Messrs. Dewitt & Co., of New-York, and by them forwarded by Adams' Express—one to the mint at Philadelphia, and the other to Baltimore. On opening the box at the Mint, it was ascertained that about five hundred ounces of Gold had been abstracted from one of the inner tin boxes, which had been effected by boring a hole through the wooden box, and then with a chisel perforating the tin box. In this way it was emptied of its contents. A telegraphic dispatch was received from Baltimore, stating that about one hundred ounces had been abstracted from that box making over 10,000 dollars' worth, in all. The parties concerned in this city have offered a reward of \$3000 for the detection and conviction of the offenders, and \$1000 for the recovery of the gold dust.—*Journal Commerce.*

## Town and Country Items.

**THE WIFE OF HON. LEWIS C. LEVIN, M. C. FROM PENNSYLVANIA** is figuring quite largely in a curious trial now in progress at Baltimore. Mrs. L. is charged with a violent assault upon a young man named Fite, the son of a wealthy merchant. The assault was committed on a public road leading from the city Fite, riding in a buggy, passed the carriage of Mrs. Levin and looked in—expected as he says, to see one of the family with whom he was acquainted; but failing to recognize who was within he drew up and allowed the carriage to pass again. Mrs. Levin, immediately taking his conduct as an insult, ordered her footman to seize the young man, which he did, and held him while she cowhided him.

**HOW MANY MILES A PRINTER'S HAND TRAVELS.**—Although a printer may be setting all day, yet in his own way he is a great traveller, or at least his hand is, as we shall prove. A good printer will set 8,000 ems a day, or about 24,000 letters. The distance travelled over by his hand will average about one foot per letter, going to the boxes in which they are contained and of course returning making two feet every letter he sets. This would make a distance each day of 48,000 feet or a little more than 9 miles; and in the course of a year, leaving out Sundays, that member travels about 3,000 miles!

**ADVANTAGES IN WETTING BRICKS.**—Few people except builders are aware of the advantages of wetting bricks before laying them. A wall twelve inches thick, built with good mortar, with brick well soaked, is stronger, in every respect, than one sixteen inches thick built dry. The reason of this is, that if the bricks are saturated with water they will not abstract from the mortar the moisture which is necessary to crystallization and, on the contrary, they will unite chemically with the mortar, and become as hard as a rock.

**MILK FOR BOARDERS.**—The New York Express says:—The milk at a very fashionable house in the upper part of the city, which was usually very good, was found to be very poor one morning last week, looking blue, and having a waterish cast. Next morning, the milkman was arraigned and asked, what was the matter? His reply to the servant was: "I beg your pardon, I made a mistake. *I helped you out of the Boarding-House and Boarding-School can.* I will be more careful in future. It shall never be done again."

**PURE BLOOD SHEEP.**—Messrs. D. W. Catlin of New York, and C. B. Smith of Litchfield County, Conn., have just imported twenty-five fine Saxony sheep as an addition to their flocks in Torrington a Conn. The sheep are from the flock of Maximilian Baron de Spenck Leitchena, near Leipsic, Saxony, and are imported with a view of introducing, so far as practicable, in this country, the system of wool growing practiced in Germany.

**RETURN OF MR. BURRITT.**—Elihu Burritt, the Philanthropist and editor of the Christian Citizen, has returned from Europe, having been absent three years, engaged in efforts for the promotion of love and good will among the nations. He was the originator, we believe, of the recent Peace Convention in Paris and also of the one held in Brussels last year.

**AN OCTOGENARIAN JUDGE.**—Hon Samuel S. Wilde the octogenarian Judge of the Supreme Judicial Court of Massachusetts graduated at Dartmouth College in 1789, just 50 years ago.

**STOPPAGE OF THE NEW COIN.**—A London paper says that the Government have stopped the issue of the new two shilling pieces, (the florin,) in consequence of the strong popular feeling manifested at the absence on it of the recognition of the supreme sovereignty of God, in the letters "D. G. F. D.," *Dei Gratia Fidei Defensor*, "By the grace of God Defender of the Faith," hitherto imprinted on our whole coinage; the coin is to be re-issued with the letters added.

**A PLEASANT SIGHT.**—The *Park Fwyder* mentions that George N. Briggs, Stephen C. Phillips and George S. Boutwell, the three candidates for Governor of Massachusetts, were all seated at the head of the Adams house dinner table, a few days since, indulging not only in the substantial things provided, but in very friendly conversation. It is an example worthy of imitation. They are all temperance men, of course, and act consistently in patronizing a temperate hotel.

**The Picayune** says that an old miser, a planter, died at Attakapas lately, who was worth in money, land and negroes at least \$300,000. He had his coffin made before his death of rough unhewn planks, in which were found after his death, some two or three thousand dollars in gold. Secreted in the ceiling of his house was 45,000 in gold, and in an iron chest, also, a very large amount in gold and paper.

**TURKS IMPROVE.** The Turkish Government has established a system for gratuitous medical aid throughout the Empire. Physicians are appointed, with salaries, to visit and attend the sick, and prohibited to take any fees from the poor. They are to report their cases every three months officially. They are subjected to penalties if they neglect the poor in favor of other classes.

**THE WHEELING BRIDGE.**—The wire suspension bridge at Wheeling was opened in grand style on the 15th inst. The city authorities and managers of the bridge company united in a public jubilee. The Pittsburgh papers are out strong against the structure, because it has already stopped several steamboats the chimneys of which were too high to permit them to pass.

**WHAT'S IN A NAME.**—A noisy individual caught by the New Orleans police last week, and brought before the Recorder on a charge of disturbing the peace, declined to give any other name than "the Fillmore Ranger Wharf Rat." The Rat having been sufficiently worried was consigned to the cage.

**MR. AND MRS. JUDSON.**—Late letters from these devoted Baptist Missionaries, say that both are in excellent spirits and in good health. Mrs. J. has entirely recovered, and now has the prospect of a useful life to come amid scenes of labor and great interest.

**COLORED MINERS.**—Some merchants in New York have formed an association of colored men, ten in number, for the purpose of mining in California. They are among the most respectable and intelligent of the colored citizens of New York and will leave in the Hampden during the week.

**The Bangor Mercury** thinks the farmers in that region should pay more attention than they do to the fattening of poultry. It says—"to look at some of the poultry exposed for sale in our market, one would suppose it died of consumption or gave up the ghost after a fruitless chase after grasshoppers."

**INTERESTING MEETING.**—Henry Clay, accompanied by his friend Alderman Benson, called upon Father Mathew at the Irving House, New York. High and deserved compliments passed between the two, and both expressed that they would soon meet again at Washington.

#### DAVIS' NATURE'S DIVINE REVELATIONS.

A new edition of this great work has just been printed, for which orders may now be filled to any amount. Price reduced to \$2, with the former liberal rates of discount to clubs and others who purchase by the quantity and for cash. For remittances of \$2, single copies will be forwarded *per mail*, to all parts of the United States, the postage (one cent per ounce) amounting to about 47 cents. Address "Lyon & Fishbough, care of J. S. Redfield, Clinton Hall, New York."

N. B. In answer to many inquiries, the subscriber would say that the work on *PSYCHOLOGY* promised by him some time ago, is in a considerable state of forwardness, but circumstances will have to determine whether it will be published before the coming Spring. Its publication will be duly announced in *The Spirit of the Age*, and other papers. **WILLIAM FISHER.**

#### CONTENTS.

Man and his Motives, - - -	337	Criticism Criticised, - - -	343
Happiness, - - -	339	Letter from C. Lane, - - -	345
European Socialism—The Bank		European Affairs, - - -	346
of the People, - - -	349	News of the Week, - - -	349
An Ancient Art re-discovered, -	343	Town and Country Items, -	351
The Church of God with us, -	344	POETRY—Love, - - -	357

#### PROSPECTUS

OF

### THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

#### EDITOR,

**WILLIAM HENRY CHANNING.**

#### PUBLISHERS,

**FOWLERS & WELLS,**

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

#### LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.

PHILADELPHIA, J. P. Fraser, 415 Market Street.

BALTIMORE, Wm. Taylor & Co., North Street.

WASHINGTON, John Hitz.

CINCINNATI, J. W. Ryland

BUFFALO, T. S. Hawks.

ROCHESTER, D. M. Dewey.

ALBANY, Peter Cook, Broadway.

PROVIDENCE, P. W. Ferris.

KINGSTON, N. Y. T. S. Channing.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, DECEMBER 8, 1849.

NO. 28.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Poetry.

Written for The Spirit of the Age.

### THE CLERGYMAN'S BEST ARGUMENT.

He rose up 'mong his people  
With aspect undefiled,  
And though an earnest man he was,  
He looked like a simple child;

For stern, hard-featured beings  
Sat around him in their pews,  
From whose rugged brows, and wrinkled eyes  
Distilled no kindly dews;

Yet he poured out his soul unto them—  
And his voice rose thrillingly,  
As he strove to move their spirits  
By each strong and varied plea.

"By the love of God in Heaven,  
By the love of Man on earth,  
By the Holy Spirit whispering  
To each mortal from his birth,

"By the Paradise of goodness,  
By the Hell of a blasted soul,"  
And still at each stirring sentence  
A glance around I stole,

To see if those money-makers  
Were softened or subdued,  
If aught but the grinding love of gain  
Before their spirits stood.

And in that glance around me  
An argument I caught,  
So cogent in its simple grace,  
That I felt the work was wrought.

When first their preacher had entered  
The church at morning prime,  
And made his way to the pulpit  
'Neath the pealing organ chime,

This argument had followed him,  
With noiseless steps and light,  
As the snow-drop follows the spring-time,  
In its dress of snowy white;

So blossomed she on his footsteps,  
And the rudest and roughest men  
As they gazed at the fair young creature  
Moved their lips as to say "Amen!"

And bowed their heads for a blessing,  
As an angel had passed them by.  
Oh! better than all the preaching  
Was that living homily!

And when, at the Benediction,  
She rose in her meekness there,  
She seemed as she stood and worshipped,  
Like the Form of his spoken Prayer;

And I thought when I saw the reverence  
That followed her parting smiles,  
That the soul of the old saint-worship  
Had not banished from our aisles!

Written for The Spirit of The Age.

## POPULAR MUSIC.

NUMBER THREE.

Of Mainzer's spirit and energy the unmusical observer has obvious demonstration. That he has a new method of communicating instruction there is no doubt, but this appears to occupy in his mind only a secondary place. It is made subservient to his more important and great object, viz.: the employment of music, but more especially vocal music, as an instrument for elevating the character and increasing the happiness of all classes of society. His method of teaching appears to be founded on three simple principles:

I. To teach the pupils to read music before they learn the grammar.

II. To begin with that which all can join in learning, and proceed step by step onwards, teaching only that which is absolutely necessary at the time; and,

III. To call into exercise, from the very first, the musical taste and feelings of his pupils, so as not only to enable them to feel the force of every new idea, but to lend a charm to the study, sufficient to excite them to overcome difficulties when they occur.

In this manner we account for Mr. Mainzer's singular success: he has something for all men. To the philanthropist, he introduces music as a *sweetener of life*, and a substitute for grosser enjoyments; to the divine, he exhibits music as an *instrument of praise*; to the educationist he brings the most enlightened *principles of instruction*; for the musician, he advocates the *poetry of music*; and to the people, he offers *singing for the million*.

I. Instead of beginning with the scale, and teaching the eight notes, *do, re, mi, fa, sol, la, si, do*, Mr. Mainzer begins with the middle note *sol*, which all can sing, because it is the note on which we speak. If we begin by teaching the scale, the very first note is beyond the power of many uncultivated voices. This is the reason why so many think they cannot sing. All may learn to sing who can speak; but if we begin with the lower *do*, we are like a teacher of gymnastics, whose first exercise would be to leap over a bar three feet high.

II. After teaching *sol*, Mr. Mainzer adds the other notes above and below, one by one, as his pupils are able to overtake them; and, by a series of beautiful but simple exercises on the two, three, or four notes, which they have already learned, they

are able to associate every note that they sing with its representatives on the staff. At the very first lesson, therefore, every one feels that he is really reading music, although that music is composed of only three notes.

III. Even from the first lesson, Mr. Mainzer educates the musical taste, by making his pupils feel the power and beauty of different musical effects; at one time making them sing their lesson so softly as to be heard only in a whisper, and at another time making them sing with all their power; at one time making the ladies sing, at another time the gentlemen; or, with the corresponding exercises of *sol la si* and *si la sol*, producing most beautiful harmony, by the ladies singing the one and the gentlemen the other.

IV. In teaching time, Mr. Mainzer does not burden the memory with the English names of the notes,—semibreve, minim, crotchet, quaver, &c., which are quite arbitrary, or rather contradictory and confusing in their interpretation! he adopts the German names, wholes, halves, quarters, eighths, &c., which are their own explanations.

V. In the exercises upon time, the attention is not distracted by being directed to two things at once; that is to say, the first exercises on time are all written on one note. By this means, the pupils, in ten short exercises, become acquainted with almost every group of notes which can occur. This would be utterly impossible were their attention divided between the length of each note and its proper elevation.

VI. Mr. Mainzer does not require his pupils to beat time by any conspicuous movement of the hand, but rather to count or pulsate in their own mind. Every person is naturally endowed with an appreciation of emphasis and pulsation. Even children have it in a high degree, and, therefore, it is more important to educate this faculty as an internal feeling, than by mechanical gestures, to indicate the length of the notes. Were it necessary for teaching accurate time, it might be tolerated; but when we find in practice, that it is not only unnecessary, but actually fatiguing to both body and mind, (because the pupils have to attend to two things at once,) we cannot conceive any reason why we should be encumbered with it. In some cases, particularly where the voice is not engaged, (such as long rests,) it is necessary to give expression to the internal feeling by a slight mechanical movement; but to set two or three hundred hands swinging backwards and forwards, and upwards and downwards, as signals when the notes are to begin and when they are to stop, is not at all conducive to the cultivation of that refinement of feeling and delicacy of execution, without which a singer becomes a mere musical box, whose notes come forth when the pegs of the barrel touch the keys.

VII. At a very early period, Mr. Mainzer directs the attention of his pupils to the semitones, both in the natural and the artificial scales; and leads them to watch the effect of the minor thirds, in giving to the passage a plaintive air. By this means they are gradually and pleasantly introduced to the exercises in other keys, without being aware that they are encountering any difficulty, or that they are escaping the perplexities of no less than twenty-four scales.

VIII. After the pupils have learned to read music, they begin to learn the grammar, but under the most favorable circumstances. It is the science and grammar of a language which they now understand, and whose analogies they have been involuntarily observing. When, therefore, any grammatical truth is brought before them, they are fully prepared to understand, if they have not already anticipated it.

When Mainzer commenced operations in Paris, he struck out the new idea of teaching great masses simultaneously, thereby saving much time and labor, and by the force of sympathy securing more correct execution, both of time and tone, and imparting a life and an energy to the classes which never existed before.

"In London he opened his classes without the language, without patronage, and without support. At first he even paid his pupils for attending him,—so great was his confidence in the power which he could exercise over the popular feeling,—and he was not disappointed. His classes gradually swelled into large assemblies, and multiplied themselves throughout London. Musical professors, who at first looked upon him with contempt, began to wonder, and then to admire, and in a short time were ready enough to offer him assistance. Invitations from the surrounding country began to pour in upon him; and England, in every corner, claimed a visit from the wonderful stranger. All this is sufficiently surprising; but it is more interesting to know that all this was done in the period of only eighteen months."—*The Witness*, (an Edinburgh newspaper.)

There is little probability that for a long period yet to come, America would have to fear any of the unfavorable results attributed to the introduction of the arts. On the contrary, now is the very time to introduce them with virtuous effect. The usual course of nations is no doubt first to rise to wealth by great industry; art is then introduced, ministering to luxury; and luxury leads to national ruin. This is more commonly true of maritime than of agricultural nations. The United States have hitherto aimed at eminence by the former, but they are now falling into their natural position as the latter. We have seen, we now witness, in New-England, how importantly whole generations have been influenced by the religion and literature of the early settlers. Entire races seem to be made partakers of noble character in the initiative. Temper and tone of mind are modified to the remotest offspring. In the less bustling, less speculative, and less precarious pursuits of rural life, there is also less danger of an unwholesome indulgence in objects of art. Where wealth is not accumulated in vast heaps by a few, but is more evenly diffused over society; where each one feels the weight of life on his own shoulders, and has to supply his needs through his own hands, there is little hazard of falling into a luxurious adoration of music, or of carrying it to an enervating extent. So small, indeed, is this chance, that music seems needful, as the most universal medium, to save mankind from falling into the more probable evils of ignorance, and the lowest animal gratifications. We are to be an aspiring or a falling people. And without something which can enter into the whole temperament of our being, like the thread of gold through the hard ore in which it is imbedded, the chances are that we shall not be saved from the grossness attendant on full animal supplies, and the sourness so often commingled with political freedom.

Amendment of the temper may appear to be a low ground from which to gather reasons for the cultivation of so sublime an art. But the right regulation of a nation's temper is something more than a secular business: it is more than a contrivance to oil the wheels of the State machine. A general improvement in the feelings and temperament of individuals or masses must originate in a more central point than that of mere amusement or innocent pastime. Unless music issues from a better motive than either of these men will not be much aided to do good by it. They who have bought largely and paid liberally in this design, like wayward children, have become rather more ill-tempered by each indulgence. So excellent a result as *temporic* (not temporal) improvement must arise from a heart amendment. Blandishment of manners, suavity in deportment, elegance of gait, are consistent with immorality, and are, not less frequently than charity, employed to cover a multitude of sins. And these external representative virtues can be found in circles where music holds no sway. But a perpetual sweetness of temper, an unfailing real regard for the neighbor, an inward serenity, can only be found where the harmonic law prevails in full vigor, unsuppressed, unsubdued by the weight of social vices. Music is the very odor of the moral bouquet.

On the revival of learning and piety in the middle ages, the sincere minds who founded the universities which so much aided the progress of Europe, amongst the six or seven primitive subjects which they named, set down Music as one for regular study. The perception which saw in the mathematics an adequate discipline for the reasoning powers, was also conscious how essential to the cultivation of the sentimental nature is music. The spirit which should live and breathe, and doubtless then did sustain and animate both, has long departed. The mathematics are reduced to a dull memoric acquisition, and music is degraded to an abstract science, or a pleasure-imparting practice. With the inventive mathematics, pious and holy music has departed from our scholastic halls. The method of Moses and David, Pythagoras and Plato, is pronounced heathenish and obsolete, and talented manipulation too extensively supersedes heart-born originality.

National regeneration or earthly elevation, is, then, possible by music. If we prescribe outward means, which are unavailable except in a calm and melodious state of being, to prescribe such an harmonic state of being, the purport is identical. The being and the means in fact work together. A pious people are harmonious. Music is piety. Noisy revelry, sensuous indulgence, ear-debauchery, are not music, any more than kneeling, or preaching, or assembling is piety. The truth in piety and music has yet to be fully revealed to man. Speaking in the external order of time and appearances, it is proper to say that by being taught the musical science, the nations of the earth shall be recalled to the harmonic law. To carry out this particular work, suitable individuals now abound in such numbers, that we may say a race is born as ready to impart as the generation is ready to receive. In fact, the multitude of qualified and spirit-impelled teachers far surpasses the needs of the ready pupils. Progressive teachers, like the inventors of new commercial articles, have to create a market, have to awaken a dormant taste for the subject of their progressive teaching. Afterwards the labor of circulation is carried on easily enough.

According to the modern system of the division of labor, the broad distinction is first observable of actors and thinkers. There is one class which does, and another which writes; one which enacts actions greatly, another which records them prettily. There is more facility of production than wholesomeness of life in this arrangement. Literature as an art seems to require such a severance, but Music as manifestation of being, comes to rejoin art and thought in the deeper medium of moral sentiment. As space and time are barren and void until substance is introduced into them, so literature and action are cold and worthless without an equal development of harmony. Harmonic being is the basis of sound thought and just action. C. L.

For The Spirit of the Age.

#### RELATIVE LONGEVITY OF THE NEGRO AND MULATTO.

The Boston Medical Journal has stated some facts, long familiar, in regard to the fragile constitution of the mulatto. Without entering scientifically into the causes of this apparent exception to the general principle that animals are improved by the crossing of breeds, I suggest a few leading points:

I. The degraded position of the negro amongst us renders the tie between the white and black races, whence the mulatto springs, one of simple lust or sensualism. Procreation is thus deprived of the spiritual element of love,—equally important to the perfect act with the relation of bodies. How can any other than a feeble and imperfectly organized being be expected to spring from a connection thus radically vicious,—not necessarily from any incompatibility of the two races, but from the false relation established between them by the degradation of one race.

Exceptional circumstances may render the relation a true one, but as a general rule, the mulatto race is at present an organic reproof of nature upon our desecration of the passion of Love,—and more than half of white children, born of legalized adulteries, or marriages of mere interest or sensualism, fall under the same category.

II. The imperfections of a new breed such as the mulatto, result in part from neglect, ignorant, wilful, or both, of the natural conditions of its healthy development. Breeders of horses, cattle, or dogs do not consider their duties accomplished or their interests satisfied, when the creature resulting from the crossing of breeds is born into the world. They know that each requires scientific conditions of food and discipline of education for those faculties which render them valuable auxiliaries to man.

Now the human race itself is born as helpless as any other whatever, and is dependent for a still longer period on proper disciplines of diet and education for the healthy development of its most valuable faculties. When the education of the mulatto or even of the white race is conducted with a practical skill equal to that expended on the setter, the durham cow, or the Arabian horse, we shall be better able to judge how far the breed may be in fault, and how far the conditions of rearing.

III. A shorter life and more delicate constitution do not prevent the development in a new breed of new and valuable qualities of character, physical, mental, and passionnal. Some of those who have made the greatest attainments and been the greatest benefactors of science and humanity, have lived invalids—have died young. The connection between the material and the spiritual world is as yet so imperfect, that many of our most valuable faculties, such as those of magnetic impressibility and clairvoyance, which are transitions from our present state of being to a higher, are rarely manifested save in feeble health.

IV. Supposing an organic incompatibility to exist independently of the foregoing considerations, it does not follow that the same should hold good of all the varieties of the white and black races. A marked difference may be observed between our mulattos and the West Indian or Mexican mulatto, born of French and Spanish fathers. Still more valuable varieties may result from the cross of the negro with Asiatic nations. Sometimes also we observe in passionnal and organic as well as in chemical relations, that an affinity but feeble between two elements, acquires intensity by the intervention of a third. Problems on the character of the triangular mestizoes of the Cordilleras, result of the blending of the Indian with the white and negro.

EDGEWORTH

#### THE COMING CHURCH.

From a Letter to a Swedenborgian,  
BY HENRY JAMES.

SPIRITUAL Christianity has always disdained territorial limitations, and the true Church of Christ consequently, as Swedenborg shows, has ever been co-extensive with the human race. Whosoever lives a life of charity—I do not mean a life of almsgiving, nor a technically devout life, but a really humane life, by the conscientious avoidance of whatever wrongs the neighbor—is *ipso facto* a member of that church, though he himself have never heard the name of Christ. In a word true humanity constitutes the Church of Christ, and every thing else is “mere leather and prunella.” This sentiment is getting a wide and deep acceptance of the human mind, and any sect which arrogates to itself another basis, is sure accordingly to reap an increasing harvest of contempt and obloquy. A sect may increase numerically, as the Romish and several of the others are now doing, but strength lies no longer in numbers but in



truth. The strength of a sect is to be computed now, not by its numbers, but by its relation to the human progress, by the measure of its recognition of the enlarging sphere of the human mind. Only in the degree in which it allies itself with the legitimate activity of the human faculties, only as it strives to keep in view the widening horizon of truth, is it strong. For truth alone is strong, truth as the instrument of human good. It is becoming stronger than all men, and the sects of the old world accordingly, once so formidable to its dominion, are now rapidly losing their power to injure its feeblest follower. In this new world, we may say they are already totally impotent. The common life of humanity disowns them all. They exist among us willfully, or as a fruit of the competitive spirit, and not of an honest natural necessity. They represent the conflicting individual opinions, not the calm and unitary sentiment, of the nation. They belong to the old times, when rank was everything and man nothing. Their meaning is personal, not human. They are the machinery of sect, not of religion.

I have the greatest respect for the members of these sects as related to the common life and purpose of humanity. I have no respect only for their sectarian relations. I have all esteem for their social excellence, not a whit for their party tactics; and I have the sincerest deference for their honest wants, none at all for their wilfulness. Many of them are my most valued friends and companions. Good husbands are they, good fathers, good neighbors, and good citizens. But the coming church requires them to be something more and better than all this, requires them to be good *men* as well it requires them to love their fellow man, not because he happens to be their kinsman, or neighbor or fellow citizen, but simply because he is man. It requires them to love him not for what he has of themselves in him, or for his proper measure of human worth. The church that makes this demand, is the only legitimate offspring of the Divine Humanity, is the only worthy travail of the Redeemer's soul. And it is, moreover, the clear prophecy of all history.

If history makes any one universal affirmation, it is this; that the grand disturbing element in human affairs, the one great obstacle to the Providential evolution of human destiny, has been the spirit of individualism, the spirit which prompts man to aggrandize himself at the expense of the common wealth. And if history makes any one promise accordingly more prominent than another, more instinct with divine truth than another, it is this; that this disturbing influence shall yet be tranquilized, and individual aggrandizement be brought into strictest harmony with universal well-being. I conceive that no person can read history uninfluenced by private ends, without finding this promise at its very dawn, much more along its middle progress, and most of all in the events which now indicate its rapid fulfilment. Look at the whole Providential history of human nature, at those events which separate the human life from the animal, and compel the instinctive belief of a majestic and elevating Providence in human destiny. First you see individualism in man softened by subjection to the family—and next the tribal—bond; the patriarchal order being the earliest social form known to the race. Afterwards as population increases, you see it still further mitigated by subjection to the municipal bond, the individual being brought into unity not merely with one family or tribe, but with all the families or tribes of one town; which is the ancient civilization, or the era of Athens and Rome. And finally you see it still further modified by subjection to the national bond, which brings the individual into unity not only with all his fellow townsmen, but with all his fellow countrymen. This is our present civilization. Thus you see the individual union expanding successively into the family and tribal unity, into the municipal unity, and finally into the national unity. Its great final development into the unity of the race, is what remains for us to see; that development which shall make all the nations of the earth one

society, or one united family, when a man shall love and serve not his own nation merely, but all the nations of the earth, when in a word his sympathies shall flow forth towards every brother of the race, purely according to the good that is in him. Let no good man doubt this consummation; the divine existence is thereby doubted. All history yearns for it. The whole course of Providence ensures it. Who that traces the beautiful Providential order by which the individual rises into the brother, the neighbor, and the citizen, can doubt that the crowning rise shall as surely be seen; that, namely whereby the individual having already proceeded from the brother to the neighbor, and from the neighbor to the citizen, shall from the citizen rise into *THE MAN*,—rise into unity with all his race, giving to all men an equal regard, because all have the same divine parentage, and the same divine destiny.

Surely this is the Christian idea of human progress. Every dimmest prophecy is inwardly radiant with it. The whole life of Christ was a sacrifice to it. How then has the church failed to enact it? Mainly, as Swedenborg has shown, by its persistent identification of goodness with mere merit, by its habitual degradation of virtue into a mere instrument of personal gain. Christian men have looked upon virtue, not as the absolute end of their existence, but as a means to that end, which is individual aggrandizement. They have accepted virtue as a divinely appointed means to a divinely appointed end, which is the individual aggrandizement of a portion of our race. They have regarded it as the established *price* of the divine favor, as entitling the saint to a more benignant treatment than the sinner, but not as in itself the sum of the divine bounty. Hence the morality of the church claims no spot beyond the most superficial and variable ground of the imaginative faculty, and utterly disclaims the support of the serene and unitary reason. It presumes upon the divine regard for persons and classes, and denies His solicitude for humanity, or the race. It sees accordingly in man only a form of self love, and not of charity, or use. Thus while it has done much to avouch the accidental and superficial differences of the race, it has done almost nothing to demonstrate its substantial unity. Hence the imperishable interests of morality, or the fulfilment of the divine ends in humanity, imperatively demand the establishment of a new church, which, being based upon the deepest intuitions of the reason, shall also put itself in harmonious relation with the laws of divine Providence, as revealed in the principles of natural order.

How this new condition of humanity is to be actualized, is a question which I do not propose to discuss with you. I hope, however, that the future issues of these Tracts may shed much probable light upon it. The question resolves itself into this; *whether it falls within the scope of divine power to create a virtuous race upon the earth.* The titular church takes the negative side of this question. It affirms that self-denial is of the essence of virtue; that man *can not* be good without it; and that any attempt of the Divine consequently to institute a virtuous progeny upon the earth, a progeny in whom interest and duty, pleasure and conscience, shall perfectly harmonize and prompt to like issues, must necessarily prove fallacious. In short it denies the glorious kingdom which the Scriptures predict for the Christ on earth, and insists that the work of redemption is perpetually, and of its own nature incomplete. The new or spiritual church on the other hand, most definitely affirms the question. It declares this regenerate condition of humanity to be the distinctive promise of Christianity; to be the inevitable implication of the truth of the Divine Humanity, and to constitute an indispensable basis and guarantee of the stability of the highest heavens. Remove this hope, says the church, and you convert christianity from a divine and universal truth into a passing superstition; you vacate the actual union of the divine and human natures in the Christ, and consequently reduce the Divine into a wholly inoperative or impotent relation to His

universe. The church concedes indeed that all the actual virtue of our past history has involved self-denial; but then it alleges that this has been, only because humanity hitherto has been so little subject to divine order; because there has always been so unrighteous a conflict between nature and spirit, between interest and duty, as to make it impossible for many wholly to follow the one without doing violence to the other. But while reason bids the church regard this as the infantile experience of humanity, revelation bids it behold in God-Man both the source and the pledge of a maturer development, when it shall lay aside childish things, and find in the cheerful obedience of natural laws, a perfect satisfaction to every aspiration of the soul, and to every want of the body.

Thus you perceive that the coming church reserves no true verdict of history. It falsifies no lesson of past experience. It denies no fact of man's spiritual declension. It accepts in all its length and breadth the fact of self-love. But it reconciles all this historic experience with true Providential mercy, which absolutely exacts the evolution of an intellect in men, based in the stable harmonies of natural order. The endowment of this intellect is essential to the permanence of creation, and is the very end of the descent of Divine to the Human, and the union of the Human with the Divine. Thus the church reconciles the hitherto unmanageable fact of self-love with the unimpeded operation of divine laws; with the great ends of creative love and wisdom. It perfectly harmonizes the law of self-love in man, with the law of universal love in God. It does not bid the natural mind revoke all history in order to reascend to its primal celestial conditions: *it reproduces these celestial conditions themselves, in natural forms.* It no longer crafts the inward or real, at the expense of the outward or actual; it proves the one to be an every way fit and indispensable exponent, basis and continent of the other. It does not bid us blush for our past history, any more than you now blush for the mistakes and wilfulness of your infancy; for it proves every event of history to have been a necessary means towards the actualization on earth, of the perfect order which is only truly realized in heaven. Right action is the crown and end of all individual culture; of all individual growth in goodness and truth. So the subjection of nature to distinctly human uses, or to a perfect social method is the crown and end of the divine benignity towards the human race. It is henceforth the open secret of Providence. In short the new church affirms the divinely wedded unity of matter and spirit, conciliates nature and regeneration, and harmonizes the profoundest truths of reason with the central fact of revelation.

Allow me in conclusion, to deprecate misunderstanding. I am sure that no attentive reader of these pages can construe them into an assault upon any existing institutions of public worship. No one has a truer enjoyment, in many respects, of these institutions than myself, and I should be glad to lend my aid in purifying and extending their forms. In all your attempts to institute a pure ritual, a ritual which shall blend every highest method of art in the worthy celebration of the divine perfections, I accordingly feel a lively sympathy. But I can not confound any such institution with the church. The church is not primarily, nor yet secondarily, an institution for public worship. Properly, it is not an institution at all. The idea of congregation is not essential to it. It owns no locality but that which inheres in upright human action. It is a most internal, or divine life in man, whose only genuine visible issue therefore is in every orderly natural action. In a word the true visibility of the church is evinced not in any merely professional institutions, however imposing, but in a regenerate social life. The new, or mystic Jerusalem is neither a temple nor a place; for God inhabits no temples but those of his own construction, and He is equally present in all places. It is the regenerate earthly life of man, a life of complete subjection to the laws of the Divine Humanity operative in nature, and full consequently of innocent and ennobling delights.

From the Chronotype.

## THE ANNIVERSARY OF A NEW HALF CENTURY.

The first of January, 1850, marks the entrance upon a new Half Century. It is one of the world's birth-days, and is to be kept as such. The present Half Century has been marked by man's control over nature, the splendid development of human Science. The Galvanic Battery and the discovery of the first of the Asteroids, making a link in our Solar System, were the gift of the first year of the century. The Steamboat and Steamship, the Railroad, the Electric Telegraph, the Daguerreotype, the Electrotrope, the development of Chemistry, the birth of the Electro-magnetic power, the application of Machinery to Labor, and ETHERIZATION, perhaps in its moral effect the greatest of all, have followed in rapid succession. The militations of governments and human societies have rolled away, like a cloud of smoke, before the tremendous energies, by which man has extended his relations to space, through locomotion, almost fifty fold, and to time, through electric communication, almost infinitely. The wisdom of our fathers in constructing the best constitutions and social forms is superseded to-day by the plastic nature which, within fifty years, has brought the race, and all the individuals in it, immeasurably nearer together.

It has been a great Half Century,—the maturity of Civilization, and its pregnancy with the fair, fraternal Society of the future. It has ended with a revolution like that at the close of the last Half Century, but one which will make even a deeper impression upon history, one that has spoken a word never to be forgotten to the masses of men, one that has ensured the downfall of absolutism and force, one that has been slightly stained with blood, while the Reaction has appropriated to its cause henceforth the name of "Red!"

To Associationists and those throughout the country who have made their religion consist in realizing the providence of God upon the earth, the coming first of January should be observed as a festival of hope, a consecration of the new Half Century. Friends, let this be done in every town where our grant faith has disciples!

What is this next Half Century to be? It is to witness the organization of Labor, silently replacing our old usages of employment. It is to witness great political convulsions, the bankruptcy of nations, and the enfranchisement of the people throughout Christendom. The barriers to Social re-organization are to be removed in an accelerated ratio, and the construction of co-operative society is to go on peacefully and to be accomplished in the fullness of time, if it should not spring suddenly into life.

The coming Half-Century is to be marked by even greater developments of the power of Man and Society over nature. We have barely touched the central powers of matter. The grand interlinking power of Gravitation, which is the material type of the Divine love, has not been reached by our analysis, nor converted from its majestic functions to our uses. Perhaps this will be reversed for a Society organized upon the principles of Unity and Co-operation.

This Semi-Centennial birth day may well be looked upon as the turning point between the Old and the New, the waning of the heathen isolated social organization, and the spring of organized Christian love in the world.

W. F. C.

Does any one despise thee, let him; be thine the care to do nothing worthy of despite. Does any one hate, what is that to thee, thou needst not hate in return; but, free from reproach, and, like Phocion, with unaffected patience, point out his error. Let it be seen as before God, that thou art one whom nothing frets, nothing annoys. Receive what providence awards, thou who art framed to promote the common weal.

## EUROPEAN SOCIALISM---THE BANK OF THE PEOPLE.

BY CHARLES A. DANA.

We have stated some of the main points of Proudhon's Political Economy to be :

II. EQUITY OF FUNCTIONS, OR OF DIFFERENT EMPLOYMENTS  
III. NON-PRODUCTIVITY OF CAPITAL.

III. MUTUALISM OF CREDIT, OR CREDIT AT COST.

In his pamphlets and in the earlier numbers of his paper he gives the name of "Bank of Exchange" to the practical institution by which he proposes to realize the idea of Credit at Cost, or as he expresses it, Mutual and Gratuitous Credit.

That idea is original with him, though some of the other schools claim to have the hint of it in their systems; but he is the man who first conceived and developed it positively and clearly, which is what constitutes an original invention. An institution actually carrying it out with success, and loaning money, everywhere current, not at a high rate of interest but at the actually trifling cost of transacting its business operations and covering contingencies, would afford the most conclusive proof of the non-productivity of capital; that is to say, it would prevent rents from rising above the mere cost of keeping the premises rented in repair, and would totally abolish usury and interest; for if a man can borrow, without interest, the notes of a bank which are of universal currency and perfectly guaranteed, he will not go to his neighbor and ask credit of him with interest, nor hire his land or his house at any more than it may cost to preserve the same in good condition; and thus rent and interest being done away, where remains any productivity of capital? People will then not accumulate wealth as they do now in order to lend at interest, that they may enjoy the fruit of other's toil, themselves doing nothing; but the products of labor, no longer hoarded by the few, will be exchanged and enjoyed by the many; and everywhere new wants in the masses will give a new stimulus to productive industry, which will thrive accordingly to an extent of which in the present state of monopoly we have no conception, and there will be universal abundance and satisfaction; and then whoever wishes to enjoy must labor therefore in some useful vocation, as music, literature, or blacksmithing, or carpentry, or some other. And so there will at last be gained an equilibrium of values or just relation of different branches of labor to each other; or, in other words, the Equality of Functions will be established, and the trade of shoemaker, governor, artist, farmer &c. be equally remunerated, and that not by arbitrary enactment, but by the natural tendency and effect of the laws which rule in Political Economy as well as elsewhere. Such are the ideas of Proudhon. Their final expression is the Institution of Mutual Credit, whose members—and it should include the whole productive part of the community—combine to lend each other the credit of the institution at cost, just as the members of a Mutual Insurance Company combine to afford each other at cost the guaranty of the Company against loss of property by fire or otherwise. The principle is precisely the same in both cases.

The Bank of Exchange is composed of men engaged in productive labor, who, feeling the abuses attached to the fiction which makes gold and silver the basis of the circulation, associate themselves together to restore the real basis, namely: consumable products; and, feeling the evils which result from the monopoly of credit in the hands of the non-producing class, they determine to abolish the same.

The institution of mutual credit has two phases: the one is during the time of its formation, before the whole body of producers is completed. In the former, gold and silver are required for partial use; in the latter they are dispensed with.

Let us suppose a community in which are men pursuing all branches of useful industry—and by the word useful we mean to include the fine arts with the trades producing articles of

luxury and elegance—whatever beautifies as well as what supports life—farmers, mechanics, manufacturers, housekeepers, schoolmasters, artists. They form an Institution of Mutual Credit, or Bank of Exchange; it issues its notes, loaning them to A, B and C as they are wanted and as security is given. Every man in the Community belongs to the bank and is bound to receive the notes in exchange for whatever he has to dispose of. They are in fact payable at the farm or the workshop of every one of the members, not in gold and silver, but in consumable products; and indeed they are not bank-notes, but bills of exchange, drawn, so to say, on every member of the Bank, and bearing the signatures of every other. They are true representatives, since they stand directly for articles of use. And as the Bank is formed by the whole Community, not for the especial advantage of any individual or class, but for the mutual benefit of all, of course no interest is exacted on loans, except enough to cover risks and expenses. Thus, while every man is left free to follow his own productive business in his own way, and the principle of individual liberty suffers no diminution, there is a complete Reciprocity established throughout.

The point where a true reform of society must commence is the function of Exchanges, for that is the point where economical relations converge. By introducing Mutualism into Exchanges and Credit, we introduce it everywhere, and Labor will assume a new aspect and become truly democratic. Thus the Problem of the present Times will be solved, and the Republic of Wealth appear, completing the circle of the Revolution.

"The Republic of Wealth," asks, perhaps, some anxious conservative: "what is that? the equal division of the goods of the world among all its inhabitants? the robbing of the few for the many?" Not so, replies our author, O man of much respectability but of little brains, talking of robbing, when thy hoards are filled with riches gotten at the corn mart and the stock of exchange! But as the Revolution has destroyed the tyranny of the Church and the tyranny of the State (though just now some of our French *adde-pates* are seeking to resuscitate them, especially the latter,) so it must destroy the tyranny of Capital—that is, of Property. We have established, more or less thoroughly, Equality before the Divine Law, which is the Republic in matters of religion; Equality before Human Law, which is the Republic in matters political; now let us have Equality before Fortune, which is the Republic in matters of industry and enjoyment; equal opportunities of producing, equal protection in enjoying, and no more luxury to which useful labor has not established a right. "That is a hard saying," says the questioner, and goes his way.

The Bank of Exchange implies then, the combination of the whole producing community, for the purpose of mutual credit and the establishment of a sound medium of exchange, or as we say of circulation. We trust our explanation of this conception of mutualism of credit, hasty as it has been, has been sufficient to make our readers understand it. To our thinking it is a grand and fruitful idea, indeed the great idea of modern economical science. Some may cavil, and that with just ground at the details of the organization which we have hinted at rather than described, but we shall reckon him but a bold sophist who with any comprehension of the principle will presume to assail it.

But how shall this Bank be established in our present world as it is in Paris, for instance? There are two ways, says Proudhon. The better way is for the Government to do it; let it take the Bank of France, repaying its stockholders, and convert it into the Bank of Exchange, the notes being a legal tender as they now are. Let the rate of interest be reduced, but yet kept sufficiently high to meet the expenses of the Government, thereby dispensing with the whole business of tax-assessing and tax-gathering; 2 or 3 per cent would be enough to do that at the beginning, and thereafter still farther reductions might be made

the revenue would then be collected more surely and without its being felt by the payers; all branches of industry now languishing because the gold and silver that formed the basis of the circulation had been withdrawn, and hidden through fear of the revolution by those who controlled them, would be revived by suitable loans; neither honest labor, nor the State, need then ever again to fall into the clutches of the usurers; and instead of passing through a period of depression, want of employment and of bread among the working classes, with ruinous experiments of national workshops and insurrections and bloodshed, followed by a powerful re-action against the new institutions of the country, the Republic could at once have entered upon a career of active industry, prosperity, peace and progress.

To all this and much more like it, but one reply could be made, namely: Assignats, irredeemable paper money, expansive speculation, bankruptcy!—as though France were not already in the premonitory pangs of bankruptcy and requiring some heroic operation to prevent dissolution.

Well, continues our economist, if you will not allow the State, which after all is nothing but the community taken collectively, to undertake this reform, we must begin at the other end. We must appeal to individuals and if possible bring together a sufficient body to undertake the work.

In the Summer of 1848 Proudhon was constantly occupied with the discussions of the Assembly, and though his paper constantly put forward his economical theories, in one form or another, nothing was done toward making a practical experiment of Mutual Credit. Through the Spring he had daily published an appeal to those who desired to engage in establishing the Bank of Exchange, but it was not productive of any actual result.

Early in the Autumn JULES LECHEVALIER who is already somewhat known to American Socialists came to these conclusions:

1. The principle of Mutual Credit is true;
2. But it is impossible to introduce Mutualism into the function of circulation without organizing both Production and Consumption on the same basis. Labor and Commerce must be reformed by means of Association, as well as Banking;
3. Because if Labor be not organized the laborers will be made to toil for others to receive the fruit thereof as heretofore; and if commerce be not organized the Consumers will be imposed on and defrauded by the agents of exchange as heretofore; and moreover the circulating medium, no matter what its basis, will be liable to be monopolized and to become an instrument of oppression as heretofore, causing great wrongs and calamities;
4. Therefore let us found an institution having three divisions, namely, the Association for Mutual Credit, the Syndicate of Production and the Syndicate of Consumption; and to the whole we will give the name of the Bank of the People.

Proudhon is a man weakly jealous in respect of what he considers his intellectual offspring, and will not readily accept any other doctrine in connection with his own. He was invited to the meeting of the Workmen's Association called to consider this new plan, and came. M. Lechevalier opened the discussion with a statement of his views as lucid as it was modest and appropriate, attributing to Proudhon all that was original in the design and nominating him as chairman. From that time the enterprise with Proudhon at its head, was steadily carried forward, many other men of talent, such as RAMON DE LA SAGRA and VICTOR CHIPRON, a workman possessing one of the clearest and most intelligent heads in Paris, participating in it, till the condemnation of Proudhon for a libel on President Bonaparte caused him to end his connection with the project and repay the subscription which had been made toward its realization.

In his letter announcing this determination, published in the *Peuple* of April 12, 1849 he betrays a weak and ungenerous distrust of his associates, together with a jealousy of what they had

added to his theory. It has been said that he also defrauded the subscribers to the Bank of the People. That is a falsehood. He insisted on paying them all—himself from his private resources bearing all expenses, in which was included a year's rent of the office of the Bank, with fixtures, books, &c., complete for carrying on its business.

The plan was afterwards resumed by Lechevalier, Chipron and others under a form somewhat modified, and with the support of the Democratic party and the workmen of Paris and other large cities of France, but nothing was ever accomplished, and finally the affair of June 13 1859 dispersed the leaders and ended the undertaking. In our next article we will give a thorough account of the organization and arrangements of the proposed institution. It is worthy of study, not only as an illustration of some of the profoundest principles of Social Economy, but as a chapter in the history of the times.

### AN ANCIENT ART RE-DISCOVERED.

At a meeting of the Asiatic Society, London, a human hand, and a piece of beef preserved by a preparation of vegetable tar found on the borders of the Red Sea, in the vicinity of Mocha, and a specimen of the tar was presented. Col. Hold observes:

"During my residence as political agent on the Red Sea, a conversation with some Bedouin Arabs in the vicinity of Mocha led me to suspect that the principal ingredient used by the ancient Egyptians in the formation of mummies, was nothing more than vegetable tar of those countries, called by the Arabs Kratan. My first trials were on fowls and legs of mutton; which though in the month of July, and the thermometer ranging ninety-four in the shade, succeeded so much to my satisfaction, that I forwarded some to England; and have now the pleasure to send for the society's information and inspection, a human hand prepared four years since by my brother, Captain T. B. Hold.

The best informed among the Arabs think that large quantities of myrrh, aloes, and frankincense were used; these specimens will, however, prove that such were by no means necessary, as the tar, applied alone, penetrates and discolors the bone; the tar is obtained from the branches of a small tree exposed to a considerable degree of heat, and found in most parts of Syria and Arabia Felix."—*American Art.*

### THE TURN OF LIFE.

From forty to sixty, a man who has properly regulated himself may be considered in the prime of life. His matured strength of constitution renders him almost impervious to attacks of disease, and experience has given his judgment the soundness of all most infallibility. His mind is resolute, firm, and equal: all his functions are in the highest order; he assumes the mastery over business; builds up a competence on the foundation he has laid in early childhood, and passes through life attended by many gratifications. Having gone a year or two past sixty, he arrives at a critical period in the road of existence: the river of death flows before him and he remains at a stand still. But athwart this river is a viaduct, called "The Turn of Life," which, if crossed in safety, leads to the valley of "Old Age," round which the river winds, and then flows beyond without boat or cause, way to effect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden whether it bend or break. Gout, apoplexy and other bad characters also are in the vicinity to waylay the traveller, and thrust him from the pass; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. To quite metaphor, the "Turn of Life" is a turn either into a prolonged walk or into the grave.—*The Science of Life, by a Physician.*

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, DECEMBER 8, 1849.

## CRITICISM CRITICISED.

[CONTINUED.]

II. You assert that Fourier was a Pantheist,—which I deny in any consistent sense that I am able to give the word. Pantheism, as I understand it, is that view of the Universe, which makes all the phenomena of Nature and Man the immediate determinations of the one infinite universal Force; which regards Nature and Humanity, not as the creation of a personal God, but as the various attributes or modes of one indwelling substance,—the bald, necessary manifestations or self-developments of an immanent Deity; or in other words which looks upon all effects as the involuntary evolution of the One causal principle (1) But this was not the view of Fourier. His error lay rather in the other extreme which makes nature and man quite too independent of Deity. The critic himself says that Fourier regards his three principles, the Active, Passive and Neuter, or God, Mathematics, and Matter, as co-eternal, which shows that he did not confound one with the other or make one the all absorbing cause of the other, but rather each one an independent principle, alike underived and immiscible.

God, he regards of course as the sole source of movement or life, because he is the only active agent of the Trine, but he does not regard him as the sole agent in any sense that excludes the freedom of man. On the contrary, Fourier though he speaks of the active as a principle merely, manifestly considers him a person,—a free self-determined activity, the very essence of whose self-hood is Love, and whose continual end in Providence is the creation of free finite activities who shall co-operate as Persons with himself. Indeed he carries this view to such a height that he will not allow that God is at all responsible for the errors and miseries of human development, which he ascribes exclusively to the self-will of man, who persistently refuses to co-operate with God in the production of Universal Harmony. Man alone he says is the cause of the hideous suffering he endures, because trusting to his own fallible reason as a guide, he has separated himself from that Divine Life, in the voluntary reception of and conjunction with which he can alone find his true destiny and happiness.

In his treatise on Free Will, he says that the whole problem of human destiny is a composite problem, only to be resolved by a system which shall bring the human Will or Reason into concurrence with the Divine Will: that consequently the errors of philosophers have been two-fold,—one which gave human reason the exclusive reign in human affairs and the other which made God the exclusive agent, whereas the true view is that which conciliates the two impulses, the human and divine in one consentient and harmonious Life. The animals, he continues, are simple creatures, limited to the direct divine impulse of instinct, or instinctive attraction, but man is a composite creature, whose life consists in the free concurrence of his own reason with all Divine ends. He consequently, often speaks of human history as a play of intrigues, or as a cabalistic contest between the Divine impulse and the human wilfulness. Now, I do not say that this is the true philosophy of Life, but I do say that it is anything but a pantheistic view of it. Modulating as Fourier did constantly in the scientific sphere, language often assumed a bold, scientific character, and he seems to be concerned only with abstract force or principles; but when you penetrate a little into the heart of his system, you find that it is full of freedom and personality.

## REPLY.

PANTHEISM. One regrets to attempt the discussion of so profound a problem, as is here brought up, in two or three brief paragraphs. Indeed, my only end, in making the criticism originally, was to indicate to fellow-Associationists the honest judgment of one of their number, that Fourier cannot be considered an unerring guide in the highest philosophy; and the feeling that prompted the tone of ex-cathedra positiveness,—which as I perceive, on reading it, pervades my letter, was a sense of the magnitude, solidity, and completeness, of the scheme called "Fourierism."

Though, were the passage criticised to be rewritten, it would seem juster to say "Fourier's system is Pantheistic" rather than "Fourier was a Pantheist," for certainly he does not appear to have recognized the consequences of his own principles, I am still compelled to reiterate my main assertion. Much of what P. G. says is true and to the purpose, and it might be difficult to account for Fourier's inconsistencies. But these very inconsistencies serve to confirm the opinion, that like other great men, his peers, Fourier failed to explain the relations whereby the Divine Being, Spirits and the Universe are united.

To make short of a matter,—which volumes only could fitly unfold and illustrate—Fourier's view is Pantheistic, in both senses of that word,—by regarding God as All, and All as God; though there are expressions which rather teach Dualism. By putting various passages side by side and interpreting them in the light of his method, the Theology of his system appears to be—that the Divine Being is complex—composed of twelve primordial passions, (v. *Nouv Monde* p. 445)—subject to a dual mode of development, Univ. Unit. i. p. 82—the original Unity and composite Unity of all Nature; and that the Material World constitutes his SENSITIVE existence, which is *passive*, Spirits Human, Planetary, Universal, Biniversal, &c. his AFFECTIONAL existence which is *active*, while the Order of Movement, intermingling in endless variety and harmony all modes of existence constitutes his DISTRIBUTIVE existence, which is *neutral*. If this was Fourier's view,—and whether he was conscious of it or not it seems impossible to make anything else consistently of his analogy between man and the divinity,—then one is constrained to say, that no writer in any land or age, has produced Pantheism in a more pure, perfect, uncompromising a form.

But again, from P. G.'s own statement, what other inference can be drawn? God is the ACTIVE of three coeternal principles, the Motive Power in each existence, as well as all existence; the "one, infinite, universal Force" determining activity in every degree, kind, mode. Now superadd, Fourier's own definitions, that God's "Radical Attribute is the *integral distribution of movement by attraction*," and his "Pivotal Attribute *unity of system*;" and, according to usual processes of logic, the conclusion is, that God is the *One Efficient Cause*, developing his energy in all seeming causes. Under what other head of philosophy can such a system be classed, than that of Pantheism?

The relations, recognized and described by Fourier as existing between the Human Will and Divine Will, shall be spoken of directly, when we come to the next division of our subject.

But before closing this head, let the suggestion be offered to fellow-Associationists with the humility becoming a seeker conscious of not having found in any teacher an apparently integral view of truth—that the best clue thus far given, in the attempt to justify by demonstration Mankind's instinctive conviction of an *essential distinction* between the Divine Being, Spirits and the Material World, is to be found in the Grand Traditional doctrine of Three Persons, Three Hypostases or three DEGREES, in the Godhead. Unless we can attain to some conception of Unity in Trinity in the Divine Being [Himself, it is difficult to see how a logical thinker can avoid arriving at Pantheism. Only by a more or less clear apprehension of the Reality, which a long train of our ancestors Oriental, Greek and

Christian sought to describe in their dogma of the CREATIVE WORD, can we come to a *living knowledge* of Man's position, function and destiny, as a Free Intelligence.

This introduces us to the next branch of the criticism. P. G. thus continues:

111. You complain of Fourier as misapprehending the functions of Reason and Conscience, both individual and collective, in his view of human life. He did not regard Reason, you say, "as the deliberative and governing power, without whose constant regulation, Persons and States would fall into inextricable anarchy." Certainly he did not, for his whole thought is a protest against that view. He supposed that six thousand years of crime, suffering, sin, war, and spiritual death, are a sufficient refutation of that view. He maintains, that it is precisely because Men have taken that view that they have fallen into such tremendous errors. He says that man is incompetent to the exclusive guidance of his own destiny. He ran from such an awful responsibility. He was unwilling to leave the earth to such a direction. He wanted God, the only One wise enough and able to conduct Humanity through its long career of varied destinies. And this, in my estimation, was not an objection to, but the crowning glory of his philosophy. It is precisely this which brings it into alliance with the Christian thought, and which renders it adequate to all those stupendous and glorious results, which were the beatific vision of his mind.

The simple question to me is here: Whether man is to live by the light of his own fallible reason, according to schemes of morality of his own devising, or whether he is to live the Divine Life of Love communicated to the race through Christ? If we say the former, let us have no further talk of Christianity: but if the latter, then I ask by what process it is that Reason,—in any sense we can give to that term,—communicates Life, or how it can guide man aright when it has no *power* to guide at all? Reason is at best a mere inward sight, a beholding, an intuition, and is energetic only in the intellectual sphere,—so that the Reason of an archangel would be of no use to us, without that Impulsive or Active will which lies back of it, and is of altogether superior worth. Now Fourier regards man as pre-eminently a Will and not an Intellect,—or rather an Intellect only in so far as he is a Will, thus making the rational nature a consequent and not an antecedent of the Passional Life. Live the Truth, he says, and you will then know the Truth; but you will never attain it by reversing the process. You must come to God, co-operate with him, live from him, or rather let him live in you, as in himself, i. e., in a career of free creative activity, if you would attain the true ends of your existence! Do not set about constructing rationalistic schemes if you are in the vain hope of getting at universal absolute Truth. Do not attempt to regulate the destinies of your race by any puny moral maxims evolved from your own perverted Conscience; do not undertake the tremendous folly of putting your little ignorant self in the place of God, which has so long been the one Original Sin of our race; but conjoin yourself to God practically by a life of uncensured and universal Use, so that every action and institution,—whether it be of the Family,—the State,—the University,—the Theatre,—the Workshop,—may be a direct manifestation of the Divine Life within the soul of Man. Thus God becomes virtually the universal Legislator, and relieves the creature from a task to which he is wholly incompetent. Thus the collective and individual life of Man is reconciled, and the Universe brought into a unity, of which God is the inspiring centre, and Man the free, co-operating associate.

#### REPLY.

REASON. With due deference it must be said, that this passage, if aimed as a criticism at my criticism, falls short, because (1) it neither explains nor justifies Fourier's view of Reason, and (2) does not touch the objections brought against that view.

So far as my friend's meaning in his positive statements is apprehended, I certainly for the most part agree with him. That man is "incompetent to the exclusive guidance of his own destiny," that God alone is "wise enough and able to conduct Humanity," that man cannot "live by the light of his own fallible reason, according to schemes of morality of his own devising," but that he should "live the Divine Life of Love," that "to live the truth is the way to know the truth," that we should "come to God, co-operate with him, live from him," are generally accepted axioms. Certainly all must admit too that attempts "to regulate the destinies of our race by rationalistic schemes and puny moral maxims evolved from our own perverted consciences," or "to put our little ignorant self in place of God," are "tremendous folly" and "the one original sin." And no man, sane in heart and head, could question, that our duty is "to conjoin ourselves to God practically by a life of universal use." Finally, that God should be "virtually the universal legislator," has been in all ages the longing of every devout spirit, the ideal of every thinker not utterly mystified by sophistry and self-conceit. But these excellent aphorisms do not appear peculiarly pertinent to the occasion. The only point wherein a comparison of views was needed—the quality and function of Reason and Conscience—is passed by with the remarks, that "Reason is at best a mere inward sight, energetic only in the intellectual sphere," "of no use without the impulsive or active will, which lies back of it, and is of altogether superior worth," and that "Fourier regards man as pre-eminently a Will and not an Intellect, or rather an Intellect only in so far as he is a Will," &c.

P. G.'s thought and expression are somewhat indefinite here, but I think I understand what he means, and if so, must frankly say that his own view of Reason seems very partial and his description of Fourier's view quite inadequate. This subject is all-important, and should be much more thoroughly discussed than it can be in a column of a journal like this. But let us briefly consider Fourier's conception, and test, as we can, its sufficiency.

1. Fourier recognized in Man three Distributive Passions, the Cabalist, the Alternating, and the Composite,—whose function is to unite in harmonious relations the Spiritual and Material Elements of human life, collective and individual. In combined action these passions are the regulator, orderer, arranger, methodiser of the passions and conditions, which constitute existence, public and private; in other words they are Reason, Intellect, corresponding to Mathematics, the Neutral Principle of his primal Trinity. Perhaps, to do justice to his thought, it would be right to superadd as sovereign dictator, the pivotal passion Unityism,—though he seems to have habitually regarded this as the resultant, rather than the original, of all the passions acting collectively. The Associative School, in Europe and the United States, with the wish to fill out this view of their Master,—which, as they could not but perceive, is quite incomplete—have got into the way of considering each of the "Passions" as threefold,—impulsive, intellectual, executive; but there is not a word in his writings, so far as I am aware, sanctioning this conjecture. According to Fourier's notions, then, Reason is the threefold *Passion* for ORDER, perpetually discriminating, interlocking and combining the various elements of living unity, in Man collective and individual, by the Law of Series. This very condensed statement is, I trust, strictly faithful. In his treatise on Free-Will, indeed, there are expressions, which indicate a fluttering consciousness that he had not quite solved the problem of Reason, and by several hints he seems to leave it in trust to his followers to work this problem out. But so far, as a consistent whole can be made of his system, the foregoing description will be found accurate.

2. Now is this conception of Reason just? One cannot but say that it would have been better for Fourier, and the world,



if he had condescended to study the "Ideologists" of his own and earlier times a little. He might have thereby discovered, that his fellow men were not fools in concentrating their powers of thought so intensely upon "THE INTELLECT." For, certainly, according to the Sages of all lands and times, Fourier has lamentably overlooked some of the most profoundly interesting elements of human life.

A few hints on this sublime topic, must for the present suffice.

What then, first of all, *really* is this Neutral Principle, this Justice,—to use the highest name whereby Fourier described the second term of his Trinity? Is it living or mechanical, conscious or unconscious, free or necessary, simple or compound, *personal* or *impersonal*? The student of Fourier finds no reply; and is forced to conclude either that his teacher had from considerations best known to himself, laid aside the problem as unsolved, or else that he purposely withheld his opinion.

Let us then ask again, what is this distributive principle?

Is it the LIVING GOD, in his second degree, or person, proceeding forth in *Sovereign Wisdom* to create the Natural and Spiritual Universes, according to the Eternal Ideal of Perfect Order?

The profound thinkers of all nations give answer to this question in the affirmative. With heads bowed in awful reverence and hearts glowing with serene trust, they say, Yes! verily THE SON IS UNIVERSAL LAWGIVER AND JUDGE. Divine Wisdom, arranging, distributing, regulating, all creatures—by a method of Unity unfolding exhaustively into utmost possible variety—is the everlasting Mediator between the Infinite and Finite.

Surely, my friend P. G. and all fellow associationists, must recognize, how much more warm, genial, inspiring, are the practical influences of this doctrine of Reason as a Living Person, than those which are legitimately to be derived from Fourier's view of the Neutral Principle.

For, what is Reason in Humanity at large? It is the Divine Word, through *direct* inspirations from on high and *reflected* symbols from beneath,—through Revelation and Nature, Ideas and Art, *forming* Free Intelligences, numberless in variety, into a unity of ONE-IN-MANY-MANHOOD—the conscious image of God's Wisdom.

What is Reason in Individual Man? It is the Divine Word, through conscious judgment uttering the *command* of Eternal Order, Durr, by obedience to which alone is freedom gained, and *authorizing* the intelligent will to transform all impulses after a Divine Ideal, and to preserve conscious rectitude in the commonwealth of confederated energies, which every Man is designed by God's Wisdom to become.

What is Reason in Collective Man, or Society? It is the Divine Word,—through genius and experience, through flashes of intuition and discoveries of science, through conjectures of many private minds combined into the unanimous judgment of the public mind—declaring the *Law of Right Relations*, appointed by God's Wisdom as the means of uniting in conscious Justice all members of the body politic.

Reason Humanitary, Individual, Collective, is really then the *personal* intercommunion of the Infinite Mind with Finite Minds. Man, all Spirits, are passing through a process of *information*, which is at once *educative* and *instructive*, which develops the receptive soul, by communicating ideas and forms of beauty. Reason is, in the strictest sense, God's Word, the medium through which He expresses his Ideal to his intelligent children, and through which they enrich each other by language, law, science, art, and all modes of order.

Fourier does not differ in *aim* from preceding legislators; for all wise men have sought to conform their social institutions to the Divine Standard of Authority. Man intuitively recognizes that he cannot *make* TRUTH, but must find it; that he cannot

arbitrarily construct JUSTICE, but must accept it; that his capricious ordinance cannot be obligatory, but that God's law is everlastingly sovereign because absolutely RIGHT. Fourier's claim to honor, is that he has been more successful than his forerunners in discovering what the ORDER of Eternal Wisdom *actually* is.

But Fourier does differ from most philosophers in the *method* whereby he asserts that his discovery was made. He used Universal Analogy for his sole guide, discarding Tradition. In this he was, in disregard of his own rules, simplistic. And it was truly a great misfortune for mankind, when this commanding genius cast behind him as transient expedients, fit only for the perverse childhood of the Race, the Political, Moral, and Religious Usages of Mankind. Had his view of Human Reason been higher, he never could have so slighted *Language*, as to suppose that the words Conscience, Right, Duty, Morality, Law, Government, were the mere smoke and shadow of human sophistry instead of the radiant image of Divine Wisdom. If with the teachings of Nature in analogy he had combined the teachings of the Word through Humanity, what a benefactor might he have been!

And again, Fourier differs from most philosophers in his grand characteristic principle that ATTRACTION is the *sole* indicator of Divine Will,—or in other words that IMPULSE is the *sole* expounder of Divine Law.

But this article is already too long, and the consideration of this topic must be reserved. W. H. C.

CERESCO, WISCONSIN, Nov. 14, 1849.

W. H. CHANNING:

Dear Sir—Will you do your friends here the favor to publish the enclosed Address, and to ask the Tribune, Chronotype, and Gem of the Prairie to copy?

I have been at Ceresco since April last, and expect to remain here until Spring. It is a beautiful place, and very pleasant for a residence. Should an organization be formed on the Domain, on the plan proposed, I shall probably make this my home.

With ardent wishes for your welfare and the success of Social Reform,  
I remain truly your friend,

H. H. VAN AMRINGE.

At a meeting of many of the Members of the Wisconsin Phalanx, and persons holding stock in the Phalanx, assembled on the Domain, at Ceresco, Nov. 13, 1849, the following Address to the friends of Reform and Association, reported by a Committee appointed at a former meeting, was unanimously adopted and directed to be signed by the Chairman and Secretary of the meeting, and published in papers friendly to the cause.

#### ADDRESS

##### TO THE FRIENDS OF REFORM AND ASSOCIATION.

The Members of the Wisconsin Phalanx, who retain the hope of Associative Life, are desirous to communicate to the public, a knowledge of the present condition of the Phalanx, and of the causes which have produced it; and to invite the co-operation of friends in an attempt to reconstruct an industrial and social organization on the Domain, on principles practically better adapted to a commencement in Association.

The Wisconsin Phalanx was incorporated February, 1845. The original members were chiefly from Southport, Wisconsin; they possessed no experience in associative life, and had derived their ideas of the theory of Association, principally from the pamphlets and newspaper writings of the school of Fourier. By a clause in the charter of the Phalanx, the increase in the annual appraisal of all the property, real and personal of the Phalanx, exceeding the cost, was to be yearly divided or credited one fourth to stock, and the remaining three fourths to labor, in such manner as the by-laws should provide.



The Domain of the Phalanx contains about one thousand, eight hundred acres of prime land, prairie, oak-openings, groves and meadows, in Ceresco township and vicinity, Fond-du-lac County. This region of country, is not exceeded by any part of the whole State, for beauty of scenery, healthfulness of situation, and fertility of soil. No ague of local origin, has ever been known here, and not one adult male member of the Society, since the institution of the Phalanx, has deceased. Five women have died on the Domain, during the entire existence of the Society; but before their coming to Ceresco, they were all afflicted with the diseases, which proved fatal to them. Several infants and small children, have died from complaints incidental to that period of life; the cause, no doubt, would be found in a want of correct knowledge and physiological treatment in regard to infants and young children; a lack of knowledge certainly not greater here than elsewhere. We are confident that no region in the whole North-West, can be found more remarkable for continued good health, than Ceresco, and the adjacent country.

There is a good water power on the Domain, the property of the Phalanx; and we have in operation a Grist Mill and a Saw Mill, the former of which is kept constantly employed. A new and commodious building, intended for a Protective Union Store, has been erected at the private cost of some of the members, and is nearly sufficiently completed for the commencement of business. There is a good stone school house; a blacksmith shop with three fires in full employment; and buildings for the dwelling of members, one a long new frame house, conveniently and pleasantly arranged, several of the rooms of which are now completed and occupied, and all might be finished within a short time, and at no great expense. Another row of frame houses, not so convenient nor strong in construction, as that just referred to, was put up at the first founding of the Society; and in this latter range of buildings, the greater part of the members yet reside. There is also another row of frame buildings, with a cupola and a bell, a kitchen, a bakery, a large dining room and apartments serving for the accommodation of strangers and travelers. In addition, there is a substantial stone dwelling, sufficiently large for two families, living on the principles of Associative life. The most of these buildings have been constructed with a view to a unitary mode of life; they were designed for temporary use in a transitional state of society and would principally be serviceable for the accommodation of a combined or friendly company, until more suitable and comfortable dwellings were erected. They would contain altogether about thirty-five families, with the usual average number of persons to a family.

The Domain is situate ten miles from the Fox River, a stream forming a collecting link in the great proposed communication by rivers, lakes and canals from Lake Michigan to the River Mississippi. The intermediate ground is exceedingly well adapted for good roads, being a rolling prairie and oak-openings, without marsh. The whole of this part of Wisconsin is fast filling up, with a hardy, industrious and enterprising population. The constant influx of new settlers, while it enhances greatly the rise of real estate in these parts, affords a present market for all our productions. Persons occupying this Domain, can at once engage in profitable agricultural and other employments, with the full certainty also, that each year will greatly add to the value of the premises. About four hundred acres of ground are broken and under fence; and there is a nursery containing nearly one hundred thousand young apple trees, with some peach and pear trees. These trees are now private property, having been sold to some of the members on their own account; but their existence on the domain, as it affords a convenient opportunity for the supply of trees for orchards, we consider an advantage. Most excellent drinking water is had in unfailing supplies by sinking wells from ten to

thirty feet; and if the attempt were made, no doubt Artesian wells could be had on the Domain. Lime stone, a clay suitable for brick, and a gray sand-stone, of a superior quality for building, can be had in any quantity on our own premises. The summers of Wisconsin are delightful; the autumns serene and beautiful; the winters cold and healthful, and not so severe as persons who have never resided here would imagine; for although the thermometer in winter indicates a low temperature, yet the air is dry, and on this account, the cold is not so sensibly felt. The springs are generally backward; but at the beginning of summer vegetation is as forward here, as in the southern parts of New York; for vegetable growth in this soil and climate, when it commences, proceeds with great rapidity. Wisconsin is a sure and abundant grain state, and yields also, large crops of melons and summer fruits. Its favorable situation for commerce, by the Lakes and the Mississippi, its rich ores, the salubrity of its climate, its highly productive soil, its intelligent, hardy and industrious population, its wise and liberal legislation, will cause it to rank second to no State in the North-West.

It may be asked why under all these advantages of location and healthfulness, and without the incumbrance of any debt, the Wisconsin Phalanx is about to dissolve; why this appeal for the co-operation of friends to aid the members in the reconstruction of a Society on the Domain? We will answer as briefly as possible, being desirous to make a candid statement, so however as not to swell our address beyond the limits of a newspaper publication.

Our charter contains a radical error. It is not just nor expedient to credit stock yearly with one-fourth of the nett increase, in the annual appraisement of the property. The original members acted to the best of their judgment at the time, in the organization, but sufficient knowledge, neither theoretic nor practical, was possessed by them. We do not mention this to their discredit. The subject was new, and had been untried. Even had the members been better informed than they were in regard to the theory of the Association, which they wished to adopt, it must be now evident that the social organization of any people, should be the embodiment of their inward or mental and moral preparation; and must change and advance with the mind. A correct practical social life cannot be laid down fully by a philosopher in his closet; it must grow up and be developed in actual forms, as working people combined, feel the wants of their situation, and as these wants suggest remedies. We do not mean to imply any reflection against the value of science and theory, and the aid of the researches of great and philosophic minds. Very far from it. But we mean that no theory or science can supply the want of experience; and in both theory and practical knowledge, the members of the Phalanx were deficient.

We are now firmly of opinion that no dividend whatever in the nature of *interest*, should be allowed to capital. Broth-erhood and usury cannot co-exist. Their tendencies are opposite and hostile. One or the other must finally sink under the antagonism. Besides, families uniting in industrial co-operation, should include in their compact the principle of mutual guaranteeism, so that no deserving brother or sister may suffer from want caused by sickness or other causality. The constitution of the Wisconsin Phalanx includes no such principle of guaranteeism, but it includes an extravagant form of usury, awarding to capital yearly, the one fourth part of the increase in the annual appraisement of all property, real and personal, of the Phalanx, exceeding the cost and the last appraisement. When it is considered that the labor of the Phalanx consisted chiefly in building, and in agricultural occupations, not requiring a great outlay of capital in machinery, it is manifest that this feature of injustice in the charter, would eventually, if not corrected, prove fatal, by running the prop-

erty into the hands of a few, and those not always the most industrious and deserving.

At the end of the first year of the Phalanx, a re-appraisalment was made of the real estate of the Phalanx; and the lands obtained from government, at the usual cost of one dollar and twenty five cents an acre, were then valued at three dollars. It is needless to remark that this appraisal operated for the advantage of the large stockholders, in the ratio of their stock; but we have no thought that any person was actuated by an unworthy motive in causing it to be done. The act was generally considered to be in strict justice, in conformity with the charter, and to be promotive, also, of the best interests of the society, in order that the public might perceive the rapidly increasing value of the domain, and that persons, with sufficient pecuniary means to aid in improvements and extended industrial operations, might be encouraged to apply for membership. At the same time, as the Phalanx was not in possession of capital to construct buildings for new-comers, it was deemed necessary to inform the public, that applicants for membership, would be expected to subscribe to the stock of the institution. This announcement, whether justly or not, created an impression abroad that the Phalanx was averse to the admission of new members, however worthy in moral character and industry, unless they were possessed also of money; and a prejudice arising from this cause, together with the advantages already enumerated as enjoyed by capital, promoted an injurious jealousy between labor and capital. Besides this, there was a real difficulty, in the imperfect organization of the Society, in adjusting the rates of dividend or compensation between the agricultural and the mechanical groups. The Mechanics, who were in the minority, were not satisfied with the rates of dividend awarded to them. Most of them ceased to work for the Phalanx, and hired themselves out in the neighborhood, or at distant places, where they obtained, as they supposed, much better terms. Members became disheartened, and several withdrew; persons with capital perceiving the want of harmonious action in the Society, did not apply for membership; and without capital applicants were not admitted. Some of the members who remained on the domain, and who were influential from their business talents or the stock which they held, either because they lost confidence in the stability of the Phalanx, or because they wished to make money more largely and rapidly than they could in association engaged in enterprises on their own account, in land speculations and in merchandizing; and even the products of the Phalanx, by a mistaken policy in the councils of the Society, were sold to members at prices influenced by the Mexican war and the European famine, thus throwing a burden very difficult to be borne, upon the shoulders of the members with large families and small stock, to whom the dividends were low, but the charges against them, for the support of their families, high.

While jealousies and discontents were thus increasing, from causes connected with the wrong organization of the Phalanx, (and we must add also from the want of sufficient moral training and experience in all the members) a new source of dismemberment arose from circumstances, which, had the Society been rightfully constructed at the outset, and had the members possessed a spirit of brotherhood, would have served to draw still more closely the bands of fraternal union. When the Wisconsin Phalanx settled at Ceresco, the whole of this region of country was unpeopled. Now, thriving farms are located all around us, and flourishing towns are built up in our vicinity. Our own location, with its water powers, its quarries, excellent drinking water, its known health, and its situation in regard to a vast extent of most fertile country, is unquestionably, a very eligible place for the construction of a town; and the lands of the Phalanx, before valued at three dollars an acre, would now be appraised at not less than twelve; and if a town were actually located here, the valuation of the premises, for building lots,

and out lots, would be immensely greater. Those members, in whom the spirit of speculation exists, might now be glad to have a division of the domain, in the hope to advance their fortunes by individual enterprises in land transactions.

We have briefly stated the principal causes which have led to our present unfavorable condition. We have no hope to succeed, as an Association, without a re-construction of the Society on a basis more favorable to brotherhood and equality, and better suited to the merely transitional preparation of all men in respect to social life. Brought up under the sinister antagonisms of civilization, no man, or at most, not many persons are yet fitted for the higher conditions of Association. We must reach those higher forms of social life gradually. The Wisconsin Phalanx, owing to the disagreements which we have mentioned, has already individualized personal property, and the fruit trees in the nursery of the Phalanx. No part of the domain can be sold, without an Act of the Legislature of the State. An application, it is presumed, will be made for the passage of such an Act, some time the ensuing winter. But many of us still cling to the desire for, and the hope of an Associative life; and under a just organization of a Society, several of the members, who have already withdrawn, would return. We propose that a village shall be laid out on the domain; that members of the Association shall have their own separate building lots, combining, however, according to their own pleasure, with others, in dwellings, or living apart as they choose, and uniting in industrial operations; that the Protective Union store shall be opened and conducted in connection with the Grist Mill, which should be held jointly by the Association, thus affording a cement for a more closer co-operation between the residents of the place, as their minds may be matured for a higher social life; that mutual guarantees shall exist against casualties, to be adjusted in conformity with the principles of humanity and brotherhood; that the children of all shall be educated, and that capital advanced, shall be replaced, but without usury; and with an initial organization of this kind, adapted to the present imperfect state of the public mind in social science, we hope to grow up to a more true form of Association, as experience and increasing knowledge and moral training shall lead the way. We are happy to state that Ceresco notwithstanding the impediments to our success as a Phalanx, enjoys an entire freedom from litigation and from intemperance; neither has the peace of the place ever been disturbed by unruly or violent behavior. Persons who have resided here, become much attached to the spot.

The total stock of the Phalanx may be estimated at about twenty-five thousand dollars; nearly twenty thousand dollars of this sum might be required to pay off non-resident stockholders, and others who would not be willing to unite in an arrangement on the plan we have mentioned. Not more however than about ten thousand dollars would be needed by the first of February next, to buy out the shares of members making their preparations to withdraw; and the extinguishment of their rights would supersede the necessity of an application to the Legislature for an Act repealing the Charter, until affairs could be placed on a better footing for a settlement. As there is now a general incorporation law in Wisconsin, the continuance of the present, or the grant of a new Charter by the State is not desirable, except that by the premature repeal of the Act of incorporation, the domain might pass into the hands of individuals, by purchase, who would hold it for speculation as a Town site. The domain is worth far more than the largest sum which we have named; and there can be no hazard in the purchase of the stock at par. Are there not friends of the cause, sufficient in numbers and in pecuniary ability to buy the stock of the non-resident and going members, that by an arrangement on the principles above suggested, this location so highly favorable for the purpose, may be preserved for, and consecrated to

Humanity and brotherhood. If not, it must and will pass into the hands of speculators and monopolists; and several fortunes will be realized by it.

Those friendly to our design, will perceive the necessity of making a prompt reply. Letters addressed post-paid to STEPHEN BATES, Ceresco, P. O. Wisconsin, will be attended to, and early information given upon such points as friends may desire to have more fully set forth.

W. CHASE, *Chairman*,  
CERESCO, Wis. Nov. 13, 1849. STEPHEN BATES, *Sec'y.*

## EUROPEAN AFFAIRS

FOR THE WEEK ENDING DEC. 1.

Latest Date, Nov. 17.

The HUNGARIAN and POLISH refugees continue to enjoy the protection of the Sultan. The rumor which was announced last week, that they had been thrown into prison for safe-keeping, receives no confirmation.

Kossuth issued the following proclamation to the Hungarian refugees on the 18th October. He signs himself "Governor of Hungary:"

"I hereby make known the official declaration of his Excellency the Pascha:

1. That his Majesty the Sultan, whom may God grant a long life, has determined that he will not give up to the enemy any who wish to remain; but that he will protect us, and afford us the rights of hospitality.

2. Those who wish to partake of these rights of hospitality for the future, shall be supplied not only with food as hitherto, but also with articles of clothing; nay, even in regard to their pay, they may expect that indemnity which is compatible with the glory and renown of his Majesty the Sultan. The hope is also held out that the officers may retain their rank, and without being compelled to change their religion, enter the Turkish service, and that it is contemplated to secure the destiny of all the emigrants, either by the formation of a colony, or in some other suitable manner."

The diplomatic relations between Turkey and Russia and Austria continue to be suspended. The consular offices of both the latter powers are closed, and the business is carried on at the Prussian Legation. There was no immediate prospect of war. The forces of the Czar are so disposed, that he could not commence hostilities if disposed before the month of May. He will have leisure through the winter to consult the dictates of prudence.

The prosecution of the prisoners at Versailles having terminated on the 7th of November, on the following day M. Michel de Bourges opened the defence by declaring that his course would be to prove that all violation of the constitution by a Government, gives the right not only of protestation, but of insurrection and of resistance; but the court reminded him that he would not be allowed to follow such a course, whereupon he declined to plead. All the prisoners' counsel at once threw up their briefs and withdrew. The President of the court then announced that he would assign counsel to the prisoners: to this they all objected.

The sentence of the prisoners is as follows: Chipron, Andre, Dufelix, Lebon, Langlois, Paya, Commissaire, Maigne, Fargin, Fayolle, Phibes, Daniel Lamaziere, Roch, Vanthier, Deville, Gambon, Guinard, and Schimitz to transportation for life; and Suchet, Maube, and Fraboulet de Chalandar to five years imprisonment, and the whole of the prisoners, conjointly and separately, to the expenses of the prosecution, fixing the imprisonment in default of payment to two years.

On hearing their sentence, all the prisoners rose and cried, "*Vive la Republique Democratique et Sociale!*"

President—Take the prisoners back to their rooms.

Lamaziere exclaimed, in a trembling voice, as he was leaving the court, "As for the judges, may the infamy sit lightly on them."

On leaving the court they all made a farewell sign of adieu to their friends.

Great interest has been called forth in Paris by the ceremony of distributing the prizes for national industry, which took place at the Palace of Justice on the 11th inst. The President was escorted by a troop of dragoons, and was accompanied by a most monarchical and imperial company of courtiers. He heard mass in Ste Chapelle, after which the Archbishop and Clergy ushered him into the Salle des Pas Perdus, where a rich throne was provided for him. On his right sat the Vice-President, M. Boulay, and on his left M. Dumas, who made a speech on the necessity of bringing up the rising generation to study living languages in the universities. M. Charles Dupin then made a speech, concluding with the observation, that "the medal bestowed upon them by the Emperor's Nephew would be resplendent with the brilliancy of his glory." On this occasion fifty-two of the exhibitors were decorated with the Legion of Honor; 1,618 medals were distributed, of which 182 were gold, 540 in silver, and 896 in bronze. The quays along which the Presidential procession passed were excessively crowded, but the only cries heard were those of "*Vive le President!*" "*Vive Napoleon!*" and "*Vive la Republique!*" with an occasional "*Vive l'Empereur!*"

The Tribune des Peuples, one of the most ultra of the Democratic journals, is discontinued for the present.

The new head of police has caused to be effaced from the head of the placard which made known his proclamation to the public, the words—*Republique Francaise, Libertie, Egalite, Fraternite*. It is positively stated, that by his orders, the words will be henceforth omitted from all the documents of the Prefecture of Police.

It is asserted that the Pope gave the following answer to the deputation of the Municipal Commission of Rome: "We hesitated to return to our dominions so long as in France the discussion about the independence of our will was still alive; but now that a happy solution seems on the point of putting an end to every doubt on the subject, we hope that we shall very shortly be enabled to return into the bosom of our Rome." To this declaration the Pope added words expressive of his emotion on hearing that the people of Rome ardently desired his return. The police continues its arrests. Last night M. Callandrelli, ex-Minister of War under the Republic, was arrested. A terrible struggle took place between Callandrelli and the policemen, but the former was at last overpowered. The base coin of the Republic is to be out of circulation ten days hence, and yet Government continues to pay with it. It is understood a Consistory is to be held at Portici, in which the Holy Father is to deliver a political discourse.

The Italian refugees, to the number of fifteen hundred, are at this moment scattered in all parts of Greece and the Islands. They propose to ask of the Chambers land enough to establish a colony.

The Princess Belgiojoso is also a refugee at Athens with her daughter. It is said, that deprived of all resources and overwhelmed with misfortune, she had departed from Malta with the intention of going to Constantinople and establishing a school for girls, which employment would have procured her the means of living, at the same time that it would have enabled her noble heart to do good in the midst of the greatest misfortunes. The friendly attentions of the Duchess de Plaisance, who lives at Athens, are said to have delayed for some time the execution of Madame Belgiojoso's project.

The execution of the Mannings took place in London on Nov. 13, in the presence of 50,000 people. Manning made previously a full confession, but his wife steadily denied her guilt. They

were allowed to meet and exchange adieus shortly before the execution, when, for the first time, the wretched woman manifested some feeling, and said to her husband that she bore him no animosity. Both died at the same time, without a struggle.

Mr. Charles Dickens has published the following letter on the scenes which he witnessed at Horsemonger Gaol:

"I was a witness of the execution at Horsemonger-lane this morning. I went there for the purpose of observing the crowd gathered to behold it, and I had excellent opportunities of doing so at intervals all through the night, and continuously from daybreak until after the spectacle was over.

"I simply wish to turn this dreadful experience to some account for the general good, and by taking the readiest and most public means of advertizing to an intimation given by Sir G. Grey in the last session of Parliament, that the Government might be induced to give its support to a measure making the infliction of capital punishment a private solemnity within the prison walls, (with such guarantees for the last sentence of the law being inexorably and surely administered as should be satisfactory to the public at large,) and of most earnestly beseeching Sir G. Grey, as a solemn duty which he owes to society, and a responsibility which he cannot for ever but away, to originate such a legislative change himself.

I believe that a sight so inconceivably awful as the wickedness and levity of the immense crowd collected at that execution this morning could be imagined by no man, and could be presented in no heathen land under the sun. The horrors of the gibbet, and of the crime which brought the wretched murderers to it, faded in my mind before the atrocious bearing, looks, and language of the assembled spectators. When I came upon the scene at midnight, the shrillness of the cries and howls that were raised from the concourse of boys and girls already assembled in the best places, made my blood run cold. As the night went on, screeching and laughing, and yelling in strong chorus of parodies on negro melodies, with the substitutions of "Mrs. Manning" for "Susannah," and the like, were added to these. When the day dawned thieves, low prostitutes, ruffians and vagabonds of every kind, flocked on to the ground, with every variety of offence and foul behavior. Fightings, faintings, whistlings, imitation of Punch, brutal jokes, tumultuous demonstrations of indecent delight, when swooning women were dragged out of the crowd by the Police, with their dresses disordered, gave a new zest to the general entertainment. When the sun rose brightly—as it did—it gilded thousands upon thousands of upturned faces, so inexpressibly odious in their brutal mirth or callousness, that a man had cause to feel ashamed of the shape he wore, and to shrink from himself, as fashioned in the image of the Devil. When the two miserable creatures who attracted all this ghastly sight about them were turned quivering into the air, there was no more emotion, no more pity, no more thought that two immortal souls had gone to judgment, no more restraint in any of the previous obscenities, than if the name of Christ had never been heard in this world, and that there were no belief among men but that they perished like the beasts.

"I have seen habitually, some of the worst sources of general contamination and corruption in this country, and I think there are not many phases of London life that could surprise me. I am solemnly convinced that nothing that ingenuity could devise to be done in this city, in the same compass of time, could work such ruin as one public execution, and I stand astounded and appalled by the wickedness it exhibits. I do not believe that any community can prosper where such a scene of horror and demoralization as was enacted this morning outside Horsemonger-lane Gaol is presented at the very doors of good citizens, and is passed by, unknown or forgotten. And when in our prayers and thanksgivings for the season, we are humbly expressing before God our desire to remove the moral evils

of the land, I would ask your readers to consider whether it is not a time to think of this one, and to root it out. I am sir, your faithful servant,

"CHARLES DICKENS.

"Devonshire-terrace, Tuesday, Nov. 13."

## News of the Week.

IMPRISONMENT OF JNO. M. BARRETT.—A letter from J. M. Barrett is published in a late number of "*The Crisis*," (a new paper at Cincinnati,) in which, after stating that he was incarcerated in South Carolina under suspicion of having circulated Anti-Slavery documents in that State, he gives in detail the circumstances attending his arrest. He says he was making a tour through the South for the recovery of his health and was at the same time connected as agent in the publication of a *Gazetteer*. During his journey he was repeatedly examined and interrogated by the "Safety Committee" and its agents; but he escaped arrest until his arrival at Spartanburgh, where he was violently thrust into prison. On his arrival at this town he was met by the Postmaster of the place and by a large concourse of people, who demanded that he should expose the contents of his letters that bore his address, and which the Postmaster held in his hand. He opened the letters. One was anonymous, and contained copies of the "*Brutus*" (Anti-Slavery) documents; the other contained a passage intimating that he held Anti-Slavery sentiments. Upon this evidence he was cast into prison. Mr. Barrett distinctly denies that he circulated documents of any kind or violated law of South Carolina in any way. The whole case made out against him he says, rests upon the simple fact that two packages of the *Brutus* documents came to him at Spartanburgh. One of these packages was sent him from Charlotte, North Carolina, without his knowledge or consent, and the other, it was merely suspected was sent him upon some prior agreement of his own. For this offence he was rigorously imprisoned all Summer, while in bad health—denied the benefit of bail, or a resort to the Habeas Corpus, and his life threatened by a lawless mob. At the same time, he says, the *Spartan* and other papers of South Carolina, endeavored to instigate the people to hang him "without the benefit of Clergy." Mr. Barrett was, however, ultimately admitted to bail, because, as he says, the "Safety Committee" knowing there was no evidence against him, did not dare to bring him to trial. Mr. Barrett acknowledges that there are citizens in South Carolina who, while they are loyally Southern in their sentiments, do not countenance the frequent resorts to mob law, in which the "flaming patriots" have so distinguished themselves, both here and on the floor of the Senate of the United States. We would fain hope that such treatment finds neither excuse nor palliation among any respectable body of men of the South.

THE YOUNG MEN'S ASSOCIATION.—Under this title there has been founded in New-York a Society of young men, of the Hebrew faith we presume, as we find these facts in *The Asmodean*, for the gratuitous distribution of fuel during the inclement season, originating in the efforts of a few benevolent youths. We are informed that its growth in a few months has been most rapid, numbering at the present time above 300 contributing members, at an annual subscription of \$3. The very laudable purpose for which this charity is established comes home to every heart, for in a climate like ours fuel forms the most important item of a family's expenditure at a period when their earnings are considerably lessened by the rigor of the season. We are informed that the managers of this charity have made an extensive and most advantageous contract for wood and coal for gratuitous distribution during the coming Winter.

**HOMESTEAD EXEMPTION IN ILLINOIS.**—The Illinois Senate at its late session passed the best Homestead Exemption bill we have seen yet. Its superiority consists in exempting from seizure and sale a certain quantity of land without reference to its estimated value; the main provisions of the bill are as follows:

The bill for an act to exempt homesteads from sale on execution exempts from sale for debt forty acres used for agricultural purposes, and not included in any town plat, city or village, or instead thereof, at the option of the debtor, a quantity of land not exceeding one-fourth of an acre, within a recorded town plat, city or village, and the dwelling house thereon, occupied by the head of a family residing with the same. The second section is as follows:

"Such exemption shall not extend to any mechanics' and laborers' lien, or any mortgage thereon lawfully obtained; but such mortgage or other alienation of such land by the owner thereof, if a married man, shall not be valid without the signature of his wife."

The rest of the bill directs the course to be pursued by the officer and the parties in the execution to ascertain the homestead by metes and bounds, which is the same substantially with that contained in all other exemption laws. The House have a bill before them containing nearly the same provisions as the Senate bill, with no material difference.

**THE FESTIVAL.**—We have never seen a more general observance of Thanksgiving west of the Land of Steady Habits than that of yesterday. The good, if not old customs of social reunions of family gatherings and neighborhood greetings, were pleasingly prevalent. Business relaxed its intensity, and care for a time was banished, while the house of worship, the cheerful drawing-room and the bountiful repast shared the scepter of the day, to the mental and physical gratification and improvement of thousands of our citizens, who would be still further benefitted if similar occasions occurred oftener in the current of their busy lives. We have never before observed so early and universal closing of stores and shops; in the principal streets it seemed Sunday instead of Thursday, and those who still pursued their avocations looked as if ashamed of the act and seemed ready to say "next year I'll not be caught in such a scrape as this at any rate." The church attendance, aided by the cheerful influence of the clear, cool and brilliant day, was very full; exceeded only by the attendance at the dinner table, which of course exceeded all other business. Thousands of our citizens went towards sunrise, via the Sound boats and the New-Haven cars, to enjoy the day in the land of their birth; but though the pumpkin-pies may have been better, we doubt if their satisfaction was greater than of our metropolitans who stayed in town. We trust that the custom thus firmly established will continue to grow in public favor until the man who does not regard Thanksgiving as a day of gratitude and rational enjoyment will be classed with him who disputes the claim of the Fourth of July to the usage of a holiday.—[Tribune.]

**VISITORS AT THE NEW CITY.**—The *Springfield Republican*, says, the beautiful weather of Tuesday allowed a host of ladies and gentlemen from the cities and adjacent country to gratify their curiosity by seeing the dam at the New City. The cars from Springfield and Chicopee all went heavily freighted, and many came from the North. The shore on both sides was covered all day with spectators, and it is calculated that nearly or quite as many were on the ground as there were on Monday. The dam bears its honors bravely. It delivers from its iron lip as fine a sheet of water as flows in the world. It is asserted by gentlemen in Springfield, that on Monday night the vibration of the air produced by the new fall was perceptible in the shaking of their windows. It would seem a large story, yet the small fall at Mittenæs was formerly felt in the same manner.

## Town and Country Items.

According to a recent statistical account, there are in the Austrian monarchy, not including Hungary, sixty-one thousand eight hundred and eighty-eight priests and nuns, viz: thirty-five thousand seven hundred twenty-eight cures or assistants, and in seven hundred and three monasteries fourteen thousand five hundred monks and clerks, and in one hundred and thirteen convents three thousand six hundred and sixty nuns and no vices. The clergy of Hungary is composed of twenty thousand individuals.

Commodore Stewart, in a letter addressed to Barnabas Bates, Esq. of New-York, expressed his conviction that the naval service is "wholly and completely aristocratic; that it has not, even under monarchy, its equal in existence." But he attributes a portion of the blame to the law regulating the service, which leaves no discretion to the officers as to the mode of punishment, but requires whipping in all cases. He expresses the hope that Congress will do something, at its next session towards a reform of the system.

**FRUITS OF AN UNJUST WAR.**—It is stated on what seems to be good authority, that there will be a deficit of *between fifteen and twenty millions* of dollars in the amount of revenue which will be requisite to meet the expenditures of the Government for the fiscal years, ending the 30th of June, 1850, and 1851. This enormous short coming is occasioned entirely by the extraordinary expenditures of the Government growing out of the Mexican war, and the treaty with that country.

In a lecture at Southampton on George Fox, Mr. G. Dawson said; "Luther and Fox were gentle-men of whom children were fond—to whom dogs would run—to whom nature was kind. They were feminine men, not effeminate men. Say a man is effeminate, you shame him beyond redemption; but say he is feminine, and you do him honor. So of a woman: call her masculine, and you taunt her; but, like Ben Jonson, say she is 'manly,' and you compliment her."

There is now living in this city, in extreme want, a man who at one time had one hundred and eighty thousand dollars, amassed by a few weeks successful gambling. For some years he lived in the utmost luxury, having over four hundred suits of clothes, but the smiles of fortune deserted him, and at last he has been reduced to beggary. In threadbare coat, and without either energy or character, he may be daily seen in Broadway.

Soulouque, the Negro Emperor of Hayti, is said to be a stout, good-looking negro, about 30 years of age, with a mild or rather a stupid expression of countenance. He is extremely superstitious, still practicing the African mysteries of Obi and Voodoo. His court favorite is a professed sorcerer, who, with several priestesses, performs the "wanga" of the Voodoo ceremonies, although there is a Jesuit priest resident at court.

**AMERICAN MECHANICS APPRECIATED ABROAD.**—American machinery for London is in the course of construction at Trenton, New J., to be used in the manufacture of India rubber.

The Emperor of Russia has seventeen ships of the line in the Black Sea, and the Sultan of Turkey has twelve, nearly all of which were built by Messrs. Eckford and Rhodes, of New York, and are among the best specimens of naval architecture.

**STATE OF NEW YORK.**—New York contains a population of more than two and a half millions. It has thirty-four representatives in Congress; it has the longest railroad; it has ten colleges. There are 156 academies, and 463,000 pupils attend the common schools. There are 4,399 ministers of the gospel; the average amount of their salaries is nearly \$350 a year.

**M. Boyer**, the most celebrated French *cruisier* in London, says that an egg for eating should be boiled from two minutes and a half to three minutes; and for sauces, &c., from eight to ten minutes. Eggs should not be cooked till eight or ten hours after they are laid. No substance is more indigestible than a hard-boiled egg.

**ASSOCIATION AT THE WEST.**—Iron moulders at Cincinnati have erected and put in operation a foundry at Industry, a small town ten miles below the Queen City, the business of which is conducted upon the share principle. They have an agency in Cincinnati, and thus far have been quite prosperous.

**FRENCH THEATRES.**—A commission appointed by the French Council of State has decided, by a considerable majority, that the privileges enjoyed by the directors of theatres should be curtailed, *as injurious to public morals*; but the minister of the interior is said to be opposed to the report of the commission.

**LACONIC EPISTLE FROM A CALIFORNIA B'HOY.**—A man who left Chicago for California last spring, writing from a neighboring city, where he had arrived from the El Dora, to a friend, thus expresses himself:—"Dear H: Just arrived. California be —! Particulars in my next. Yours, L."

**CHOLERA IN NEW YORK.**—In the city of New York, from May 19, 1849, to October 13, there were 5,017 deaths by Asiatic cholera, and 8,064 from bowel complaints of every class. The mortality was less in proportion than in 1832. The number of deaths from cholera in Boston was 611.

**JEWS IN CINCINNATI.**—From a communication in the Cincinnati Times, it appears that there are three Jewish Synagogues in that city, and the adult worshippers number about three thousand. This shows about sixteen or twenty thousand Jewish population.

**Mr. Samuel Gurney** is one of four banking families whose united properties were recently pointed out in the *Circular to Bankers* as exceeding the Capital of England, while they amounted to five times the capital of the Bank of France.

**NEW-ENGLAND INDUSTRY.**—A single establishment in Connecticut manufactures about 500,000 worth of peg boots and shoes per annum, and the State of Massachusetts manufactures the same article annually to the amount of \$18,000,000.

**SOUTHERN MAILS.**—It is announced that the Postmaster General has effected arrangements by which the transmission of the Great Mail South from New-York will be continued, as at present, during the winter.

**An estate in Bohemia**, belonging to Prince Metternich, has been sequestered for delay in the payment of the taxes due on the domain.

**Carbonized gutta percha** is now used in England for sharpening razors.

## NOTICES.

**BACK NUMBERS**, from No. 1, can be supplied to new subscribers.

**PAYMENT** in advance, is desirable, in all cases. \$2 will pay for one year.

**SUBSCRIBERS** will please be particular in writing the name of Post Office, County, and State, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

**THE UNIVERCOLUM.** There are a few complete copies of Volumes ONE, and THREE on hand, which will be sold for ONE DOLLAR a copy.

Volume Two, lacks one number, of being complete; price the same. Address the publishers of this paper.

## CONTENTS.

Popular Music, - - -	353	The turn of Life, - - -	359
Relative Longevity of the Negro	355	Criticism Criticised, - - -	360
The Coming Church, - - -	325	Address to the Friends of Re-	
The Anniversary of a New Half		form and Association, - - -	362
Century, - - -	357	European Affairs, - - -	365
European Socialism—The Bank		News of the Week, - - -	366
of the People, - - -	358	Town and Country Items, - - -	367
An Ancient Art re-discovered, - - -	359		
POETRY—The Clergyman's best Argument, - - -	- 353		

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

## EDITOR,

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. F. Fraser, 415 Market Street.	BUFFALO, T. S. Hawk.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Doney.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway.
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD &amp; LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, DECEMBER 15, 1849.

NO. 24.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Poetry.

From the New York Evangelist.

### SOARING.

BY REV. C. H. A. BULKLEY.

My spirit flies to Thee!  
When the morn wakes, with tireless wing,  
Joyful up to thy fount of light,  
Like a young bird I soar and sing  
Glad farewells to departed night--  
O God! I fly to thee!

I would know more of thee!  
Thy shining love has been my song  
When the midday bath shone as bright,  
And the warm beams have made the throng  
Of spring-leaves open to my sight,  
Telling my soul of thee!

Let me behold thy face!  
Even as at eve, when shades have grown  
On the green earth, I see the sun  
In circling fullness on his throne,  
Lighting the goal by pilgrims won,  
Where I shall see thy face!

I would be all like thee!  
No breath or thought or work below,  
My soul would find, save such as thine;  
O then, let streams of pureness flow  
Within, fed from thy fount divine,  
Making me all like thee!

I love none more than thee!  
Earth holds no treasure dearer now  
To this poor heart than Heaven displays,  
And Heaven owns nought than thou  
More loved, more rapturous to my gaze--  
Whom shall I love but thee!

I would dwell aye with thee!  
The oft the daylight leaves my soul,  
And deathlike sin enshrouds my thought,  
While as from muffled drums the roll  
Of misery sounds, till life is naught,  
Naught save I dwell with thee!

Oh! when wilt thou be mine?  
When shall I face to face behold  
The beauty of thy truth and love,  
When in full glory wilt thou fold  
My soul to burn with thee above,  
And thou be wholly mine!

Soon shall I wake with thee?  
A bright eternal morn shall beam  
Full on my vision, when thy face  
Reflected from my heart, shall gleam  
O'er me wrapped in thy loved embrace,  
Father! I come to thee!

For The Spirit of The Age.

### BOOKS.

#### THEIR SPHERE AND INFLUENCE.

BY J. K. INGALLS.

In the history of human development Books maintain an important position. We are indebted to them, in a material sense, for all our acquaintance with the past, and for that wide diffusion of knowledge, which distinguishes our age. And yet, in a higher sense, there is no single thing which has stood so much in the way of man's advancement as his idol worship of them, for books, as well as other things, which God has created or man has made, may stand for idols, to a nature perverted from its legitimate sphere of exercises.

To be able to comprehend our subject, it is necessary to bring our minds up to a sphere of thought measurably above it. We must take our stand independent of the books, ere we can judge truly of their quality, design or influence. This preliminary cannot be too strongly insisted on: for there are books which are deemed above criticism; the very idolatry suggested having clothed them with an odor of sanctity, it is treason and impiety to invade. Let us stop, here, then, on the very threshold of our investigation, and determine one thing: whether we are able to judge of the qualities of any book which challenge our reverence and submission. If it is admitted that we do possess such ability, then we may proceed. If any contend that we are not competent to decide on so momentous a question, then it is insisted that *they* shall be consistent with their decision. Of course, they must never say that the book they reverence is *true*; for that presupposes their capability of knowing truth from error, and that they would have known, had this book contained error. They must not say that it is a *good* book; for how can they know that it is good, if they would not have known, had it been evil? They must not pretend that the book is from God; this presupposes that they are competent to judge what is worthy of Him, and that too by sources independent of the book itself; The very claim set up for the sacredness of any book is self contradictory, assuming that the same qualities of mind have been exercised, in making up the estimation, which we are forbidden now to employ. The fear of being accused of presumptuously sitting in judgment on "God's Word" has silenced many a sincere though timorous enquirer after truth. Yet you will find none so reckless as to insist that every book is the word of God, which puts forth such claim. A standard of judgment must be supposed by which all books are tried; and this is all that the rationalist asks, the same liberty, which they assume, to decide what is the Word of God. The fact that



those, who condemn this position as impious, occupy precisely the same themselves, should be a sufficient defence against their charge of impiety, on however low a plane. In a truer light those will be clearly proved guilty of idolatry, who allow a book to dwarf their intellect, check their soul's aspiration for light and freedom, or in any way abstract the communion between the human spirit and the great Father.

But it is necessary to comprehend what is below books, as well as to rise above them, in order to realize fully their influence on human advancement. Perhaps a figure will enable us to comprehend more readily, what the world was, without them. Let them be represented as mental storehouses, of capacity proportioned to the treasures they preserve. The condition of man in a savage state, without shelter, dependent on the spontaneous productions of nature for a precarious supply of his wants, is easily imagined. In this state he could make little advancement in the useful arts, or in his social arrangements; and yet it might be comparably favorable to the development of the muscular system, and to general strength and physical beauty. In the next step we shall discover that he has reared a cabin, and preserves the more valuable meats and vegetables, which his arm has captured or his industry produced. From this point he gradually accumulates wealth, and invents structures of a higher and higher degree of perfection to preserve his goods and gratify his domestic and artistic affections. A fact here must not be forgotten; that no accumulation of past wealth can compensate for present neglect of the duty of labor. The daily employment of the race, if not of the individual, has been constantly required. It is the great law of God, that *he that will not work, neither shall he eat*. And if society so perverts this rule, as to allow one class to live idle, then it must condemn another to starve. It is the most grievous sin of this mammon-worshipping age, that the store house is revered as the only source of life and happiness, before which ministers the merchant miser as great high priest. Yet despite all this kindness the great fact of nature stands out in bold relief, that all sustenance, comforts and luxury, not the common bounty of heaven, must be constantly elaborate from the elements by human toil.

These transitions in civilization are to be regarded as regular steps in the march of humanity to its destined perfection. Nothing can be predicated on the existence or non-existence of their particular monuments, except as they reveal the point of progress attained. They have no power in themselves to civilize or refine mankind. These accumulations, edifices and civil and religious institutions have been made, by man, what they are, have not made man what he is. The application is readily seen. Books, no more than those possessions, have made the civilization, the enlightenment, or the degree of christianization, which the world has attained. If these do not obtain where there are no books, so there are no books, where these have not first appeared. It is not uncommon for mankind to confound cause and effect and put one for the other. As there were not edifices, in which social and mental refinement could be cultivated, until sufficient had been attained, to teach their need and use, and qualify man to design, construct and appropriate them; so books did not serve to instruct mankind, until the human mind had first conceived and embodied in them its own apprehensions of wisdom and refinement.

The idea of sanctity and efficiency, which most nations attach to their sacred books, is wholly inconsistent with the reception of the first principles of all knowledge. These are nowhere derived from books. Books are made up of the attainments of their authors; cannot be anything more nor even a full expression of that, since the best thought and the highest truth, of each mind, is inexpressible. We could not do well without these convenient conservators of past attainments; but there is not one among the innumerable volumes which exist that was

not written by human hands, and dictated *directly* by human minds. We would not have the truth they contain revered the less, but the more, and with all the reverence now attached to the letter, would we have men look upon the divinely communicative spirit, which through these mediums breathed its purifying transmission, and effected its divine creations. And be it remembered that if the race could not survive a cessation of labor, to live on past accumulations, neither could it long thrive in spirituality on the mental and spiritual food bound up in books. The mind, as well as the body, is only sustained by the fruits of its own activity. It may scan the elder revelation inscribed on every rock and rill and flowering shrub, it may delve for the buried treasures of antiquity; it may strike out near strains of thoughts or follow the old; but in some way it *must work*. It would be madness to scorn the materials furnished by past experience; but it would be more than madness to fall down and worship them, because they had proved serviceable to our fathers, for food or shelter. So that which is valuable in books cannot be thrown away without injury to the race; but neither can they be clothed with an air of sanctity, which forbids all approach of thought, or worshipped as divine, without manifest detriment to moral and mental development.

It is easy to conceive that a greater diversity of talent, and wider degrees of development once existed in human society, than are now seen in similar circles; but not so that peculiar sensation of mind which must have been created in the breast of the ignorant and superstitious, when they saw the evidences that thought could be communicated by signs. The Indian has been known to regard the man as supernaturally endowed who could converse with a book. In early times, the mind itself was a subject of conjecture, and all its diseases as well as inordinary attainments were referred to superhuman influences. Until the invention of printing and the consequent multiplication of books, this feeling must have been quite general. This undue reverence for what was written has been handed down, pandered to, and in a measure induced by the initiated or interested. As books on more common place subjects became diffused and subjected to the scrutiny of common sense, the claims of the supernaturalist were transferred from general literature to medicine, law and divinity. This trinity of imposition has held on together, and bids fair to yield together. How a man of worth and sense, even now, is often seen to stand abashed and humbly inquire, where he should assume the authority to teach, merely because the professional man can quote some old book or phrase, as destitute of life or thought, as is implied by its preservation in a *dead* language!

Individuals who are affected by books, are of two classes, those who *use*, and those who *worship* them. As the idolater appropriates his object of devotion to no practical purpose, but to incite his blind fanaticism, so he, who regards a book with superstitious reverence, seldom employs it for any legitimate use. In its very presence, the *man* is debased. He reads not with natural eyes. Its lessons of good or evil are measurably unheeded, in his fervor to show it becoming homage. The most sublime and most ridiculous things are drawled out in the same sanctimonious monotony. Interested promulgators, whose position and influence depend on their skill in interpretation, labor to perpetrate these erroneous impressions, and to have them inculcated on the tender minds of youth; so that the real truths contained are prevented any useful and practical application by the lack of all discrimination in the reception of the mere letter.

The other class read books for the thought or moral they may contain. And the right of individual judgment is indispensable to any salutary result from their reception. The very attempt to put in practice their simplest teachings, is only consistent with the assumption of the right and ability to judge.

what is fit to be done. If a principle is involved in action, it will produce results, and those results must determine the legitimate character of the principle; for all principles must be judged by their fruits. Here is the difference: The practical man brings to practical tests every important precept or declaration he finds in books. Those given to idolatry merely hoard up, cover over, and worship, do not use them. Swayed by superstitious fear, they elevate a number to a sacred position, and decide that they contain all that ever has been, is, or can be known. And this is well nigh the truth in regard to them. Indeed, to minds thus enthralled, what is contained cannot be known in any practical sense. They should be measured, valued, and revered according to the degree of mental and moral nutriment derived, and which must be elaborated into growth and life by our own mental forces.

It is only in a low degree that we are benefited by books, greatly as we are indebted to them in that degree. After all, they can put us in possession of nothing, which was not first communicated to the human mind without them. Our great dependence on them for a system of history, science, or religion is strictly material. They can only tell us the accidents of history, cannot show us that inner life of the race, which has flown down through the ages. It is only by our own reflections, prompted by the thinkers of these last days, that we are enabled to see through the circumstantial array of uninformative facts which compose the literal histories, and discover the living reality. The true history of the race might be compiled to-day, without reference to books, by taking note of human society as it exists in its different stages of progress. For all tribes may furnish, from the highest to the lowest, a near approximation to the whole series of advancement from stage to stage. In religion, books can only acquaint us with the outward manifestation of the spirit, the religious incidents and experiences of the past,—cannot show us that law of life within, which has quickened innumerable souls through long centuries, has been working beneath this whole outward, formal, incoherent mass of things which we term Ecclesiastical History.

It has long been a disputed question, whether books had not an interior signification, especially the books of the Bible. As received by a small, though very learned and spiritual sect withal, the proposition is an entire fallacy. At most, a book is but a written picture. Do pictures possess the life of the things which they represent, or merely copy the external form? Whether pictures may not convey an *idea* of life, is another question, dependent on the degree of refinement in the beholder and the truthfulness of the copy. As in nature, the spirit of all things becomes more and more revealed, as the mind expands and grows in spiritual powers, so the signs employed to express our ideas, will be more or less significant to one who sees much than to one who sees little in things. A book, that has truly "held the mirror up to nature," becomes suggestive of the great facts of being, and the interior life everywhere shadowed forth. But we must never forget that in nature, not in the book, the reality resides. Here the doctrine of correspondences, so clearly unfolded by Swedenborg, exists, and only here. The mind elevated to a high plane of thought comprehends this, and is enabled to explain many difficult sayings and figures which occur in our accredited Revelation. But it will be found equally beneficial in explaining any book, which presents important truth under natural figures. The most sublime and elevating passages in Isaiah, or David, or even in the teachings of Jesus and his apostles, are their truthful appeals to the testimonies of nature, not to men or books. The great men, in every age, have been book-makers, not book-worshippers, or even readers, as the best artists have sculptured and painted statues and pictures, and have been not image or picture-worshippers.

All empirical systems of science or religion have had their

books. The True has none—or rather, has all, embracing the truth and good in all, yet worshipping none. Much is said about the *Christian* scriptures: but there are none, in the sense in which there are Mohammedan, or Jewish, or Hindoo scriptures. Unlike Moses and Mohammed, Jesus left no books. The system he labored to unfold, has not nor ever can be embodied in a material form. It leaves book-worship, as well as other forms of idolatry, and elevates the soul to a higher position, where it can read, in the cheering light and heat and in the genial moisture which comes from heaven, a lesson of deeper and holier trust, than can be gathered from numberless tomes. It takes the eye of man from the copy to the original, from a vain attempt to comprehend the skill displayed in the picture, to an intimate communion with the reality of all things, the actual, living scene.

## PROUDHON'S POLITICAL ECONOMY.

BY C. A. DANA.

### ARTICLE IV.

We trust no man will do M. Proudhon the injustice to suppose that his Labor and Capital ideas are all condensed into the brief statement which closed our last article. In that we rather aimed to present the essence of the question than to develop an entire doctrine, or even to hint at any other than the main point of the general argument. By the way, we do not remember to have seen this presented in any chapter or passage of our author's writings, and justice to him requires it to be stated. Did space or time permit us to treat the entire subject thoroughly, we should have taken it up under several distinct heads, namely: Capital is essentially unproductive, and therefore rent and interest are robbery; Rent and Interest violate the law of Fraternity, and cannot do otherwise; The natural increase of wealth tends to their diminution and ultimate disappearance, as is evident from history. They may and will be done away with by the organization of Mutual Credit, and therefore are intrinsically false.

### CREDIT.

#### What is Credit?

It is a sort of corollary to the exchange of products, or a kind of second stage of that process. A has a bushel of wheat which he does not need and which B. does, but B. has nothing at present to give in exchange for it. A. lets him have it, and receives his promise to deliver an equivalent at some future time when he shall have produced it. Such is the operation of credit, which arose soon after the first commencement of exchanges. Presently it assumed a new feature, which may be illustrated thus: B. needs A's bushel of wheat and has an article produced by himself, but cannot divide it so as to render an equivalent, or does not wish to dispose of it at present, and accordingly takes the wheat on credit. Thus credit is the giving of one product in consideration of the future return of another yet to be produced, or which is already produced, but not on the spot or in a condition which will allow it to be delivered. The uses and advantages of this operation are well known and need no explanation.

All credit presupposes labor, and if labor were to cease credit would be impossible.

What then is the legitimate source of credit? Who ought to control it? And for whose benefit should it most directly be used?

The laboring classes.

But instead of credit being governed by the producers in a nation, it is always in the hands of the intermediaries, the exchangers and agents of circulation; and instead of being used to aid the workers, it is generally used to make money; i. e., to

get the greatest possible amount of the products of labor for the least return, and if possible for none at all. And it is manifest that if the working classes could once gain possession of this great instrument, which rightfully belongs to them, they might escape from the necessity of working for others, or in other words, of giving the larger part of their products for the use of capital; they might become the owners of the tools they use, become emancipated from the domination exercised over them by their agents and public servants, set up for themselves, and enjoy the fruit of their industry.

But how can they gain possession of this instrument?

By the organization of Credit, on the principle of Reciprocity or Mutualism, if we may use a new word. In such an organization Credit is raised to the dignity of a social function, managed by the community, and as Society never speculates upon its members, it will lend its credit, not as our banks do theirs, so as to make seven per cent or more out of the borrowers, but at the actual cost of the transaction. A practical illustration of the above named principle in a similar matter may be found in the system of Mutual Insurance.

#### MONEY.

The precious metals have an intrinsic value, which grows out of their uses in the arts, and another value as the representative of other products. It is only in their latter capacity that they are called Money. Their use in that capacity is easy to account for. Their compactness and indestructibility naturally led the world to fix on them for such a purpose.

But as the aggregate of products and of exchanges enlarged, it was found that gold and silver were inadequate for the transaction of business, and the social genius produced the bill of exchange and the bank-note. This was a great invention, whose benefits are not generally understood, whereby commerce and, consequently, both production and consumption, were vastly increased, and with them human well being.

Still, though a new sort of representative was apparently introduced, in reality there was no change. The bill of exchange was and is only a species of shadow, the representation of a representative, gold and silver remaining as the actual medium of circulation.

The difficulties which belong to the use of gold and silver as money are these:

1. They are articles of commerce as well as representatives, where as a representative of values should have no other character, and be useful for no other purpose.

2. The quantity of gold and silver not being proportioned to the amount of products to be represented and put into circulation, while at the same time the circulation cannot be performed without them, it follows that whoever can get control of the specie of the world can rule the markets with despotic hand and may work his will upon communities and nations: and also that such a monopoly of the circulating medium can be effected with an ease almost infinitely greater than a monopoly of any other article of general use. And thus specie money from being a convenient medium of circulation, has become the tyrant of both the production and the consumption of the world.

3. By means of this tyranny labor is kept in subjection, financial speculations, stock jobbing and usury are perpetrated, and interest is maintained at a ruinous rate in every country. Destroy it and a monopoly even more unjust and pernicious than the monopoly of the Soil—that other great outrage upon natural justice,—is destroyed, and society is relieved of scores of parasites who go back to useful occupations since they are no longer able to live upon the industry of others.

The question then arises, Whether any other basis than gold and silver can be found for the circulation. M. Proudhon says, Yes.

Gold and Silver feed and clothe and shelter no man: they are

good to the mass of people merely because they can be exchanged for food and clothing and shelter. If we then can discover any thing which shall be equally or more portable, equally certain of being everywhere received in exchange for all products, and at the same time safe from being monopolized, we shall accomplish a great good, and the precious metals may be dispensed with except for their original uses. Is such a circulating medium possible, in connection with such a system of credit as that of which we have above given the general features? In other words, can Production, Circulation and Consumption be organized upon the principle of Mutualism, Reciprocity, Solidarity?

M. Proudhon's answer to this question will be found in our article, in which will describe the Bank of the People.

From the New World Monthly.

### LOUIS BLANC'S SOCIALISM.

ARTICLE. —There should be created a Ministry of Progress whose mission should be to accomplish the Social Revolution, and to bring gradually, peacefully, without a shock, the abolition of *Protetarianism*.

ART. II. To that purpose, the Minister of Progress should be directed—1st; To purchase, by the means of government stock, all railways and mines; 2d. To transform the Bank of France into a Bank of State; 3d. To charter assurances to the great advantage of all, and to the benefit of the State; 4th. To establish under the direction of responsible functionaries, vast bonded stores, in which producers and manufacturers should be enabled to deposit their goods and merchandise, which should be represented by receipts bearing a circulating value and available like paper money; a paper money perfectly secured, since its security would rest upon the pledge of a determined merchandise; 5th. At last, to open bazars, corresponding to retail business, just in the same manner as the bonded stores would correspond to wholesale trade.

ART. III. Out of the profits arising from railways, mines, entrances, the bank, which are now received by private speculations, and which in the new system would return to the State, joined to those resulting from the charges on bonded goods, the Minister of Progress should create his Special Budget, the Budget of Laborers.

ART. IV. The interest and liquidation of the sums due from the preceding operations, should be levied upon the budget of laborers, the remainder should be employed—1st. To establish Working Associations; 2d. To create agricultural Colonies.

ART. V. To be entitled to enjoy the patronage of the State, Working Associations should be instituted after the principle of a fraternal solidarity, so as to be able to acquire, in developing themselves, a COLLECTIVE, INALIENABLE AND ALWAYS INCREASING capital, the only means of succeeding in destroying usury, large or small; and to insure the fulfilment of this great object, that capital should no longer be an object of tyranny, the possession of the instruments of labor a privilege, credit a merchandise, comfort an exception, idleness a right.

ART. VI. Consequently, every Working Association wishing to enjoy the patronage of the State, should be obliged to accept as the constituting basis of its existence the following dispositions:

After deducting the amount of salaries, the interest of capital the working and material expenses, the profit shall be thus divided:

One-fourth to the liquidation of the capital belonging to the proprietor with whom the State should have treated;

One-fourth to the establishment of a fund of help, destined to the old, the sick, the wounded, &c.

One-fourth to be divided among the laborers as a benefit, as is stated hereafter;

One-fourth at last to the formation of a reserve and the destination of which is hereafter indicated.

Thus should Association be constituted in a factory.

There should remain to extend Association to all the factories of a same industry, in order to connect them by a bond of mutuality.

Two conditions would suffice:

At first, the cost price should be determined: the amount of a fair benefit above the cost price should be fixed, according to the situation of the industrial world, so as to arrive at a uniform price, and prevent all competition between the factories of the same industry.

Afterward, a salary, not equal but proportionate, should be established in all the factories of the same industry, the conditions of material life not being identical in all parts of France.

Solidarity being thus established between all the factories of a same industry, there should remain at last to realize the sovereign condition of Order, that which renders hatreds, wars, revolutions forever impossible; there should remain to establish a solidarity among all the various industries and trades, among all the members of society.

Two conditions are indispensable for this object.

To make a sum total of the benefits of each industry, and divide that sum total among all laborers.

Afterwards, out of the divers funds of reserve of which I spoke just now, form a fund of mutual assistance among all trades, so that those who at one time should happen to be in difficulties, should be helped by those who should have prospered. A great capital should thus be formed, which should belong to all collectively.

The re-partition of this capital of society at large should be intrusted to a Council of Administration, as in the hand of an engineer appointed by the State should be placed the direction of each private industry.

The State would arrive at the realization of this plan by successive measures; it does not enter into our system to force any body. The State would offer a model; by its side the private associations, the present economical system, would live. But such is the force of elasticity which we believe exists in ours, that in a short time, it is our firm belief it would expand all over society, drawing into its bosom all rival systems by the irresistible attraction of its power. This would be the stone thrown into the water, drawing circles arising one from another and always getting wider as they undulate from the center.

ART. VII. The Agricultural Colonies should be founded for the same object, after the same principles, and upon the same basis.

## THE WORKING MEN'S LEAGUE.

TO THE EDITOR OF THE TRIBUNE:

Since the publication of the Address of the United Working men's League in *The Tribune* of the 16th of October last, many inquiries have been made concerning the objects of the League, its plan of organization, &c. We would, therefore, through the medium of *The Tribune*, give publicity to the Preamble and Constitution of the League, and cordially invite all workingmen who may feel sufficient interest, to organize forthwith. Communications may be addressed (postpaid) to the President or Secretary at the Protective Union Bakery, corner of Nineteenth-st. and Seventh-av.

GEORGE ADAM, President.

WILLIAM WEST, Secretary.

### PREAMBLE.

All men ought to be producers. The producers should be possessors. The possessors should be governors. Hence all workingmen should,

First: Employ themselves superseding all other employers;

Second: Exchange the products of their labor one with another

dispensing with the services of all useless intermediaries; and  
Third: Make their own laws, dispensing with the services of all representative law-makers.

But this is a work demanding a thorough organization of workingmen, for in their union is their only hope of success. Therefore, *We*, whose names are hereunto annexed, hereby agree to form an Association to hasten this union to establish on a permanent basis the Natural Right of Man to Self-Employment and to the entire products of his labor, with all his other Natural Rights; which Association shall be governed by the following

### CONSTITUTION.

ARTICLE I. This Association shall be called "The United Workingmen's League."

ART. II. The League shall consist of Sections and Clubs, of which as many as may be formed in a County shall, through their delegates, constitute a County Convention.

ART. III. Ten members shall constitute a Section. The Section shall select one of their number whose duty it shall be to keep a list of the names, residences and occupations of the members, and furnish a copy to the Club, to notify the members of all meetings of the Section and of the Club, and to collect all subscriptions and dues from the members, and pay the same over to the Club.

ART. IV. Ten sections shall constitute a Club. The Club shall elect a Chairman, Secretary, Treasurer, and such other officers as expediency may dictate, and send Delegates to the County Convention. It shall also furnish a list of its members (alphabetically arranged) to the County Convention, and all propositions received from the County Convention, or from any other Club, shall be submitted to the Club, and decided by a majority of all the votes cast, and a correct copy of such vote forwarded to the County Convention, or Club as the case may be. — percent of the subscriptions and dues shall be reserved for the use of the County Convention. Every Club shall tax its members equally to meet its expenses, but they shall be at liberty to give what they please beside their dues.

ART. V. The County Convention shall be composed of Delegates from the Clubs, and it shall elect a President, Vice-President, Secretary, and Treasurer, and such other officers as may be required for the transaction of its business. It shall execute all duties imposed by the Clubs, and propose remedies for existing evils for the subsequent action of the Clubs, but all measures passed by the County Convention shall be submitted to the Clubs, and no measures shall be prosecuted but those which have been approved by a majority of all the votes cast in all the Clubs.

ART. VI. The Government of the Clubs and of the County Conventions shall be Democratic. Every member of the Clubs may propose whatever business he pleases to the Clubs; the Clubs shall consider and pass upon it. The same rule shall be adopted by the County Conventions. Any number of Clubs and of County Conventions may affiliate for District, State, or National purposes, and the Sections and Clubs may transact such local business as pertains to their respective localities.

ART. VII. The political action of the League shall be exerted in favor of the legal adoption, directly by the People, of laws which have been framed in, and approved by the Clubs; but the members shall be free to give their suffrages to those candidates for Representative offices who will pledge themselves in writing to use their influence, both in and out of office to cause the legal adoption of such laws by the Legislature, or by the People; and the Clubs may appoint Committees, whose duty it shall be to question, and to attend the Primary Meetings of the People, for the purpose of securing the nomination of such pledged candidates for Representative offices, and to keep a record of those, who, if elected, shall be found unworthy of the trusts reposed in them. The League, however, shall not require from its members that they shall not vote for any candidates for Representative offices, for any purpose whatever, who

are not pledged in behalf of the measures of the League. The League will not interfere with the conscientious action of its members upon any of the measures of either of the great political parties, if such measures are not in themselves opposed to those of the League.

ART. VIII. There may be instituted in every Club a Sick Benefit Fund, to the use of which every member shall be entitled by the payment of such dues as may be assessed for said Fund, and by withdrawing from any other Sick Benefit Society of which he may be a member, whose funds are deposited with bankers and loaned out at interest.

ART. IX. The officers of the League shall be a President, Vice-President, Rec. Secretary, Cor. Secretary and Treasurer, who shall perform the duties pertaining to their respective offices and be elected annually.

ART. X. Meetings of the League shall be held Quarterly, at such places as its officers may appoint. At these meetings any measures intended to increase the number of the Clubs, or to accomplish the specific objects for the attainment of which the Clubs have associated, shall be presented and considered; but no measure shall be prosecuted which is not subsequently approved by the Clubs; and the Secretaries of the County Conventions shall submit written reports of the doings of the Clubs represented in their respective Conventions.

ART. XI. Meetings of the Sections shall be held (at least) every week, of the Clubs every month, and of the County Conventions every three months.

ART. XII. Persons wishing to become members of the League, may be proposed at any regular meeting of any of the Sections, but such proposal shall be laid on the table until the meeting next succeeding that at which it has been made, when the proposed candidate for membership shall be balloted and upon receiving four-fifths of the votes cast shall be declared elected. Every member shall be required to sign the Preamble and Constitution of the League.

From an Oration before the Phi Beta Kappa at Providence.

## WILL AND WORK.

By GEORGE R. RUSSELL.

In commencing I intimated that the Merchant has sometimes claims to scholarship. In drawing towards a conclusion, I will reverse the proposition, and inquire whether the scholar would not occasionally consult his own welfare, by adopting an active pursuit, in which he might become distinguished, instead of clinging to mediocrity in a high profession, simply because he has received a degree from an university, and fears that he might fall from Brahmin to Pariah, and lose caste in the descent. There is an aristocracy of letters, and it can not only be borne but regarded with reverence, when its claims are founded on intellectual superiority, or acquisition of knowledge surpassing that of ordinary men. But the pride that cannot read its diploma without the aid of grammar and dictionary, should not be offended at the suggestion that there are other roads to success, than through the Court Room, Hospital or Divinity School. There is esteem, respect, veneration for the profound, conscientious lawyer, the skillful, scientific physician, and the fearless, truth-telling minister of God. They are "all, all honorable men;" no earthly position can be higher, no sphere of usefulness more extensive. But it is another thing to adopt a profession merely because it is considered respectable; to be a nuisance in an unwept chamber, garished with dusty newspapers, and a few dog-eared, billows looking volumes, where the gaunt spider holds undisturbed possession, no fratricidal hand ejecting him from his cobweb office, for there is a tacit understanding between the occupants, and they pursue in company, with that bond of sympathy which arises from kindred employment; or, to become co-partner with death, as the sulky rattles and squeaks on the

highway, with barely acquirement enough in it to pass for Doctor, reputation depending on some happy blunder, in the course of a series of experiments instituted on the ground that there is luck in many trials; or to drag heavily along, where the spirit is weak and the flesh is unwilling, the six days, task a labor of desperation, reluctantly worried through, that there may be much endurance on the seventh.

"Ex quo vis ligno, non fit Mercurius."

The common notion that a collegiate education is a preparation for a learned profession alone, has spoiled many a good carpenter, done great injustice to the sledge and anvil, and committed fraud on the corn and potato field. It turns a cold shoulder to the leather apron, sustaining Rob Roy's opinion of weavers and spinners, looks superciliously on trade, and has an unqualified repugnance for everything that requires the labor of hands as well as head. It keeps up the absurdity that the farmer's son should not return to the plough, that the young mechanic must not again wield the hammer, and that four years are lost when the graduate finds himself over the merchant's Letter Book, instead of Blackstone's Commentaries; as though education could not be useful out of an allotted line, and would not compensate its possessor whether the sign over his door proclaims him shoemaker, or attorney at law.

He is wise, who, discovering for what he is qualified, dares do what he feels he can do well. What matters that a strip of parchment attests his prescriptive claim to scholastic honors, and a college catalogue wafts his name to posterity? If he has a genius for making shoes, or laying stone wall, let him make shoes, or lay stone wall. Either is as honorable as filling writs, prescribing doses, or writing sermons because Sunday is coming.

It is a common complaint, perpetually reiterated, that the occupations of life are filled to overflowing; that the avenues to wealth or distinction are so crowded with competitors, that it is hopeless to endeavor to make way in the dense and jostling masses. This desponding wail was doubtless heard, when the young earth had scarcely commenced her career of glory, and it will be dolefully repeated by future generations to the end of time. Long before Cheops had planted the basement stone of his pyramid, when Sphinx and Colossi had not yet been fashioned into their huge existence, and the untouched quarry had given out neither temple nor monument, the young Egyptian as he looked along the Nile, may have mourned that he was born too late. Fate had done him injustice, in withholding his individual being till the destinies of man were accomplished. His imagination warmed at what he might have been, had his chances been commensurate with his merits; but what remained for him now in this worn out, battered, used up hulk of a world but to sorrow for the good old times which had exhausted all resources!

The unfulfillment of antiquity has not been weakened in its transmission, and it is not more reasonable now than when it groaned by the Nile and Tiber. There is always room enough in the world, and work waiting for willing hands. The charm that conquers obstacle and commands success, is strong Will and strong Work. Application is the friend and ally of genius. The laborious scholar, the diligent merchant, are thriving men, and take rank in the world, while genius by itself lies in idle admiration of a fame that is ever prospective.

The examples before us bid us work, and the changing present offers ample opportunity. Around us, everywhere, the new crowds aside the old. Improvement steps by seeming perfection. Discovery upsets theories and clouds established systems. The usages of our boyhood become matters of tradition for the amusement of our children. Innovation rises on the site of homes revered for early association. The school books we used are no longer respected, and it is not safe to quote the authorities of our college days. Science can scarcely keep pace with the names of publications, qualifying or abrogating

ting the past. Machinery becomes old iron, as its upstart successor usurps its place. The new ship dashes scornfully by the naval prodigy of last year, and the steamer laughs at them both. The railroad engine, as it rushes by the crumbling banks of the canal, screams out its mockery at the barge rotting piecemeal. The astronomer builds up his hypothesis, and is comforting himself among the nebulae, when invention comes to the rescue; the gigantic telescope points upward, and lo! the raw material of which worlds are manufactured becomes the centers of systems blazing in the infinite heavens, and the defeated theorizer retreats into space with his speculation to be again routed when human ingenuity shall admit us one hair breadth further into creation.

The powers of man have not been exhausted. Nothing has been done by him that cannot be better done. There is no effort of science or art that may not be exceeded; no depth of philosophy that cannot be deeper sounded; no flight of imagination that may not be passed by strong and soaring wing.

All nature is full of unknown things. Earth, air, water, the fathomless ocean, the limitless sky, lie almost untouched before us. The chances of our predecessors have not been greater than those which remain for our successors. What has hitherto given prosperity and distinction has not been more open to others than to us; to no one, past or present, more than to the young man who shall leave college to-morrow.

Sit not with folded hands calling on Hercules. Thine own arm is the demi-god. It was given to thee to help thyself. Go forth into the world trustful but fearless. Exalt thine adopted profession, not vainly hope that its name will exalt thee. Look on labor as honorable, and dignify the task before thee, whether it be in the study, office, counting-room, work-shop or furrowed field. There is an equality in all, and the resolute will and pure heart may ennoble either.

Translated from the German of Jean Paul.

## EXTRA LEAF ON DAUGHTER-FULL HOUSES.

BY THOMAS CARLYLE.

"The Minister's house was an open book-shop, the books in which (the daughters) you might read there, but could not take home with you.—Though five other daughters were already standing in five private libraries, as wives, and one under the ground at Maienthal was sleeping off the child's-play of life, yet still in this daughter-warehouse there remained three gratis copies to be disposed of to good friends. The minister was always prepared, in drawings from the office, to give his daughters as premiums to winners, and holders of the lucky ticket. Whom God gives an office, he also gives, if not sense for it, at least a wife. In a daughterfull-house, there must, as in the Church of St. Peter's be *confessionals* for all nations, for all characters, for all faults; that the daughters may sit as confessors therein, and absolve from all, bachelorship only accepted. As a Natural Philosopher, I have many times admired the wise methods of Nature for distributing daughters and plants: is it not a fine arrangement, said I to the Natural Historian Goeze, that Nature should have bestowed specially on a young woman, who for their growth require a rich mineralogical soil, some sort of looking apparatus, whereby to stick themselves on miserable marriage-tattle, that they may carry them to fat places? Thus Linnaeus,\* as you know, observes that such seed as can flourish only in fat earth are furnished with barbs and so fasten themselves the better in grazing quadrupeds, which transport them to stalls and dung-hills. Strangely does Nature, by the wind, which father and mother must raise, scatter daughters and fir-seeds into the arable spots of the forest. Who does not remark the final cause here, and how

\*Hb. Acad. Scap.—The Treatise on the Habitable Globe

Nature has equipped many a daughter with such and such charms, simply that some peer, some mitred Abbot, Cardinal, Deacon, appanaged Prince, or mere country Baron, may lay hold of said charmer and in the character of Father or Bride-man, hand her over ready-made to some gawk of the like sort, as a wife acquired by purchase? And do we find in bilberries a slighter attention on the part of Nature? Does not the same Linnaeus notice in the same treatise, that they, too, are cased in a nutritive juice to incite the Fox to eat them; after which, the villian, digest them he cannot, in such sort as he may, becomes their sower?

"O, my heart is more in earnest than you think; the parents anger me who are soul-brokers; the daughters sadden me, who are made slave-Negresses. Ah, it is wonderful that these, who in their West Indian market-place, must dance, laugh, speak, sing, till some lord of a plantation take them home with him, that these I say should be as slavishly treated, as they are sold and bought? Ye poor lambs! And yet ye, too, are as bad as your sale-mothers and sale-fathers: what is one to do with his enthusiasm for our sex, when one travels through German towns, where every heaviest pursed, every longest tilled individual, were he second cousin to the Devil himself, can point with his finger to thirty houses, and say, 'I know not, shall it be from the pearl colored, or the nut-brown, or the steel-green house, that I wed; open to customers are they all?' How, my girls, in your heart so little worth that you cut it, like old clothes, after any fashion, to fit any breast; and does it wax or shrink then, like a Chinese ball, to fit itself into the ball-mould and marriage ring-case of any male heart whatever? 'Well, it must; unless we would sit at home, and grow old Maids,' answer they; whom I will not answer, but turn scornfully away from them to address that same Old Maid in these words:

"'Forsaken, but patient one! misknown and mistreated! Think not of the times when thou hadst hope of a better than the present are, and repent the noble pride of thy heart never? It is not always our duty to marry, but it is always our duty to abide by right, not to purchase happiness by loss of honor, not to avoid unweddedness by untruthfulness. Lonely, wretched heroine! In thy last hour, when all life and the bygone possessions and scaffoldings of Life shall rumble in pieces, ready to fall down; in that hour wilt thou look back on thy antenanted life; no children, no husband, no wet eyes will be here; but in the empty dusk, one high, pure angelic, smiling; beaming Figure, godlike and mounting to the godlike, with hover and beckon thee to mount with her—mount thou with her, the Figure is thy Virtue.'"

## CHARITY BEGINS AT HOME.

So said a certain wealthy miser. He lived in a town where there were many widows and orphans, for whom charity was often solicited of him. But he always refused to give. He thought people should take care of themselves. When told that he might be poor he defied the Almighty to make him so.

But God took away his stewardship. He sent Death and he took away wife and children. Next came poverty. And this rich boaster was driven in his old age to the almshouse, where some of those very orphans whom he had refused to relieve contributed to his support. He died in the poor-house.

This was related to an agent, by a clergyman, who stated that it was literally true.

We are inclined to the opinion that all misers who thus withhold their substance from the poor, are equally unwise, though all may not receive their punishment in the same form.

If it be true that charity should begin at home, it should never end there.



## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, DECEMBER 15, 1849.

## CRITICISM CRITICISED.

[CONTINUED.]

Fourier did not undervalue the functions of reason in its true sphere, which is that of scientific analysis and synthesis in all the departments of industrial research and social refinement. No one ever made a more effective use of Reason, than he did himself. He merely protests against making it the Supreme and Autocratic Lawgiver where it should be the obsequious Minister and servant. Nor do I understand him as undervaluing the function of Conscience in ages of spiritual darkness and selfish moralism: he simply subordinates it to what he esteems a higher life. He does not regard Morality as the divine end in the creation of Man, nor the moral life, by which I mean the life of self-control and struggle against evil, the life of a compulsory disinterestedness in obedience to some objective moral law, as the true and permanent destiny of man. That is to be sought in a free spontaneous productive activity of use, an activity of creative art, which shall thoroughly discipline universal nature into complete subjection to man, which shall emancipate the individual from all social necessities and restraints, and bring our collective humanity into a willing co-operation with the Divine Spirit. And this I hold is of the genuine essence of Christianity—its distinctive mark and loftiest aim. For if Christianity be anything different from or better than Gentile Philosophy or Jewish Religion, if it be an altogether new revelation of man's destiny, its superiority must consist in its exhibition of this new and Divine life. Neither Jesus nor any of his apostles had the least sympathy with Jewish moralism or heathen intellectualism: but regarded them both as spurious, simplistic, and utterly impotent. They were broken cisterns which could hold no water—beggary elements of this world—not fit to be named in connection with the glorious liberty of the new sons of God. How heartily St. Paul, when he yielded himself to his higher inspirations, despised all self-righteousness, all humanly devised schemes of justification, all systems of objective Law, whether ritual or moral; and how constantly both he and the other writers, insisted upon the prerogative of spiritual freedom, upon the superiority of the Saints to all worldly standards of judgment, upon the ability of the true Christian man to generate his own Law—need not here be dwelt upon. "By GRACE are ye moved" is an everlasting fact worth more than all the Prudential Moralities and bodies of Divinity that have ever been produced by all spiritual dyspepsias combined.

P. G.

## REPLY.

PASSION AND CONSCIENCE.—Here we touch Fourier's central doctrine; and the test question comes up; "Did he solve the problem of *Liberty and Law made one*, and exhibit the Reality of *Inclination and Reason reconciled*, which has hovered as an Ideal, more or less bright, before the Sages of all lands?" Gratefully be it owned that in his view of Society, as a Living Organism, wherein every individual is a co-acting member. Fourier has taken a step in advance of preceding legislators; but once again the regret must be expressed that he so slighted the wisdom of Mankind as embodied in tradition, and that by natural reaction against enslaving conventionalities he was led into lawlessness.

Of course we cannot but heartily respond to P. G.'s aspiration after the "glorious liberty of the children of God," and his contempt for "self-righteousness and humanly devised schemes

of justification," &c. But throughout the preceding passage, and indeed the whole of his criticism, P. G. has strangely confounded Prudence with Morality, Constraint with Duty; whereas, according to the unanimous teaching of all ethical philosophers of Antiquity and of Christendom, worthy the name, the essence of Morality is *disinterested love of Good*, and the office of Duty is so to harmonise individual and collective good as to make *freely* rendered private sacrifices the source of purest joy. Confucius, Socrates, Cicero, &c., and the whole train of Christian fathers of all communions have known and declared that *Love is the universal Liberator*. A small portion of orthodox Protestants only have fallen into the heresy of considering external formal regularity, without regard to inward conformity to right, as "moral;" and Utilitarianism of the Paley and Bentham style is a simplism of very modern date, resulting from the excessive analytic tendency of the last century. P. G. speaks very vaguely too of "Morality as the divine end in the creation of Man," &c., for he might be safely challenged to produce one writer of note of any school, who has maintained that the life of *compulsory* disinterestedness is the true and permanent destiny of Man. What has been maintained is the truth, which P. G. would affirm as strongly as any one,—that in the Order of perfect justice only can Freedom be found, that until Spirits voluntarily govern themselves by the Divine Law of Love they inevitably must suffer and struggle; but that instantly when individuals and collective bodies seek by *disinterested* co-operation Universal well being, heavenly concord, liberty and blessedness will ensue. The real point in debate is unconsciously evaded, which is this: "Do Spirits, as they advance in goodness, obey Divine Order less consciously and willingly or more consciously and willingly?" Morality,—that is loving conformity to God's Eternal Rectitude, is the everlasting *mark* of a Divine Life, but not an *end* at all. Finally P. G. appears to confound the Instinctive with the Spiritual life, Natural impulse with Divine grace, and to claim the sanction of Christ's apostles in support of his view: whereas, if there is one truth more distinctly brought out than another by Paul and the profoundest and most pious Christian philosophers, it is that only by being born anew of the Spirit can men become Sons of the Father, of which Spirit it is the very office of Christ to be the medium. Fourier would have found a deeper mystery and brighter glory in the relations of Man with God, than he attained to the vision of in his doctrine of Attraction, if with more loyal reverence he had integrally explored Christian Theology, and put faith in the experience of regeneration so continually declared by Christians. As it was, he does not appear to have gained a glimpse of the sublime verity,—to some extent recognised by all great religious teachers, but more clearly revealed perhaps by Swedenborg than by any other,—that in order to "be filled with the fulness of God" man must ascend from the Natural, through the Spiritual, to the Celestial degree of life. And yet his system of Combined Order has no scientific validity and cannot come into practical operation, without just that change of will, in bodies of united men, which the church throughout all ages has symbolised in the word "Sanctification."

But this important subject demands more methodical treatment, though space and time permit the briefest discussion only.

The question is this: Was Fourier right in asserting that *Passional Attraction*, or in other words spontaneous individual impulse, is the infallible indication of Divine Order?

To answer this question adequately, one should present a full statement of truth as to Man's Relations, Destiny, and Constitution. But a few words must here suffice. Man evidently exists in three grand relations: to the Natural Universe, to the Spiritual Universe, and to God. His Destiny is, by union with Nature and communion with Spirits, to ascend to at-one-ment with God; and his Constitution, correspondent to this, should



relationship and destiny, is a tri-unity of love: being *Æsthetic* or sensitive-active, *Social*, or intelligent-co-operative, and *Religious* or aspiring-receptive. The peculiarly manly or human element of Man is the power of communion with his kind, embracing his neighbors, his race, all races in the Spiritual World, and God in his Mediate degree. This power, as we saw in our last number, is what all ages have recognized and denominated *REASON*. Its essence is *Personality*. And Man is manly just in degree as he attains to conscious, free communion with Humanity, and so realizes in his life the Divine Ideal of *ONE-IN-MANY-MANHOOD*, which is the very *form* of Universal Reason. Only in this communion with Mankind can Man be united with Nature in Art, and rise to at-one-ment with God in Religion.

The very Divine Idea of Man then, is not of one Individual, but of a Society, or rather of a Universal Confederacy of Societies, hierarchically inter-linked with the whole Spiritual Universe; so that the very conception of an individual man, not born as a child, not associated with his fellows as a *friend*, not bound in intimate union of opposites as a *lover* and by such union transmitting life as a *parent*, not ranked in the collective body as *ruler* or *subject*, is self-contradictory. Take away the thought of a *finite* conscious form of love, freely interchanging good with other like spirits, and the very thought of Man disappears. Thus a man has no *intelligible* manhood, except as One of Many Men, and the primitive idea of Man involves that of an *ORDER OF SOCIETY*. The very Word, Wisdom, Law of God is a *Form of Loving Men, communing by Mutual Use*; and this common knowledge of each and all men,—that the Original, Means, and End of a human life is Love,—is the Co-Science of Mankind, Collective and Individual.

The question now recurs: Is spontaneous, individual impulse, or Passional Attraction, the infallible indication of Divine Order?

Evidently not. Each impulse of every individual must be hierarchically co-operative with every other impulse, and subject to the Pivotal Impulse, which is at once the original and resultant, the simple radical, and composite fulfilment of all impulses. Again, each impulse must have its own form and law of action, which must in turn be a constituent part of a Composite form or law, the Pivotal Legislator and Judge. Next, in action and reaction, each impulse encounters circumstances which it moulds or is moulded by, and from all combined experiences of pleasure and pain is formed a reflected image of the harmonious conditions of Integral existence. Finally, impulse, judgment, experience converge, intermingle, blend in a Character or Personality, which is inwardly conscious of being Manly, and is felt by all men to be so, in proportion to its Unity. A man is loved by his fellows, as at once humane, natural, and divine, in degree as in deed, thought, feeling he progressively realizes unity in variety, and becomes a beautiful whole. And in the process of this development he ascends from a merely instinctive passionate existence, through consciously governed existence, to free co-operative existence. Only in this final consummate mode of life does he, by the abiding presence of the Divine Spirit, learn fully to know the Divine Wisdom, and through that knowledge to rejoice in the Divine Love.

The very conception of a man, however, as we have seen, is inseparable from that of a Society. Not only is it true, then, that an individual man is approximately conformed to Divine Order in proportion as all his Passional Attractions are regulated by the Law of Right Reason, enacted and executed by a Unitary, Personal Will, fully experienced, enlightened and sanctified; but yet more is it true, that a man fulfils the Divine Idea, just in degree as with loyal love he yields up his own personal inclination, judgment, interest, to the guidance of the Law of Right Reason in the Society of which he is a living member. The correlative of this is the complementary truth, that a Soci-

ety can best attain to a knowledge of the Ideal Law of Justice, by duly respecting the highest conscience of each of its members. And both of these truths are involved in a third, that the various Societies of the Human Race, with all their constituent members, approach to an infallible science of Divine Wisdom, according to the entireness of their conformity to the Reason of Humanity, wherein the Word of God, hierarchically distributed through the whole Spiritual Universe, manifests Himself to Man.

In his doctrine of Passional Attraction, Fourier appears to have committed the very error of *Simplism*, against which he so peremptorily inveighs. He seems to have recognised in human existence no higher mode of communion with the Divine Being than Instinct, and never to have acknowledged the truth, that by the endowment of Free Intelligence, Man is transformed from a Pivotal Animal to an infant Angel, and is exalted above the fatal dominion of Nature into voluntary co-operation with a Spiritual World. The conviction which animated him,—a most generous and religious one,—was that God had originally harmonized all human instincts in Man individual and collective, that he perennially inspires them, and that therefore the true form of Society,—a form of consummate liberty, order, and beauty,—will be found by giving all impulses unlimited scope of action. But though doubtless Man was born in Eden and is destined for a Paradise Regained, is there not a deeper mystery in the transition between the Fall and the Redemption, than Fourier attained to the knowledge of in his studies of Edenism, Savageism, Patriarchalism, Barbarism, Civilization, Garantism, and Simple and Compound Association? Surely! unless Christendom is utterly befogged in sophistry.

With this mere summary of *hints* upon these immense topics, the discussion with my friend P. G. must close. My design in the "Negative Criticism" on Fourier was briefly to suggest to Fellow-Associationists some of the points wherein one of their number dissents from our honored teacher, and thus to open profitable paths of study. Speculative errors inevitably vitiate to some extent practical plans: yet, on the other hand, practical reforms aid us to speculative truth. In relation to Fourier, my sincere conviction is, that his wonderful sagacity, enlightened by analogy, enabled him to construct the most symmetrical form of Society, which has been thus far conceived by Man. To reconcile the Natural body of the Phalanstery with the Spiritual body of the Church, by means of Unitary Science, seems to me to be the *task*, which Providence to-day assigns to Christian Socialists.

W. H. C.

### OUR TRUE NAME.

We ought to have a name,—we ought to know our name; for everything which has life has a name growing out of itself, which explains and helps to make it understood.

Our name is "THE COMBINED ORDER."

There is no word more expressive than *Order*. It has the same elements, it is perfectly the same word as *Art*—or rather, I would say, *Art* is *Order*.

There is life in the word *Order*. *Associationist* is all hissing dentals,—expressing separation and new agglomeration of the separated parts. But the R with which *Order* begins and ends, even Socrates and Plato discovered to be a natural symbol of motion—of eternal motion, and a motion ever beginning, and the sonorous dental D gives *order*, reality, and rest to this motion. The liquid is the spirit, and the dental is the body,—and the vowels are the uniting soul in which the spirit and body meet. Order is heaven's first law. Order is God as seen by the intellect. Order is the form of God's going forth in man.

I said to ———, "that Order is the name of that to which we asph-

Association may be disorderly: men are already in association, but in order." He said "there is order already—the order of evil." But I answered, "it is profane to call that *order* which 'reigns in Warsaw.' It is not order. As nothing is Art but that which makes all the parts relate to the central idea, and express it,—so that is not order where any part can be taken off and yet leave the whole unharmed."

Order implies organization, and "organization is high," as Mr. Godwin has said, "just in proportion as the parts are at once the greatest in number, and yet all in manifest and palpable relation to a central life, which radiates through and thrills it in every part." This is order. And to express the thought that the order which we seek is to be produced by masses only, we should say the *Combined Order*. Who would want a definition of our meaning? Who would talk about "community" if we called ourselves the *Combined Order*? Our very name would explain and argue for us. Combined order is the kingdom of heaven on earth. For order develops itself in time and space.

The words are full of liquids and sonorous. They go well into all needful sentences. "The Combined order of Boston—of Philadelphia—of New-York." "The religious services of the Combined Order." It is sublime to belong to "the Combined Order"—it is noble to work for it.

Now do not say this is verbiage. Language is the image of Man, as man is the image of God. The elements of words correspond to the elements of thought,—for the organs that utter them are symbolic of that spiritual life which is to be uttered by them. This is the doctrine which will ultimately bring the original language out of the confusion of tongues,—not by making any new entity, but by opening the eyes of Isis to discern Osiris, and enabling her to put together the *disjecta membra*.

I wish through your paper you would set forth this truth, and prepare the way, so that at the next General Convention we may evolve ourselves on the wings of our True Name, from the mass of confusion which is called Socialism, Association, and Community.

For The Spirit of the Age.

### LAND REFORM.

The policy of the constitution and laws of many of our States, and more recent movements in the direction of Anarchism, Homestead-exemption, Freedom of the Public Lands, &c., all indicate a growing conviction in the minds of thinking men, that a *monopoly of the soil*, either more or less extensive, is repugnant to the natural rights of man. Indeed, so monstrous are the evils growing out of the present monopoly system, in Great Britain especially, that one of her most conspicuous and conservative public journals has advocated the right of the State to resume the fee or control of the soil, with a view to a more equitable distribution.

(The inalienability of the right of each individual to his share of the natural elements necessary to his full development and sustenance, is so obvious, so fairly deducible from the conditions of his existence, that the wonder is, it should ever have been denied. The law in all civilized communities recognizes the subject's right to life, while it virtually denies him the means of living: for the Land, from which is derived all sustenance of life, being already appropriated, the new comers upon the Earth are directly or indirectly dependent upon the will of the Landholders for their food—thus making God's free gift, Life, dependent not upon His bounty and the efforts of the individual, but upon the efforts of the individual directed as his fellow-man may dictate.

Now if every individual whom God sends upon the Earth is entitled to the free enjoyment of those conditions upon which

life depends—that is, to his share of the natural products of the Earth, or to his share of the soil from which to obtain the means of sustenance, it is clear that no division or apportionment of the soil among the people can remain equitable; for each new comer would demand a new apportionment, which would lead to endless change and confusion, and would be absolutely impracticable. The same fundamental objections are good against any plan for holding the land in fee by associations; for admission to these will necessarily be dependent upon the will of the associates, and consequently,—independent of natural increase or diminution,—relative numbers in proportion to the extent or capacity of domains, will be liable to considerable fluctuation. Any plan, whereby a general and perpetual control of the soil is vested in individuals or companies,—however equitable and satisfactory to all interested it may have been, or may be when adopted,—will in process of time become inequitable and unjust, because those having possession will not relinquish it, but bequeath it to their heirs. Possessions will thus become at once unequal. In a few generations (leaving out of the question the exercise of the right of purchase and sale) some estates would greatly increase, while others would be almost infinitesimally subdivided. It follows then, if justice to every one is to be maintained—if no man is to be disfranchised of his God-right to the soil, that it should forever remain the equal possession of all; and that exclusive and perpetual possession of and exclusive jurisdiction over a single acre, much more over the whole, is an infringement of a natural right—the birth-right of every man, which, under the conditions of his being, he may not resign.

This brings us to the consideration of that question, the solution of which I propose to seek:

#### THE JUST ADMINISTRATION OF THE SOIL, OR

The best method of securing to the race the amplest product, both natural and through cultivation—and to the individual his fair share of that product.

The following hints at a plan for redeeming the Land and securing it forever to the race, are offered rather to show that the thing is possible and practicable, when the community is sufficiently intelligent to desire it, than because it is the best or even a good plan:

Jurisdiction over the soil belongs of right to the people, and may be exercised by larger or smaller communities as public convenience may require. But before the State can rightfully and justly assume and exercise supreme jurisdiction, all private ownership (which has in general been legally acquired, and in most cases by the payment of a valuable consideration) must be equitably extinguished. Suppose, as would probably be the case, that districts of about the extent of our New-England counties should be found most convenient as primary communities. These departments might proceed to extinguish private ownership in the soil, by procuring in the most satisfactory manner an appraisalment of the value of each portion of the domain, and issuing therefor certificates of stock in the community, bearing interest at a moderate rate payable annually,—the stock redeemable at the will of the community. This done the community should in its associative or corporate capacity, forever after have sole jurisdiction and administration of the soil. This arrangement need not interfere at all with existing external relations. For these departments or counties may as now in their relation to each other form States, which as now may confederate for great national purposes. And in their internal arrangements there need not be so thorough a breaking up of existing occupations of the soil, as at first thought would seem inevitable. The land would of course be rented to individuals or associations in such parcels as would serve their convenience, and at the same time secure its most thorough improvement and productiveness. In this way many would rent the premises they have previously occupied, while those who have

been desiring a change might make it with less loss than would ordinarily accrue under the old administration. Leases might be given for such periods as would best secure individual and public good, with perhaps the right to one renewal at the same rent,—after which, at the end of each lease, the occupant should have the privilege of re-letting at a new valuation, or of taking his chance at a letting by public auction. Whenever leases expire and are not retaken at appraisal, permanent improvements upon the premises should be valued, before the lot is offered at auction, and the payment of the value of the improvements by the new lessee to the old should be one of the conditions of the new lease. When individuals or companies are desirous of making extensive permanent improvements, leases of one hundred years could be given,—such leases being sanctioned by a vote of the department,—thus affording to associations ample scope for thorough industrial organizations.

The rents accruing from the leases of the soil should be appropriated, first, to the payment of the interest on the scrip of the department, issued for the extinguishment of private titles; second, to the payment of such scrip till that also is extinguished. Thereafter the natural appropriation would be, first, to the payment of all public expenses, such as for the administration of order and justice, the building and support of roads and bridges, education, &c. The residue of rents would belong to the people at large, and should be divided to every man, woman, and child in the community, minors receiving according to some fair apportionment to ages, and not per capita. In this manner there would be forever secured to every human being born upon the Earth his rightful inheritance in the soil, and to the community all the benefits of permanent occupation.

I have suggested only two or three of the sub-arrangements which naturally would be made. It will be seen at a glance that the plan is sufficiently comprehensive and expansive to admit of all the details that exigencies can require, in perfect harmony with the pivotal idea,—*the permanent security to every man of his right in the soil, or a full equivalent therefor.* N. M.

For The Spirit of the Age.

### MONEY CAPITAL AND INTEREST.

The question is frequently asked, "How avoid paying such exorbitant rates of interest?"

The rate is now governed wholly by the demand. As that is more urgent or extensive so will capital be difficult to obtain, and interest proportionately high. This demand is intensified by the standing fact, that some unwidely and mismanaged corporation "must have its million and a half," as well as by the financial crises which periodically occurs, and which are but the legitimate effect of doing business on a large scale, with a small solid basis, through the credit system.

Palmer's Almanac informs us, that the banks in Massachusetts, in Sept. 1848, had a circulation of twenty-two and a half millions. Consider the vast amount of individual "I promise to pay's" circulating in the commercial world, based on this other twenty millions of "rags," and evolved in business inflation, through the credit system! May we not once more cease wondering, that, as we experience a succession of panics in getting back to first principles, money is scrupulously "tight,"—and that a corresponding extortionate rate of interest is demanded and willingly paid?

There is a large class of men too, whose whole powers are grossly perverted, in creating and perpetuating these panics, by being instigated by implacable necessity or insatiable avarice.

But decidedly the worst form of interest is that wrung out of the hard working mechanic, who, in order to pay his debts, has to mortgage all his property for a mere tithe of its value, during these unnatural periods of general bankruptcies.

Yet in the face of the bitter experience of past years, legislators go on, taxing all their wits and consuming half their time, in passing insolvent laws, as a remedy, and men content themselves with an ominous shake of the head, fervently ejaculating—"Money is tight!"

As we have seen that the demand governs the rate of interest, and that an unnatural demand more or less often, occurs from doing business on the credit system—it follows, that if we did our business on the Protective Union system of *Cash payments* and *Mutual exchange* of products, we should have to pay exorbitant rates of interest, or fear those paralyzing financial crashes, no more. W. M.

### KOSSUTH'S ADDRESS TO HIS COUNTRY.

The following is the farewell address of Kossuth to his country, written at Orsova:

Farewell, my beloved country! Farewell, land of the Magyar! Farewell, thou land of sorrow! I shall never more behold the summit of thy mountains. I shall never again give the name of my country to that cherished soil where I drank from my mothers bosom the milk of justice and liberty. Pardon, oh! pardon him who is henceforth condemned to wander far from thee, because he combatted for thy happiness. Pardon one who can only call free that spot of thy soil where he now kneels with a few of the faithful children of Conquered Hungary! My last looks are fixed on my country, and I see thee overwhelmed with anguish. Thy plains are covered with blood, the redness of which pitiless destruction will turn black, the emblem of mourning, for the victories thy sons have gained over the sacrilegious enemies of thy sacred soil.

How many grateful hearts have sent their prayers to the throne of the Almighty! How many tears have gushed from their very depths to implore pity! How much blood has been shed to testify that the Magyar idolizes his country, and that he knows how to die for it. And yet, land of my love, thou art in slavery! From thy very bosom will be forged the chain to bind all that is sacred, and to aid all that is sacrilegious. O Almighty Creator, if thou lovest thy people to whom thou didst give victory under our heroic ancestor, Arpad, I implore thee not to sink them into degradation. I speak to thee, my country, thus from the abyss of my despair, and whilst yet lingering on the threshold of thy soil. Pardon me that a great number of thy sons have shed their blood for thee on my account. I pleaded for thee, I hoped for thee, even in the dark moment when on thy brow was written the withering word "Despair." I lifted my voice in thy behalf when men said, "Be thou a slave!" I girt the sword about my loins, and I grasped the bloody plume, even when they said, "Thou art no longer a nation on the soil of the Magyar."

Time has written thy destiny on the pages of thy story in yellow and black letters—Death. The Colossus of the North has set his seal to the sentence. But the glowing fires of the East shall melt that seal.

For thee my country, that has shed so much blood, there is no pity; for thee does not the tyrant eat his bread on the hills formed on the bones of thy children?

The ingrate whom thou hadst fattened with thy abundance, he rose against thee; he rose against thee, the traitor to his mother, and destroyed thee utterly. Thou hadst endured all; thou hast not cursed thine existence, for in thy bosom, and far above all sorrow, hope has built her nest.

Magyars! turn not aside your looks from me, for at this moment mine eyes flow with tears for you, for the soil on which my tottering steps still wander is named Hungary.

My country, it is not the iron of the stranger that has thy grave; is it not the thunder of fourteen nations, all arrayed against thee, that hath destroyed thee; and it is not the strength of a nation, now traversing the Carpathians, that has forced thee to

drop thy arms. No! Thou hast been betrayed, thou hast been sold, my country; the death sentence has been written, beloved of my heart, by him whose virtue, whose love for thee I never dared to doubt. Yes! in the fervor of my boldest thoughts, I should almost as soon doubted the existence of the Omnipotent as have believed that he could ever be a traitor to his country. Thou hast been betrayed by him in whose hands I had but a little space before deposited the power of our great country, which he swore to defend, even to the last drop of his heart's blood. He hath done treason to his mother; for the glitter of gold hath been for him more seductive than that of the blood shed to save his country. Base gain had more value in his eyes than his country, and his God has abandoned him, as he had abandoned his God for his allies of hell.

Magyars! Beloved companions, blame me not for having cast mine eyes on this man, and for having given to him my place. It was necessary, for the people had bestowed on him their confidence; the army loved him, and he obtained a power of which I myself would have been proud. And, nevertheless, this man belied the confidence of the nation, and has repaid the love of the army with hatred. Curse him, people of the Magyars! Curse the breast which did not dry up before it gave him its milk. I idolize thee, O thou most faithful of the nations of Europe, as I idolize the liberty for which thou hast proudly and bravely combatted. The God of liberty will never efface thee from his memory. Mayest thou be forever blest,

My principles have not been those of Washington; nor yet my acts those of Tell. I desired a free nation—free as man cannot be made but by God. And thou art fallen; faded as the lily, but which in another season puts forth its flowers still more lovely than before. Thou art dead—for hath not thy winter come on? but it will not endure so long as that of thy companion under the frozen sky of Siberia. No! Fifteen nations have dug thy tomb. But the hosts of the sixteenth will come to save thee. Be faithful as thou has been even to the present. Conform to the counsels of the Bible. Lift up thy heart in prayer for the departed; but do not raise thine own hymn until thou hearest the thunders of the liberating people echo along thy mountains and bellow in the depths of thy valleys.

Farewell beloved companions! Farewell, comrades!—countrymen! May the thought of God, and may the angles of liberty forever be with you! Do not curse me. You may well be proud, for have not the lions of Europe risen from their lairs to destroy the "rebels?" I will proclaim you to the civilized world as heroes; and the cause of an heroic people will be cherished by the freest of all free people!

Farewell, thou land dyed with the blood of the brave! Guard these red marks, they will one day bear testimony on thy behalf.

And thou, farewell, O youthful Monarch of the Hungarians! Forget not that my nation is not destined for thee. Heaven inspires me with the confidence that the day will dawn when it shall be proved to thee even on the ruined walls of Buda.

May the Almighty bless thee, my beloved country.

Believe, Hope and Love!

### EUROPEAN AFFAIRS

FOR THE WEEK ENDING DEC. 2.

Latest Date Nov. 24.

The news by the last arrival is not of an exciting character. The state of things in Europe is perfectly tranquil.

Letters from Widden of Nov. 4, state that all the Hungarian and Polish refugees had been transported from Widden to Shumla. The first portion left on the 30th, four hundred Poles under ex-General Bem, now Murat Pacha, Massares and Count Vay; the second portion left on the 31st ult., commanded by Gen. Stein, now Fehras Pacha, and Kimely, now Kismil Pacha.

These both included the apostatised. The Magyars left in the third, headed by Kossuth and Balogh.

The rumors of war between Turkey and Russia were fast dying away at Constantinople. The English ships of war were anchored within the Dardanelles. The French fleet was near Smyrna. Nothing further has transpired relative to the decision of the Emperor of Russia respecting the Turkish affairs.

Among the passengers by the Hermann is Ladislas Ujhazy, ex-Civil Governor of the Fortress of Comorn, who proceeds to the United States, intending to form a Hungarian Colony. He has letters of introduction to General Taylor, President of the Republic, to Hon. Mr. Bancroft, and other men of distinction in America. He is accompanied by his two sons and two daughters, and by several Hungarian officers, who appeared on the deck of the Hermann, dressed in the picturesque military costume of Hungary. Ladislas Ujhazy is an aged and venerable looking man, with a flowing and gray beard and mustaches, and wearing a semi-oriental dress.

Another extraordinary Hungarian on board the steamer is Mademoiselle Apolonia Jagella, who bore the rank of Lieutenant in a regiment of cavalry during the Hungarian war, and was subsequently Adjutant of the army in the fort of Comorn during the time that that city held out against the Austrians. Mademoiselle Jagella is represented to have been present in several engagements during the Hungarian insurrection, and to have fought with much gallantry. She proved herself a great adept in street fighting, and boasts of having slain a fair number of Austrian soldiers. In appearance Mademoiselle Jagella is far from repulsive, her features bearing a pleasant but determined expression.

This lady is now under engagement to be married to a young Hungarian officer, immediately on arrival at New-York; and it is of course probable that in the peaceful and active scenes of domestic life in the backwoods of America, her belligerent propensities will never again be put in requisition, unless an attack from Indians should occasionally happen to vary the monotony of her future career. The present party of Hungarian exiles will be followed to New-York by a much greater number, now waiting at Hamburg to take passage in a packet ship.

The following letter has been addressed by Mr. Cobden to the Austrian Minister of the Interior, Herr Bach, and dated London, 20th October, 1849: "Sir: These lines are not addressed to you in your character as a member of the Austrian Government; they are addressed to you personally, as a gentleman whose liberal and enlightened views left a lasting impression on my mind when I had the pleasure to make your acquaintance in Vienna. An excuse for this step you will find in the principles of humanity and civilization which at that time were equally cherished by us both. Mindful, then, of the opinion which recommended me to your friendly attention in the year 1847, I cannot suppose that you are now less favorably inclined towards them than you were then.

"Public opinion in my country is horror-struck at the cold blooded cruelties which have been exercised on the fallen leaders of the Hungarians. This feeling is not confined to one class or to one particular party, for there is not a man in all England who has defended, either in writing or by word of mouth, the acts of Austria. The opinions of the civilized States of the Continent will have already reached you, while that of America will soon be known in Vienna. You are too enlightened not to be aware that the unanimous verdict of contemporaries must also be the judgment of history. But have you considered that history will not deal with the brutal soldiery, the creatures of cruelty, but with the Ministers who are responsible for their crimes? I should not like to appeal to less important motives than those of an honorable ambition.

but have you well considered the dangers which threaten you in your present course?

"You who are so well read in English history, must remember that, four years after Jeffries' 'bloody assizes,' not only he himself, but his royal master was a miserable fugitive before the avenging hand of justice. Or do we live in a time when the public conscience can be treated with contempt without fear of the punishment that followed in the nineteenth century. Is it not, on the contrary, the peculiar characteristic of our time, that deeds of violence, whether committed by Governments or by people, are followed by re-action with astonishing celerity? But I am taking too great a liberty in offering to defend your reputation, or in permitting myself to be interested for your personal safety.

"I appeal to you in the name of humanity, to make an end of this renewed reign of terror, which, not content with butchering its victims, must also put to the rack all the better feelings of humanity, for the world had advanced too far in civilization long to permit on its stages heroes like Alva or Haynau. I conjure you publicly to protest against the judicial butchering of prisoners of war; against the still more disgraceful whippings of females; and finally, against the atrocities of kidnapping; in order that you may be acquitted of all participation in the responsibility for acts which must brand with shame their authors."

### News of the Week.

#### LATEST FROM CALIFORNIA.

The close of the Convention for forming the Constitution is thus described in Bayard Taylor's letter to the Tribune:

The Constitution having been signed and the Convention dissolved, the members proceeded in a body to the house of General Riley. The visit was evidently unexpected by the old veteran. When he made his appearance Captain Sutter stepped forward, and having shaken him by the hand, drew himself into an erect attitude, raised one hand to his breast, as if he were making a report to his commanding officer on the field of battle, and addressed him as follows:

"GENERAL: I have been appointed by the Delegates, elected by the people of California to form a Constitution, to address you in their names and in behalf of the whole people of California, and express the thanks of the Convention for the aid and co-operation they have received from you, in the discharge of the responsible duty of creating a State Government. And, Sir, the Convention, as you will perceive from its official records, duly appreciates the great and important services you have rendered to our common country, and especially to the people of California, and entertains the confident belief that you will receive from the whole of the people of the United States, when you retire from your official duties here, that verdict so grateful to the heart of the patriot: 'Well done, thou good and faithful servant!'"

General Riley was visibly affected by this mark of respect, no less appropriate than well deserved on his part. The tears in his eyes, and the plain, blunt sincerity of his voice and manner, went to the heart of every one present.

"Gentlemen," he said, "I never made a speech in my life. I am a soldier—but I can feel; and I do feel deeply the honor you have this day conferred upon me. Gentlemen, this is a prouder day to me than that on which my soldiers cheered me on the field of Contreras. I thank you all from my heart.

"I am satisfied now that the people have done right in selecting Delegates to frame a Constitution. They have chosen a body of men upon whom our country may look with pride. You have framed a Constitution worthy of California. And I have no fear for California while her people choose their repre-

sentatives so wisely. They will do it: this Convention has convinced me that the people can and always will act right. Gentlemen, I congratulate you upon the successful conclusion of your arduous labors, and I wish you all happiness and prosperity."

The General was here interrupted with three hearty cheers which the members gave him, as Governor of California, followed by three more, "as a gallant soldier, and worthy of his country's glory." He then concluded in the following words:

"I have but one thing to add, gentlemen, and that is, that my success in the affairs of California is mainly owing to the efficient aid rendered me by Captain Halleck, the Secretary of State. He has stood by me in all emergencies. To him I have always appealed when at a loss myself, and he has never failed me."

This recognition of Captain Halleck's talents and the signal service he has rendered to our authorities here, since the conquest, was peculiarly just and appropriate. It was so felt by the members, and they responded with equal warmth of feeling, by giving three enthusiastic cheers for the Secretary of State. They then took their leave, many of them being anxious to start this afternoon for their various places of residence. All were in a happy and satisfied mood, and none less so than the native members. Pedronera declared that this was the most fortunate day in the history of California. Even Carillo, in the beginning one of our most zealous opponents, displayed a genuine zeal for the Constitution which he helped to frame, under the laws of the Republic.

#### THE DIGGINGS.

All kinds of reports reach us of the new diggings, but as yet no important new mines have been opened. The last report was that of Trinity River, a stream crossing near the sources of the Sacramento, and running a westerly course through the coast range of mountains, and entering into the Pacific Ocean. Trinity is some 400 miles from Sacramento city, and the task of accomplishing it fully equal to travelling the whole distance from New-York to California by the Isthmus route.

Still thousands pulled up stakes and traveled to the promised land only to meet with sore trials and disappointments, most of them returned immediately finding very little gold, while many have left their bones on the route, being worn down by toil and exposure.

The north-west branches have proved the most sickly as well as the richest part of the whole mines. Undoubtedly the Yuba River has yielded more gold for the same amount of labor than any other mines, but the sickness and mortality have been great. I have never heard the causes of sickness satisfactorily accounted for, other than the water contains quicksilver, but the streams are all pure, clear and cold. Much gold has been gathered on the north and middle forks by turning the rivers. However, many have been unfortunate, and the risk of losing months of arduous labor deters many from the undertaking.

The Adelphi Company from New-York have been most unfortunate—having completed their work, after three months toil they found their dam to contain an abundance of gold, but owing to quicksands in the bottom they were unable to drain the water off sufficiently to work the dirt, and the whole undertaking had to be abandoned. Many such cases as this exist, and it is very disheartening to the victims who lose time, labor and health, in such arduous undertakings. The Southern mines on the San Joaquin and its tributaries are and ever have been the most healthy part of the whole mines. But it seems that where there is most gold, there is most risk of life and health.

The overland emigration is mostly settling in various dry diggings on the North Fork and at Weaver Creek. They are building log houses for substantial winter quarters, but it is to be feared that provisions to suffice such a multitude cannot be drawn into the mines before the rain closes the roads against

them. There must be unheard-of suffering in remote parts of the mines during the Winter. Men are grievously disappointed in their expectations, become careless and desperate, and are determined to dare much and brave everything for gold.

The roads are expected to close about the middle of December although there have been two heavy rains, which searched the rag-houses and stores cruelly, destroying immense quantities of goods besides reminding the inhabitants practically of what they may expect when the *regular showers* come down.

[Tribune.

Deferred from last week.

### MURDER OF DR. PARKMAN.

It seems that a note of \$450 against Dr. Webster had been held by Mr. Parkman, secured on real estate in East Cambridge. This had been due for a long time, and Dr. P. had urgently insisted on its payment. After being several times put off with excuses, he applied to the officer who disposed of Prof. Webster's tickets to his course of Lectures in the Medical College, to know if there was a sufficient balance in his hands to take up the note. This proceeding greatly excited Prof. Webster, who on Friday morning in question called at Dr. Parkman's residence, No. 8 Walnut-st. and left the message "that if he wished to receive the money on the mortgage, he must call at the Medical College about 1 o'clock that afternoon." Dr. Parkman is known by several citizens to have gone to the College at the hour designated. He stopped at a grocery store in Blossom-st. between his home and the College, and ordered some articles which he purchased to be sent home. He left a bunch of celery on the counter, saying that he would call for it himself in a few minutes. He was seen to enter the College, but was never seen to come out of it. A person, who had some business to transact with him, watched for a long time to see him come out of the College but in vain.

It is admitted by Prof. Webster that Dr. Parkman called on him at the College, according to the above statement, and that he paid him the amount of the note, taking a receipt for the money. This receipt it is said has not been produced.

After the alarm had arisen on account of the disappearance of Dr. Parkman, several circumstances produced a suspicion in the mind of Mr. Ephraim Littlefield, who has charge of the buildings and grounds of the Institution, that Dr. Parkman had never left the College alive. He hardly dare to breathe his surmises but kept up a vigilant watch.

It was noticed that Prof. Webster was in his private room and laboratory several hours on Friday afternoon, Nov. 23, with the door locked, where he is supposed to have remained during the night. The heat proceeding from his room was so intense as to attract the attention of several inmates of the College, and two barrels of pitchpine kindling wood disappeared. For several days afterwards, the chimney of his room sent forth an uncommonly dense and constant cloud of smoke. During the whole of the week, it was observed, that Prof. Webster had kept himself almost entirely secluded, with his rooms at the College constantly locked, a thing so unusual with him as to occasion remark.

From these and similar circumstances, Mr. Littlefield was so strengthened in his suspicions, that on Friday evening, Nov. 30, after Prof. Webster had returned to Cambridge, where he resides, he was induced to break the partition wall to the vault, in the basement directly under Professor Webster's room in the College, and connected with it by a staircase and door, which was never known to be opened except by the Professor himself. Upon entering the vault, a terrible spectacle was disclosed. There was the lower part of a human body in a state of dreadful mutilation, one leg being gone, and also the foot of the other leg. The appearance of the remains indicated that they had been in the place but a short time.

These appalling facts were instantly made known to the pro-

per authorities. They proceeded to the College, and on extending their search to Professor Webster's room, found further proof of the most startling character. On examining the furnace and the ashes which it contained, they discovered several bones and pieces of bone, belonging to a human body which appeared to have been recently burned, so that the muscles and cords were entirely consumed. There were also found some coat buttons, particles of silver and gold apparently from a watch melted down, and a portion of a human jaw with several false teeth, filled with gold around the edges, in a manner corresponding with those known to be worn by Dr. Parkman.

All these circumstances, taken in connexion with the fact that Prof. Webster was not an anatomist or surgeon, but only a chemist, with no professional concern in the dissection of bodies was deemed sufficient to warrant his arrest.

The officers accordingly proceeded to Cambridge in a private carriage, and reached the residence of Prof. Webster at some distance from the University, at about 7 o'clock in the evening. Without stating their real business, they informed him that a new search of the Medical College had been decided on, which required his presence. After getting into the carriage, he was informed of the suspicions that had been aroused against him, which threw him into a state of agonising excitement, and he fell back several times into the arms of the officers. During the ride he gave way to violent exclamations, and uttered piteous groans and shrieks. He also made use of expressions of a doubtful nature. Among other language of a similar import, he is said to have used the following: "Can it be that that infernal scamp" (*supposed to refer to some accomplice*) "has betrayed me?" He was lodged in Leverett-st. goal on Friday night. In the morning he was somewhat calmer, and expressed a wish to see his friends, though he remained in such a state of great excitement throughout the day, that the Physicians pronounced it useless to bring him out for examination.

**THE IRISH PATRIOTS.**—These men, now under sentence of banishment from their native land, which they tried to save from the desolation that English misgovernment had brought upon her, carry with them, wherever they go, the blessing of all true men. We have already stated that the ship *Neptune* on which John Mitchel was taken from Bermuda to the Cape of Good Hope had arrived at her destination (Simon's Bay) on the 19th of September, though she left Bermuda April 22nd. The Cape colonist refused to let the authorities land so many convicts among them. There were 282 convicts on the *Neptune* when she sailed from Bermuda and seven had died on the passage.

The brig *Swift*, which sailed on the 9th of July from Ireland with the Irish State prisoners—O'Brien, Meagher, O'Donahue and McManus—on board, arrived on the 12th of September in the same bay, at the Cape, but left the next day for Van Dieman's Land. Had the *Neptune* arrived three days earlier, John Mitchel and his long separated friends would have floated together on the same bay. What thoughts must have swelled their hearts had they been permitted to exchange salutations!

**A Robbers' Cave** has been discovered in excavating tenth avenue, 81st street, New York. Some workmen, at the depth of fifteen feet came upon a vault containing two apartments, each room being about nine feet by eight, and eight feet high. The roof is arched, the walls are about a foot thick and covered with cement, and each apartment is of an oval form. Some years ago an old house which was thought to have stood about a century, was burned down. This old tenement was long suspected to be the haunt of robbers, and the cave was probably their sanctorum, as a square trap door seems to have communicated with the house in question. Nothing can of course be known beyond conjecture, but the discovery has excited considerable interest, and hundreds have visited the cave to satisfy their curiosity.



### • Town and Country Items.

SCENE IN THE OFFICE OF THE COMMISSIONER OF EMIGRATION. On Thursday morning quite an exciting scene occurred at the office of the Commissioner of Emigration in which two were made one and the one presumed to be made happy. It appears that during the forenoon a stout healthy looking farmer, about forty years of age, by the name of Charles Morrell, called at the Emigration Office and stated that he was from Monroe county, this State, where he resided and owned a farm of 60 acres; but remarked that he was much in want of female help, so necessary for the comforts and social happiness of a farmer in a retired neighborhood; and in order to suit himself with required help he had traveled to New-York and called on the Commissioners of Emigration, believing among their extensive importation of Irish lasses he would soon be suited. Mr. Thatcher the police superintendent very willingly exhibited his stock on hand. The farmer went through the list of females apparently with much care; some he pronounced to be too old, and others too young. Finally, he espied, sitting in one corner, a rosy cheeked, plump, healthy looking Irish girl. This was the girl for the farmer. His eyes began to sparkle when he enquired her name. She blushed, and said Margaret McIntyre. The farmer was struck with her appearance. She was then asked if she would like to have a place in the country. "Yes," said Margaret, "I prefer a country situation and would be willing and pleased to have one." The farmer looked at Margaret again and again, then he walked around and viewed the woman once more. But not being able to please his fancy better returned again to Margaret, and after some private conversation with Mr. Thatcher, the farmer proposed to marry the girl, believing that to be the best method of making her familiar and careful in the management of his domestic household. The question was popped to the fair damsel, who blushing, dropped her head and consented. The farmer made short work of the whole business, and requested the knot to be tied at once as he wished to return home. Fortunately at this time, Justice Blakely was near by, whom Mr. Thatcher called in, and in a little less time than nothing at all the farmer and Miss McIntyre were made one, the clerk concluding the ceremony by kissing the bride, who blushed deeply, and the husband laughed. A certificate was then given by the magistrate and the happy pair left the office for their country home; and may peace and happiness attend them. The scene attending this singular circumstance was one of deep interest to the emigrants who witnessed the happy union. The lucky bride had been but a few days in the country; such chances, however, we presume, don't occur every day. The affair shows conclusively the benefits derived from being good-looking.—[Herald.]

"ERE'S LIFE IN BOSTON!"—While passing through Congress street on Thanksgiving day, we were struck by the appearance of a little bright-eyed fellow who was crying out most lustily—"Ere's Life in Boston." He had neither shoes nor stockings upon his feet. He wore a threadbare jacket and coarsely patched trousers, and upon his head was what might once have been called a cap. There he stood on the eve of winter—the wind chilly and searching, with his little bare feet upon the cold pavings, now resting one upon the other, and in a moment more changing them, in the hope thereby to keep them from freezing. A gentleman who came along spoke to him, and by questioning obtained from the lad the acknowledgement that his mother was poor and could not give him shoes, hence he was obliged to sell papers to help support her and his little brothers and sisters at home. The gentleman took the lad to his house and gave him a pair of shoes and stockings. That gentleman was John M. Spear. This is indeed *Life in Boston!*

PRETENDED SUICIDE.—The Buffalo papers of the 27th ult. relate the disappearance of a lady, supposed to be the wife of Major Miller, U.S.A. She arrived at Niagara Falls on the 26th, and took rooms at the Eagle Hotel, with her two little boys, four and six years old. The next morning the children alarmed the house by inquiring for their mother who they said, kissed them and bid them good bye, after she had put them to bed. In the lady's room was found letters addressed to Major Miller and Hon. J. Norvell, and a note to the keeper of the hotel, requesting him to take care of her children until they could be claimed by their grand-father, Mr. Norvell of Detroit, and intimating her intention to throw herself over the Falls. On the second pier of the bridge leading to Goat Island, her bonnet and shawl were found. It turns out, however that this was a mere cover for a base design to elope with a Southern man, named Blackner Mrs. Miller was afterwards arrested in Syracuse.

"STOP DAT KNOCKING."—The Rochester papers have recently teemed with accounts of a "mysterious knocking," heard in various portions of that city. This knocking was first heard on the west side of the river, but it is now confined to no particular location. The presence in any place of a Mrs. Fish and a Miss Cox, ladies well known in Rochester, produces the knocking, and without their presence the noise is never heard. Where they are present this perfectly inimitable knocking is heard, and chairs and tables are moved about, indicating the presence of an active invisible power. A meeting has been held at which these ladies attended, with the usual phenomena, and a committee of investigation was appointed. They reported that they heard the rapping, but could not account for it. Another committee has been appointed to look into the subject.

AMERICAN ART-UNION.—The distribution will take place at Niblo's on the evening of Dec. 21. One thousand works of art, paintings, sculptures, statuettes, and medals in bronze will be allotted to the members. Among the paintings are the works of Leutz, Durand, Huntington, Edmonds, Gray, Rothermel, Church, Bingham, Glass, Doughty, Morse, Gignoux, Rossiter, Boutelle, Oddie, Lang, Baker, White, May, Deas, Ranney, West, Inness, Stearns, Peele, Bonfield, Hinckley, Morton, and other distinguished American and resident artists.

SUBAQUEOUS TELEGRAPH.—The North American Telegraph Company have laid their wires on the Washington line across the river at Bull's Ferry, sinking them by means of lead weights. They are encased in gutta percha, and the present is an experiment to test the practicability of so crossing rivers. In order to keep the wires safe from vessels anchoring near, two rows of spar buoys have been laid, between which the line runs, thus indicating its location.

THE SMALLEST TETOTALER.—Tom Thumb has taken the pledge from the hands of Father Mathew. The great little man took a promenade on the deck while Father M. drew out his certificate.

A CASE OF CATALEPSY.—The *Blue Hen's Chicken* is informed that a young girl in Wilmington fell into a "sort of trance" on Sunday night last. She was sitting on the door-step, and having gone into the house, almost immediately either fell or laid down, and notwithstanding all the efforts of the family and physician they were unable to awaken her. Sometime afterwards she gradually recovered, and she informed the people that she was perfectly conscious of all that was said, and of everything that was going on, but was totally unable to speak or make any motion.



**LIBEL IN THE PULPIT.**—The manager of the Troy Museum has brought an action against a clergyman for libel and laid his damages at \$10,000. It appears that the clergyman, in a pulpit discourse, pronounced the museum a vile immoral pit—its performances evil in their influence and dangerous to the moral welfare of the community two thirds of the congregation it is said were in the habit of visiting it.

**NOT SO BAD.**—The prisoners in the Albany county (N. Y.) Penitentiary, had a feast in the prison on Thanksgiving Day. They were relieved from labor, and after attending divine service in the chapel were regaled at the festive board with roast beef and vegetables, and as a desert, a pound of fresh cheese and a peck of crackers to each.

**AN ARMY OF GOBBLERS.**—It is estimated by the *Hallowell Gazette*, that in the fourteen States where Thursday last was observed as a day of thanksgiving, over two million turkeys were consumed, and an equal number of geese and chickens. Enough, if they marched along in single file, each occupying one foot, to encircle New England.

**WISH WE HAD BEEN THERE.**—The Baltimore *Argus* states that on Thursday, while the numerous family of a retired merchant was assembled at dinner, at the house of one of the sons a communication was received from the father, enclosing a check for one thousand dollars to each of the party, with his compliments and blessing.

**A learned Belgan, M. MAINFLE,** has recently discovered a very simple means of distinguishing between real and apparent death. It consists in creating a small burn; if there is life a blister is always formed, even in the absence of apparent sensibility. If death has already intervened, nothing of the kind occurs.

**John H. W. Hawkins** has taken up his residence for a time in Chicago, Ill. with a purpose of lecturing on temperance in that State, having changed his intention of laboring through the winter in Michigan. His head-quarters will be at Chicago. He writes in good health.

**DR. COOLIDGE.**—The case of the murderer Coolidge is becoming wrapped in still profounder mystery. A writer in California avows positively that he has seen him there.

**NEGROES IN DESERT.**—A letter from the Great Salt Lake Mormon City says there is a settlement fifty miles from that city of men owning negroes, carrying on farming largely.

**RESURRECTIONIST.**—Three young medical students were arrested at Syracuse last week in a room occupied by them as a dissecting room, having in their possession the body of a young German woman who died recently of ship fever.

**MEETING OF BISHOPS.**—Bishop Doane writes to the Newark *Advertiser* that he has from the first disapproved of the Special Meeting of the Diocese of Bishops, and that his name has been used in connection with it without his consent.

**PURITAN APPLES.**—The editor of the Plymouth Rock has had presented to him apples from a tree planted by Peregrine White, the first child born in New-England of the Puritan stock. These apples are red and rather sour.

**MARRIED.**—In this city, on the 4th instant, by Rev. E. H. Chapin, Mr. EDWARD A. PRICE and Miss EDNA M. PATTERSON only daughter of A. K. Patterson, all of this city.

## NOTICES.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SUBSCRIBERS will please be particular in writing the name of Post Office, County, and State, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

THE UNIVERSIUM. There are a few complete copies of Volumes ONE, and THREE on hand, which will be sold for ONE DOLLAR a copy.

Volume Two, lacks one number, of being complete; price the same. Address the publishers of this paper.

## CONTENTS.

Books, their sphere and influence	269	Our true Name,	277
Proudhon's Political Economy,	271	Land Reform,	278
Louis Blanc's Socialism,	272	Money Capital, and Interest,	279
The Workmen's League,	273	Kossuth's address to this Country	280
Will and Work,	274	European Affairs,	280
Extra Leaf on Daughters of Houses	275	News of the Week,	281
Charity begins at Home,	275	Towns and Country Items,	282
Criticism Criticised,	276		
POETRY—Sourin,	280		

## PROSPECTUS

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederate Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe Great Britain and the United States, *The Spirit of The Age* will endeavor to present a faithful record of human progress.

### EDITOR,

**WILLIAM HENRY CHANNING.**

### PUBLISHERS,

**FOWLERS & WELLS,**

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

### LOCAL AGENTS.

Boston, Bela Marsh, 25 Cornhill.	CINCINNATI, J. W. Ryland
PHILADELPHIA, J. P. Fraser, 416 Market Street.	BUFFALO, T. S. Hawks.
BALTIMORE, Wm. Taylor & Co., North Street.	ROCHESTER, D. M. Dewey.
WASHINGTON, John Hitz.	ALBANY, Peter Cook, Broadway;
	PROVIDENCE, P. W. Ferris.
	KINGSTON, N. Y. T. S. Channing.

OTHERS, who wish to act as agents for "The Spirit of the Age," will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUEN STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, DECEMBER 22, 1849.

NO. 25.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Poetry.

For The Spirit of the Age.

### THE IDEAL IS THE REAL.

"God never yet permitted us to frame a theory too beautiful for his power to make practicable."

Men take the pure ideals of their souls  
And lock them fast away,  
And never dream that things so beautiful  
Are fit for every day!  
So counterfeits pass current in their lives,  
And stones they give for bread,  
And starv'ingly, and fear'ingly, they walk  
Through life among the dead,  
Though never yet was pure Ideal  
Too fair for them to make their Real!

The thoughts of beauty dawning on the soul,  
Are glorious Heaven-gleams,  
And God's eternal truth lies folded deep  
In all man's lofty dreams:  
In thought's still world, some brother-tie which bound  
The Planets, Kepler saw, [there  
And, through long years, he searched the spheres, and  
He found the answering law.  
Men said he sought a wild Ideal,  
The stars made answer, "It is Real!"

Aye, Daniel, Howard, all the crowned ones  
That, star-like, gleam through time,  
Lived boldly out before the clear-eyed sun,  
Their inmost thoughts sublime!  
Those truths, to them, more beautiful than day  
They knew would quicken men,  
And deeds befitting the millennial trust  
They dared to practice then;  
Till they who mocked their young Ideal,  
In meekness owned it was the Real.

Thine early dreams, which came like "shapes of light,"  
Came bearing Prophecy:  
And Nature's tongues, from leaves to 'quiring stars,  
Teach loving Faith to thee.  
Fear not to build thineerie in the heights  
Where golden splendors lay,  
And trust thyself unto thine inmost soul,  
In simple faith alway,  
And God will make divinely Real  
The highest forms of thine Ideal.

A. P.

For The Spirit of The Age.

### METHOD OF TRANSITION.

FOR THE CONSIDERATION OF THE TRUE FRIENDS OF HUMAN RIGHTS  
AND HUMAN PROGRESS.

The ground is now generally conceded by those who seek a change in our social order, that the monopoly of the soil and currency, resulting in rent and usance, are the main, if not the only obstacles of an external nature to a scientific and harmonious reorganization of society. Attempts to realize association, subject to these exactions, have resulted in failure. To succeed with them would only serve to prolong and intensify the reign of Mammon. But still the question arises, What must be done? Shall we wait till legislation or revolution has removed these obstacles? Legislation moves slow in curtailing the prerogatives of wealth, and prefers the other course. Revolution may be long delayed, or come like the tornado, sweeping away much good as well as evil. Besides, revolution may be prevented and legislation hastened, by our own example in commencing the work ourselves practically. And there is no way to do this, but to begin at the beginning. To do this there is needed but a little self-sacrifice on the part of a score or two of individuals. And when I think how much is suffered and expended for nominal philanthropic objects, I cannot believe that the individuals will be wanting.

The land, sufficient to commence with, can be had gratuitously. Then all that is wanted is a few families who are willing to migrate, and, in company, subject themselves to hardships which thousands of families do every year, alone. As there will be no capital to build a mansion at first, the working of the plan will be early developed, in the alacrity with which they will co-operate in the construction of *log cabins*. By beginning at the commencement but little capital will be needed. And what was not possessed by the individuals could be obtained without interest. Some two or three hundred dollars to each family would be enough. Not that we would refuse the advantages of capital if capital could be satisfied with a return of value for value, a simple conservation of its worth. But it cannot be ever admitted as a tyrant and extortioner, for that is the thing which makes existing society intolerable, and which we seek to remedy.

By proper exertions and economy the products of our industry will enable us to employ labor-saving machinery in a short time, provide for the thorough education of all our children, and, when outward and internal arrangements are completed, rear ourselves a unitary and commodious building. Association will then be allowed to develop itself under the most favorable circumstances for its purity and simplicity. For in this organization labor will be free, and soon will become attractive. No distinction will be made in respect to the riches or poverty of any one. "Every man will be rewarded according to his work." A mutual guaranty will be provided for the attendance of the sick, the support of the aged and the infirm,

and the support and education of the young. By co-operating with organized commerce, we should be able almost entirely to separate ourselves from the system of imposture and extortion, which now goes under the name of business. Embracing mechanics and manufactures in our numbers, we could commence operations in different branches of industry, as wisdom suggested and the successful elaboration of capital allowed. As capital would be permitted only a *conservation*, it would become invested in the most useful business, and of course in the most safe, whereas if per centage were allowed, it would be invested as now, where it could extort the most, without reference to the justice or utility of the operation.

Thus will a demonstration be given to the world, that labor is adequate to its own employment, and that none need longer submit to the tyranny and exactions of the swindler and speculator in the products of others' toil. The example would be speedily followed by others who would break away from the slavery of wages, and assert their independence of capital. Men of wealth who wish well to mankind, would bestow land for similar objects, and invest capital with a simple security for its due return. And thus a foundation would be laid for a quiet and peaceful transition from a state of industrial feudalism to one of fraternal and equitable co-operation. The power of wealth to oppress would gradually diminish, and the foes of Reform left without weapons either to oppose it or longer oppress man.

But the organization would be enabled to prosecute the change by active co-operation with the movements out of the body. It might hold the donation of land as a debt to humanity, and so by extending its own domain, or freeing another of corresponding worth, facilitate the emancipation of as many more, transmitting thus the obligation, till the laws of the land made the earth as free as the air or sunshine. Through the medium of Protective Unions, Land Reform, and Mechanics' Organizations, there might be established in almost every place a fund for freeing the earth from monopoly, and enabling persons elected by such organizations to "go out and possess the land." As in their improved condition, they would soon be enabled to return the money, the land would increase, and thus enable increasing numbers to avail themselves of its assistance. This would react favorably on the condition of such as remained. The competition for wages and tenements would decrease, while the demand for labor would not be lessened. Thus better wages and lower rents would be the immediate benefit.

If in a manufacturing village, there are a dozen workmen in one branch, while there is only a permanent demand for ten of them, the two superfluous hands must underbid in order to get employment at all. Then they must overbid in order to secure a dwelling. But suppose the twelve would contribute to a fund to aid the settlement of such upon the land as might be mutually agreed upon, to join the practical Association, or settle in townships on the individual principle, subject to Land Reform restrictions, then, in the course of a year or so, they might aid the two to migrate, who in a few years more would be able to return the loan to be added to the accumulating fund, and thus the process go on, until labor could be organized under the very walls of monopoly. The working-classes, seeing the practical operation of emancipation, its equal justice and entire success, would no longer ask what measures were best for them, or doubt as to whom were to be trusted. But abandoning their blind servility to party and sect, would leave the base impostures under which they now suffer without a foundation to rest upon.

The association of capital for the purposes of industry and humanity once commenced on just and mutual principles, and demonstrated as practical, there would follow a movement unparalleled in the history of Man. Again *Crusades* and a *Holy War* would be preached, and the glory and chivalry of the na-

tions rush to the fields of industry, where service to humanity would determine the degree of honor and authority conferred on each. The bitterest foes of progress and most selfish worldlings would then beg the guaranty to preserve from decay and diminution of value the very wealth they now glory in as a means to extort profit, rent, and usury from the plunder of the toiling.

But, to return to the organization, it would be enabled by commencing without capital to keep free from arbitrary conditions and influences. The voice of Labor, of Man only would be heeded. Thus some difficulties in the science might be determined by practical tests, to which, at last, indeed, all science must be brought. The members would not be compelled to associate any farther or faster than they discovered an internal attraction, and external fitness. An Association growing up thus free and gradual, would undoubtedly present a true model, and the only question is as to its success. This is the great point, and to it let us direct our attention:

Success depends mainly on two things: on the practicability of the thing to be done, and the fitness and capacity of the agent employed. Is the plan capable of being realized? Let us consider all the difficulties that are likely to arise: To go out, construct suitable dwellings, and provide ourselves with food and clothing. Is this so difficult a matter as to preclude a rational consideration? Do not thousands and tens of thousands migrate to the West, to California, &c., under circumstances far more adverse? Do not many individuals go alone with their families, and almost destitute of means, settle in the wilderness, pay for their lands, and in a few years become comparatively wealthy? Would not a number be able to succeed as well with perseverance? Much of the loneliness and suffering connected with the isolation certainly would be obviated. Production could be greatly facilitated by combined operations, and many of the comforts and enjoyments of society could be realized from the first. Our school, reading-room, and some other arrangements could be made unitary at once, and the rest as fast as we became prepared. Interest and rent being unknown, who would question the ability of any man of ordinary industry and prudence to meet his obligations? The inducing cause of all failure and bankruptcy avoided, what should prevent success? But it may be replied, that people cannot be found to unite on such a basis; that unless advantage is given to present wealth, or what may be accumulated in the association hereafter, neither the rich nor poor will be induced to join. From this remark, however, must be excepted those individuals who are informed with regard to the rights of man and property, and who are willing to be governed by equal and just principles. The very thing, then, that will retard our initiatory movement, will prove its permanent salvation. As none will come into it who are seeking selfish ends, no danger will be encountered from the scheming or disruptive, from the ambitious and refractory. As the general good—in harmony with strict justice to all—will be the moving principle, confusion of aims and tendencies need not be feared. As self-sacrifice and persevering toil will be exacted of all, none disposed to shrink from useful industry or to share the avails of labor they will not share, will be attracted or remain, to create jealousies or discontent. And when it is remembered how much self-devotion is now practiced to accomplish objects of questionable philanthropy, to promulgate superficial systems and build up narrow and exclusive institutions, it can hardly be questioned, that in due time a sufficient number with means will be obtained, to give the first impulse to a movement which will regenerate the world, turn aside the dark clouds of impending revolution, and speed the realization of truly democratic social institutions, in the place of that system of partisan corruption and plunder which now revels in our political organizations.

The beauty of this movement consists in the fact, that not

numbers or wealth are necessary to its success. Only true hearts and persevering hands are requisite. In the Shaker communities the thing has already been demonstrated. Had they left out a strange religious infatuation, they would ere this have changed the whole aspect of business and society. It is not necessary to wait till political parties take up our measures, or capitalists subscribe "two hundred thousand dollars to our stock." If Association is not able to move without these, the working-man has little interest in it. With political favor, with capital in hand, persons can get along well enough without Association. If it be not able to do something for man without these and in spite of them, let us follow it no longer as *the* thought of the age; let us turn to something better, that will enable the industrious poor to take care of themselves, as well as teach the wealthy how to live to the best advantage.

The peculiar form of organization cannot now be given in detail. Much must be left to the combined wisdom of the body after it is organized, and which will undoubtedly be developed with the progress of life and elaboration of means. The individuals who shall be agreed on the great principles of Man's freedom, equality, and brotherhood, who acknowledge the indubitable right of labor to its whole product of property, to a comprehensive guaranty of conservation, and the general truths promulgated by the social school, have only to come together, fully understand each other, and the thing is done. First agriculture, then mechanics and manufactures, and then trade, finance, and commerce must feel the force of a combined mutualism, which will only pay the expense of replenishing the soil and keeping good the improvement, the wear and tear of machinery, the actual cost of transportation and delivery, and of keeping the account of loan and deposit. In some such way the movement must be made, if the blessings of a social reorganization are to be realized in our day. If left alone the world will ultimately arrange itself after the divine plan, but then what immeasurable suffering might be saved to the race, by demonstrating practically what we know to be the right principles, in the place of leaving the world to learn by such horrible experience as poor Ireland and other nations are passing through at the present time.

Whoever are inclined to aid or join a movement of the description above, are invited to correspond with the writer. A meeting will be called in New-York some time during the winter and preliminaries agreed upon, and perhaps the location determined. Any information respecting location, or suggestions with regard to the movement will be cheerfully received, and such explanations as are desired will be readily communicated.

J. K. INGALLS.

SOUTHINGTON, Conn.

#### THERE EXISTS A SOCIAL LAW;

OR

#### A DIVINE ORDER OF HUMAN SOCIETY.

BY W. H. MULLER.

WITHIN the present century there has been uttered a grand and beautiful truth, one which the world, though long preparing was not ready to hear before; yet a truth, withal, sublimely simple, and all but self-evident viz. this—"There exists a natural law of society established by God, or rather grounded in man's very nature, which when applied, will place men, as to their natural powers of mind and body, in true, or harmonious relations to each other, and to outward nature." It is, in other words, a law of natural order or arrangement of human society, by whose operation persons will find themselves placed in conditions of outward life, perfectly in accordance with the inward powers which God has given them. A law by which every man, whatever may be his peculiar character, genius or

industrial taste, will find a sphere perfectly adapted to give it healthy, harmonic and lawful development; and which, moreover, will so closely bend his own life with that of others, that the very fulness of his own existence will but afford the means of the same completeness of development for others. It is a law that will put every individual in his proper place as to externals, in relation to all other individuals, and to all the variety of objects and pursuits in the natural world around him; for it will enable man to produce a universal abundance of all the means necessary to the complete education of the physical, social, moral, intellectual and industrial nature of every member of society. It is in fine, a law of adaptation of human powers to spheres for their legitimate exercise, and will thus give to man that fulness of natural life which is already enjoyed by all the tribes of creation below him; by animals and plants; nay, by the very inorganic and mineral substances of the planet itself.

Throughout all creation, all beings, except man, however diversified their nature, enjoy external conditions, in which the forces that constitute their life, have full scope to develop and act them out. It is in this that the happiness of sentient beings consists: while the repression of their ever-active springs of life, is misery, proportioned to the number and force of the impulses thus represented by want of outward opportunity to act. But can we believe that man is really and necessarily, through the very constitution of his being, an exception to this law of adaption of innate powers to outward spheres of action? Certainly not. He is only an apparent exception, for reason to be presently given. Nevertheless the assertion that there is a natural law of society that will place every person in true relations to all around, and to outward nature, so that all his natural powers of mind and body shall find free room for exercise—this assertion, we say, will hardly be appreciated by one who is ignorant of the primitive or fundamental faculties of the human mind. There is need then of a philosophical or scientific analysis of the mind, in order to exhibit man to himself; to show him what powers he possesses, what these powers crave, and in what way they may be satisfied. Such an analysis, however, is involved in the very social law itself, whose existence it will be attempted to prove. Such a law must necessarily reveal man to himself, since thus only can it show his relations to his fellow men, to nature, and to God; just as chemistry reveals the nature of elementary substances by the very act by showing the relations of each to all. Thus, e. g. the properties of hydrogen gas can be shown only by exhibiting its relation to air and other gases—that it is lighter than them all; its relation to heat, that it is inflammable; that with oxygen it forms water; with sulphur and carbon, various compounds of peculiar character with nitrogen, ammonia, &c. So too, the analysis of the mind, like that which phrenology has made, imperfect as it is, consists solely in showing the relations which man holds to all things external to himself. Thus to the physical world he stands related according to phrenology, by his perceptive faculties, form, size, color, weight, locality, order and other powers. To his fellow men he is related as a husband; a father, or a friend, and as a member of a corporate body, or a citizen; to certain states and conditions of outward existences, by such faculties as cautiousness, combativeness; to the relations of things, by causality and comparison; to God and the spiritual world, by veneration, marvelousness, spirituality, hope, &c.

In proportion, therefore, as we advance towards an exhaustive analysis of the mind of man, do we approach to the discovery of one portion of the social law; while on the other hand, we advance towards the other portion by a similar analysis of the laws of nature, or of the world external to man. Thus the social law rests upon a double basis, viz. a knowledge of man and a knowledge of nature.

But as nature, the great world or *microcosm* is but a transcript of man, the microcosm, or little world; and as both man

and nature are the transcripts of Divine Being, images of the Divine Nature, it necessarily follows, that the laws of nature and the laws of man's being, must be perfectly analogous or correspondent, so that the social law must rest upon a science of universal analogy, or which is the same, a science of universal unity.

The arguments then, in favor of the existence of a natural law of society, will, as was stated, have the most weight, in fact occur almost like spontaneous intuitions, to those who have the clearest ideas of man's nature, (draw from what mental philosophy we have,) and what the nature demands, in order to be in harmony with itself and with the universe. It is to such only, that the monstrous perversion of present social life appear in all their revolting deformity. It is only by knowing what is good that we can know its opposite, evil; only by seeing the true can we appreciate the false; and so it is only by knowing how men *ought* to live, only by having the idea or standard of a *true* society, that we become painfully sensible of the hideousness of a false one.

A knowledge of man's nature shows the absurdity of saying that such or such a man has talents for a carpenter, a watch-maker, a teacher, a farmer, &c. and the absurdity consists in supposing, either that any one person is fit for all the details of any profession, or that he can or ought to be content to follow for life, nay for a week together, a single pursuit, much less any one or more of its details. Man has a various nature; consequently he craves a varied activity. A daily variety of mental and bodily employments is essential to his happiness and health, and this he can have only by minutely dividing every branch of human industry, whether it be domestic employments, or agriculture, or manufactures, or commerce, or education, or the study of the sciences, or the cultivation of the fine arts, into as many details as they are capable of, besides opening up by the aid of science and improved machinery, new fields of industry in any of these departments. By this means, every person may have all the variety of employment to which his varied tastes may attract him.

Such a multitude of occupations, however, as well as the relations between the individuals who pursue them, must be arranged in a certain order; and this, to secure the results at which it aims, must be a perfect imitation of the law of order that reigns throughout all nature, viz. the law of the series. As long as this law of order, or natural law of a true society remains undiscovered or unapplied, men *must* continue to be thus falsely placed; must continue to pass life under external circumstances at variance with, and repressive of, their eternal, God-given impulses.

In its onward course of exploration, the mind of man will at length successfully lay open the secrets of its own nature. There will then be science of man, just as there is a science of chemistry, of geology, of astronomy, &c. And what may now be expected from a science of this elevated character? If the study and application of the laws regulating all inferior natural existences, has so greatly contributed to human advancement, will not a scientific and complete analysis of the elements which constitute, and of the laws which govern the mind of man, who is the crown of creation, and the complex of all nature, a microcosm, or little world in himself—will not such an analysis abound in results as much more noble, and rich in blessings to humanity, as man himself is more noble than an element, a mineral, a plant, or an animal?

If thus, in all lower spheres, science discovers the *relations* of things, and the laws of their *harmonious* relationship, what shall the science of man be, but the science that discovers to him not only the relations which the various powers of his own mind bear to each other, but the relations which he as an individual bears to all other men, and also to nature; and as the sum of all, it will show him the relation which as an individual man, as a

member of humanity, and as connected with outward nature, he holds to God the third term. The science of man then, must be a science of humanity; it must show him the entire circle of his relations to his fellow men; for he cannot be studied alone. His life, his whole nature is involved in and bound up with that of others. He can no more be contemplated insulatedly, than the brain, or the lungs, or the heart, or any one member of the body, can be studied as to structure and function, aside from its connection with every other part. The science of man, as it is a science of humanity, since it will discover to each man the laws of his harmonious relations to his fellows, will and can be nothing more nor less than a science of society, revealing the crown of all natural laws, (or those within the scope of man's reason to discover,) viz. *the natural law of a true social order*; and this when we discovered and applied, will as already stated, confer benefits on mankind, as greatly exceeding those drawn from the application of the inferior natural laws, as man himself exceeds in worth and dignity all nature below him.

[TO BE CONTINUED.]

## THE PRESENT AGE.

BY J. G. FIORET.

The Absolute State\* is in its form, according to our opinion, an artistic institution, intended to direct all individual powers towards the Life of the Race, and to transfigure them therein; and thus to realize and manifest in individual life the general form of the Idea, which has been sufficiently described above. Since we cannot here calculate upon the inward life, and the original activity of the Idea in the minds of men—all life in Idea being of this latter kind, as we have seen in our former lectures—and since the State rather operates outwardly upon individuals who feel no desire, but on the contrary a reluctance to offer up their individual life for the Race, it follows that this institution must be one of constraint. For those individuals in whom the Idea has assumed a real inward life, and whose wish and desire is nothing else than to offer up their lives for the Race constraint is necessary, and for them it disappears; and the State remains, with respect to them, only that comprehensive Unity, which continually watches over the Whole, and points out and explains at all times the first and nearest purpose of the Race, and arranges the willing powers of man in their appropriate sphere of action. It is an *artistic* institution, we have said: but it is so in the strict sense of this word, as an institution of free and self-intelligent Art, only it has scientifically penetrated to its complete and perfect purpose, and the means for the attainment thereof, in the Age of Reason as Science, and when the Fifth Age of Reason as Art has begun. But there is also a higher order in Nature, that is, in the destiny of the Human Race, through which it is led towards its true end, without its own knowledge or will; which order might be called the Art of Nature; and in this sense alone I call the State, in the first Ages of the Human Race, an *artistic* institution. What we have already set forth as the dedication of all individual powers to the purpose of the Race, is the Absolute State according to its *form*; that is, merely that individual powers shall be dedicated to a purpose of a Race;—but what that particular purpose of the Race may be, depends on whether there is an actual State in existence or not. It remains quite undecided however by this determination of the State, how many purposes of the Race, to the attainment of which the individual power is to be dedicated, can be prosecuted in particular States;—and it remains just as undecided by the

\*The word State is used here for a whole Community in organized action. Its elements are human. The Church sphere of motives—The College Sphere of Laws of Order—The Commonwealth, Sphere of Votes.

same determination, what is the absolute purpose of the Race, by the discovery of which the material of the State, and the true meaning and purpose of it, might be described.

And now, after these preliminary definitions, to examine more closely the Idea which we have announced:—In the first place, the State which has to direct a necessarily finite sum of individual powers towards the common purpose, must regard itself as a completed whole, and, as its common purpose is identical with that of the Human Race, it must regard the aggregate of its citizens as the Human Race itself. It is not irreconcilable with this view, that it may also entertain purposes connected with others who are not numbered among its Citizens; for these purposes will still be its own, undertaken merely on its own account—those, namely, to the attainment of which it directs the individual powers of its own Citizens;—and in every case, therefore, it devotes these powers to itself, considered as the Highest, as the Race. It is therefore the same thing whether we say, as above, that the State directs all individual powers *towards the life of the Race*; or, as here, that it directs them *towards its own life as the State*: only that this latter expression first acquires its true meaning through the former, as we shall soon see.

Once more:—the nature of the Absolute State consists herein—that all individual powers be directed towards the Life of the Race—in place of which the State puts the aggregate of its own Citizens. It therefore becomes necessary, *first*, that *all Individuals*, without exception, should be taken into equal consideration by the State; and *second*, that every Individual, with *all his individual powers*, without exception or reserve, should be taken into equal consideration. In a State so constituted, where all, as Individuals, are dedicated to the Race, it follows at the same time, that all without exception, with all the Rights which belong to them as component parts of the Race are dedicated to all the other individual members of the State. For, to what are the powers of all directed?—to the Race. But what does the State hold as the representative of the Race?—all its Citizens without a single exception. Were there some Individuals either not taken into account at all in the common purpose, or not taken into account with all their powers while the rest were included—then the former would enjoy all the *advantages* of the union without bearing all the attendant *burdens*, and there would thus be inequality. Only where all without exception are taken into account, is equality the result. Consequently, in this constitution, the Individuality of each absolutely disappears in the community of All; and each one receives back his contribution to the common power, strengthened by the united powers of all the rest. The purpose of the isolated Individual is his own enjoyment: and he uses his power as the means of its attainment;—the purpose of the Race is Culture, and the honorable subsistence which is the condition of Culture: in the State, each Individual employs his powers, not for his own immediate enjoyment, but for the purpose of the Race, and he receives in return the whole united Culture of the Race, and therewith his own honorable subsistence. We must guard ourselves, however, against regarding the State as if it were dependent on this or that Individual, or on Individuals in general, and were composed of them:—almost the only way in which ordinary philosophers are able to conceive of a Whole. The State is an essentially unseen Idea; \* just as the Race has been described in our former lectures: it is—*not* single Individuals, but their continuous relation to each other, the living and ever-changing production of which is the work of Individuals as they exist to space. To make my idea clear by an example:—The Rulers are by no means the State,

but merely Citizens like all the rest; and there is absolutely no individual character in the State but that of Citizen. The Rulers, as well as other Individuals, with all their individual powers, are taken into account in order to direct the powers of the governed—who no more than they constitute the State—towards the common purpose, so far as they understand it, and to enforce this purpose on all who are opposed to it. Only that result which arises from their guidance and the directed power of the governed taken together, do we call the State in the strictest sense of the word.

The first condition of a State, and the first essential characteristic of our idea of it, as stated above, is this: *That Freemen must at first become subject to the will and superintendence of other Freemen*. Freemen, I say, in opposition to Slaves; and by Freemen I mean those to whose own skill and judgement it is left to provide the means of subsistence for themselves and their families; who are accordingly sovereign heads of families, and even continue to be so after their submission to a foreign will which has other purposes in view. A Slave, on the contrary, is he to whom there is not left even the care of his own subsistence, but who is maintained by another, and in return becomes subject with his whole powers to the arbitrary will of his master; who therefore cannot be the head of a family, but is a member of a foreign family, and a bondsman for life; his master having no other reason for maintaining him but that his maintenance is more profitable than his destruction. *Freemen*, said, as such, and on the supposition that they still remain free, must subject themselves to a foreign will;—and I said so for this reason:—It belongs to the Idea of a State that the subjected may at least *become* a purpose to themselves; and this can only occur when in their subjection they remain free to a certain extent, and the sphere of their liberty afterwards comes within the purpose of the State, whenever the State advances to higher Culture; but the Slave as such, and in the case of his never attaining freedom, cannot become a purpose to himself; he is at best, like every other animal, a mere instrument of his master's purpose; but by no means a purpose to himself. In this subjection of Freemen to the oversight and rule of other Freemen there are then two, or, if we reckon otherwise, three cases possible: and—as this subjection is the origin of the State—there are just as many possible fundamental forms of the State, through which it must pass towards its accomplishment; and I entreat you to observe well, and even to commit to memory, these fundamental forms, as the foundation upon which we intend to rest all our subsequent disquisitions upon this subject.

Namely—after this subjection has been accomplished, the general mass of individuals, who have thereby come into combination, considered as a completed Whole, are either *All without exception subjected to the Whole*, that is, to the common purpose of All—as it should be in the Perfect State; or *they are not All subjected to the Whole*. The latter case, where All are not subjected to the Whole, can only be supposed possible in this way—that as the *subjected* at least are All subjected to the Whole the *subjectors* have not, on the other hand, subjected themselves in return to the necessary purposes which are common to the others and to themselves. The subjectors have consequently subjected the others to their *own* particular purpose; which—as it cannot be, at least cannot be wholly, one of sensuous enjoyment; for in that case they would at once have reduced the subjected slavery, and destroyed their freedom altogether—must necessarily be the purpose of ruling for the sake of ruling. This would be our first case, as it is the first form which the State assumes in time;—namely, *the absolute inequality of the members of the State, who are divided into the classes of Rulers and Ruled*, which can never exchange their relative positions so long as this arrangement endures. It is evident here, in passing, that such a State cannot subdue its vassals *with all their powers* to its purpose, as the State can certainly do when it has a better purpose in view:—for, in so doing, it would make

\*The State is an Organized Reality. Here the inconvenience of not recognizing the three degrees of Society appears. The State is the Embodiment of what the College is the Idea and the Church is the Life. Yet in Ficht's meaning of the word it is not.

them perfect Slaves, and would thereby cease to deserve the name even of a nascent State. Our other case was this;—That all the individual members of the State, without exception, are subjected to the purpose of the Whole. This, again, is possible in two ways:—First, all the individual members may be only *negatively* subjected to the Whole; that is, a purpose may be secured to every one without exception, in the prosecution of which no one else dares to hinder him. Such a purpose, secured by the constitution against interference on the part of any one else, is called a *Right*: in such a constitution, therefore, every one has a *Right*, to which all other men without exception are subjected. Equal Rights for all men as *Rights*; but by no means equal Privileges;—for the purposes secured to different individuals may be very different in extent, and the existing state of Privileges was generally taken for the Standard of Right when the dominion of Laws began. It is evident that the State which occupies this position, since it confers Privileges upon some of its Citizens, which exceed the Privileges of others who are nevertheless able to keep their ground, is far from subjecting all the powers even of these favorites to its purpose: may, since by these privileges of its favorites it hinders the others in the free use of their powers—that it even wastes these powers for the purposes of Individuals; and therefore, with all its Equal Rights, is far removed from the Absolute form of the State. The case we have now described would be the second fundamental form of the State, and the second stage upon which our Race would find itself in its progress towards the perfect form of the State. Lastly—that all the individual members of the State are subjected to the purpose of the Whole, may also mean that they are not merely subjected negatively thereto, but *also positively*; so that absolutely no Individual can propose any purpose to himself, and devote himself to its furtherance, which is his own merely, and not at the same time the purpose of the whole Community. It is obvious that in such a constitution all men are taken into account for the common purpose—this common purpose being no other than the purpose of all men without exception, considered as a Race; and that therefore this constitution manifests the Absolute form of the State, and a true equality of Privileges and Powers begins. This equality does not by any means exclude the distinction of Classes in society; that is, the different modes in which human power may be applied, which are left to the exclusive cultivation of Individuals, who again leave the remaining modes of this application of power to the exclusive cultivation of other men. But no Class, and no exclusive application of power, must be permitted, which is not dedicated to the purpose of the Whole, and which is not absolutely necessary for the Whole;—the produce of which is not actually partaken of by all other classes, and by all the Individuals who compose these classes, according to their ability to enjoy it. This would be the third stage of the development of the State;—in which it would be perfected, at least according to its Form.\*

\*It is very clear from this passage that the Idea of Association—Organized Industry, was working in the author a stirring and full expression. But he seems here to allude only to Communism.

From the Anti-Slavery Standard, of Nov. 15.

#### LETTER FROM HARRIET MARTINEAU.

MY DEAR ———: We can think of little else at present than of that which should draw you and us into closer sympathy than even that which has so long existed between us. We, on our side the water, have watched with keen interest the progress of your War of Opinion,—the spread of the great controversy which cannot but revolutionize your social principles and renovate your social morals. For fifteen years past, we have seen that you are "in for it," and that you must stand firm amidst the subversion of Ideas, Customs and Institutions, till you find

yourselves encompassed by "the new heavens and the new earth" of which you have the sure promise and foresight.

We,—the whole population of Europe,—are now evidently entering upon a stage of conflict no less important in its issues, and probably more painful in its course. You remember how soon after the conclusion of the Napoleonic wars our great Peace Minister, Canning, intimated the advent, sooner or later, of a War of Opinion in Europe; a war of deeper significance than Napoleon could conceive of, and of a wider spread than the most mischievous of his quarrels. The war of opinion which Canning foresaw was in fact a war between the further and nearer centuries,—between Asia and Europe,—between despotism and self-government. The preparations were begun long ago. The Barons at Runnymede beat up for recruits when they hailed the signature of Magna Charta; and the princes of York and Lancaster did their best to clear the field for us and those who are to come after us. The Italian Republics wrought well for us, and so did the French Revolutions, one after the other, as hints and warnings; and so did the voyage of your Mayflower,—and the Swiss League, and the German Zoll Verein, and, in short, everything that has happened for several hundred of years. Every thing has tended to bring our continent and its resident nations to the knowledge that the first principles of social liberty have now to be asserted and contended for, and to prepare the assertors for the greatest conflict that the human race has yet witnessed. It is my belief that the war has actually begun, and that, though there may be occasional lulls, no man now living will see the end of it.

Russia is more Asiatic than European. It is obscure to us who live nearest to her where her power resides. We know only that it is not with the Emperor, nor yet with the people. The Emperor is evidently a mere show,—being nothing except while he fulfills the policy or pleasure of the unnamed power which we cannot discern. But, though the ruling power is obscure, the policy is clear enough. The aim is to maintain and extend despotism; and the means chosen are the repression of mind, the corruption of conscience, and the reduction of the whole composite population of Russia to a brute machine. For a great lapse of time, no quarter of a century has passed without some country and nation having fallen in, and become a compartment of the great machine: and, the fact being so, the most peace-loving of us can hardly be sorry that the time has come for deciding whether this is to go on,—whether the Asiatic principle and method of social life are to dominate or succumb. The struggle will be no contemptible one. The great tarantula has its spider-claws out and fixed at inconceivable distances. The people of Russia, wretched at home, are better qualified for foreign aggression than for anything else. And if, within her own empire, Russia knows all to be loose and precarious, poor and unsound, and with none but a military organization, she knows that she has for allies, avowed or concealed, all the despot tempers that exist among men. Not only such Governments as those of Spain, Portugal, Rome and Austria, are in reality the allies of Eastern barbarism; but all aristocracies,—all self-seekers,—be they who and where they may. It is a significant sign of the times that territorial alliances are giving way before political affinities,—the mechanical before the essential union; and, if Russia has not for allies the nations that live near her frontier, she has those men of every nation who prefer self-will to freedom.

This corrupted "patriarchal" system of society, (but little superior to that which exists in your slave States) occupies one half of the great battle-field where the hosts are gathering for the fight. On the other, the forces are ill-assorted, ill-organized, too little prepared; but still, as having the better cause, sure, I trust, of final victory. The conflict must be long, because our constitutions are, like yours, compromises, our governments as yet a mere patch-work, our popular liberties scant



and adulterated, and great masses of our brethren hungry and discontented. We have not a little to struggle for among ourselves, when our whole force is needed against the enemy. In no country of Europe is the representative system of government more than a mere beginning. In no country of Europe is human brotherhood practically asserted. Nowhere are the principles of civilization of Western Europe determined and declared, and made the ground-work of organized action, as happily your principles are as against those of your slaveholding opponents. But, raw and ill-organized as are our forces, they will be strong, sooner or later, against the serried armies of the Asiatic policy. If on the one side, the soul comes up to battle with an imperfect and ill-defended body, on the other, the body is wholly without a soul, and must, in the end, fall to pieces. The best part of the mind of Western Europe will make itself a body by dint of action, and the pressure which must bring out its forces; and it may be doubted whether it could become duly embodied in any other way. What forms of society may arise as features of this new growth, neither you nor I can say. We can only ask each other whether, witnessing as we do the spread of Communist ideas in every free nation in Europe, and the admission by some of the most cautious and old-fashioned observers of social movements, that we in England cannot now stop short of a "modified communism," the result is not likely to be a wholly new social state, if not a yet undreamed-of social idea.

However this may be,—while your slave question is dominant in Congress, and the Dissolution of your Union is becoming a familiar idea, and an avowed aspiration, our crisis is no less evidently approaching. Russia has Austria under her foot, and she is casting a corner of her wide pall over Turkey. England and France are awake and watchful, and so many men of every country are astir, that we may rely upon it, that not only are territorial alliances giving way before political affinities, but national ties will give way almost as readily, if the principles of social liberty should demand the disintegration of nations. Let us not say, even to ourselves, whether we regard such an issue with hope or fear. It is a possibility too vast to be regarded but with simple faith and patience. In this spirit let us contemplate what is proceeding and what is coming, doing the little we can by a constant assertion of the principles of social liberty, and a perpetual watch for opportunities to stimulate human progress.

Whether your conflict will be merely a moral one, you can form a better idea than I. Ours will consist in a long and bloody warfare—possibly the last, but inevitable now. The empire of brute force can conduct its final struggle only by brute force; and there are but few yet on the other side who have any other notion or desire. While I sympathise wholly with you as to your means as well as your end, you will not withdraw your sympathy from us, because our heroes still assert their views and wills by exposing themselves to wounds and death in the field, and assenting once more to the old *non sequitur* about Might and Right. Let them this time obtain the lower sort of Might by the inspiration of their Right, and in another age they will aim higher. But I need not thus petition you; for I well know that where there is most of Right, there will your sympathies surely rest.

Believe me your friend,  
HARRIET MARTINEAU.

From the Literary Union.

### MAGNETISM—ITS HISTORY AND QUALITIES.

It was known to the ancient Greeks, that a certain dark hard stone had the power of attracting and lifting up small pieces of iron, and that these, so in contact, had the same influence upon

other pieces. This stone was called by them the magnet, by ourselves the loadstone, and science has shown that it is an oxide of iron, consisting of iron oxygen gas. The Greeks were therefore acquainted with its *attractive* but not its *directive* power. The latter, however was known to the Chinese, according to their own authentic accounts, as early as the Christian era—it is described as an instrument pointing south.

This knowledge, perhaps was brought from China to Europe during the middle ages, when a considerable overland intercourse was carried on between those widely separated regions. The route was along the Caspian and through Tartary. The great Mongul Empire, rising on the northern Atlay plains, subdued Russia, China and Hindostan, and acted as a bridge to connect far distant countries in the bonds of acquaintanceship and intercourse. This, indeed seems to have been the Providential mission of all greatly extended empires from the time of Alexander the Great until now, when we behold the Pacific and Atlantic shores of this continent united under that wise fabric—the Federal constitution. The valuable journal of *Marco Polo's* overland tour to China in the middle of the 13th century, is still extant and in every good library.

It is certain, that no mention was made in Europe of the directive power of the magnet until the 12th century, and even this is obscure and doubtful; and it was not until 1420, the same century in which this continent was discovered, that the mariner's compass came into general use. Columbus on his first voyage to America, in 1492, first discovered that the magnetic needle did not point exactly to the north. In 1590 it was observed at Rimini, that a rod of iron, situated on the tower of the church, had become magnetic. In 1630 the same fact was observed of an iron cross which had been struck down by lightning from the spire of the church at Aix. These and other similar facts soon made known the magnetism of the earth. They are worth mentioning to show how slow was formerly the progress of discovery, and how almost entirely we owe the very existence of science to modern times.

### THE WORK FOR THE CHURCH TO DO.

What are the precept tendencies of society? The activity and enterprise of our period is often turned to a merely material end. There is a general desire for wealth, a passion for accumulation, a tendency to extravagance and display. Multitudes, with untiring avidity, seek the means of costly indulgence. A spirit of emulation is engendered. The mind becomes absorbed in worldly care, distracted by worldly anxieties, debased by worldly passions. Wealth often becomes with us, one of the chief avenues to station, which by no means lessens the prevailing love of gain; while feelings of envy, covetousness, ambition, pride, are liable to be fanned into a flame; and worldly aggrandizement is considered by many the supreme good.

Christianity and the church have a labor here. What shall be said of the church, if it foster these passions? What shall be said of it, if it does not strive to counteract them?

Wealth may be the means of inexpressible good. But what is all outward accumulation, if a plague-spot is upon the soul; if the love of money leads to the neglect of God? Avarice may corrupt the public heart; and elated by success, man may violate the laws of heaven, and prosperity become his ruin. It is for the Christian church to urge the great principles of the Gospel; to strengthen humility and devotion; and awaken throughout society a true spiritual life. The whole history of the world proves that there is no sure and solid basis for Civilization, but that which has been laid by Jesus Christ.—WATERSTON.

☞ A wag says that Father Mathew has recently received a large offer to take up his residence in Wall-street to keep the money market from getting right.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, DECEMBER 22, 1849.

## LETTERS TO ASSOCIATIONISTS.

## NUMBER FOUR.

(CONTINUED.)

The integrality of Fourier's system can be best comprehended by studying his table of the Three Unities. What he presented as essential, were the necessary arrangements for one *Association*, whereby to secure abundant and graduated wealth—a proportional minimum support for each and all of its members—attractive industry—convergence of interests—exact justice—harmony of feeling and unity of action. And nothing finer can be found in literary history, than the example which he set of conscientious study of the Laws of Universal Order, as the means of determining the true material and social dispositions for a single community,—the limitations excepted, which have already been noticed in our Negative Criticism. From the problem of Equitable Commerce, Fourier was led up to that of Domestic, Agricultural Association, and thence to that of Universal Unity, which he claimed to have solved under the following branches:

1. INTERNAL Unity of man with himself by Societary union, spontaneous in all functions.
2. EXTERNAL Unity of man with himself by integral, combined cultivation of the globe.
3. INTERNAL Unity of man with God by fullest movement of all the passions impelled by attraction.
4. EXTERNAL Unity of man with God by bi-composite immortality.
5. INTERNAL Unity of man with the Universe by analogy between the passions and material creations.
6. EXTERNAL Unity of man with the Universe by aromal communications among the heavenly bodies.

This Science of Divine Order, throughout the whole range of Nature, Fourier concentrated upon the construction of laws for a Phalanstery. Society he represents always as an Organic Whole, a Collective Man, a Type of the Universe, an Image of God. Never did there live a person, more penetrated with the conviction that we are members one of another, and animated by one life hierarchically distributed through every community of the Human Race.

Not in this comprehensiveness alone does the integrality of Fourier's views manifest itself; for equally remarkable is the minute accuracy of his system. When his books and manuscripts are translated and spread abroad,—and there is good reason to hope that this will be done soon, and done worthily,—it will be universally admitted that his analytic descriptions of the Sensitive Passions are alike wonderful, for original suggestions as to the latent capacities of the eye, ear, &c., and proper methods of developing them, and for the consummate common sense with which he has provided for their joyous activity, throughout every department of labor, economy, hygiene and art. Inspire his form of *Attractive Industry* with the Christian Life of *Regeneration*, and it may well be said, that in the domain of the Phalanstery is presented the most masterly commentary ever yet given upon the beautiful texts of the earliest and latest scripture: "The Lord God took man and put him into the garden of Eden, to dress it and to keep it, saying, 'Of every tree of the garden thou mayest freely eat, except the tree of the knowledge of good and evil;'"—"and he showed me that great city, the Holy Jerusalem \* \* \* and in the midst of the street of it, and on either side of the river of water of life, was there

the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Fourier renders Industry Attractive by the mode in which he makes every sensitive faculty and physical relation minister to the free development of the Social Affections. And here again does his astonishing analytic accuracy appear. In regard, indeed, to the *Minor Affective Passions*, Love and Familism, especially the former, not a few of our master's most patient disciples both in Europe and America are convinced, that he greatly erred by a misapplication of the Serial Law. But errors notwithstanding, his suggestions are always instructive, and many of them such as commend themselves instantly to the purest and most enlightened conscience. And in regard to the two *Major Affective Passions*, Friendship and Ambition, it may be confidently said, that nothing can surpass the keen sagacity and profound sentiment with which he has wrought the richest harmony out of tendencies which have been usually found most prolific in jealousy and strife. The Phalanstery is a full embodiment of the maxim of Each for All and All for Each, where Public and Private good are perfect mutual complements. From the cradle to the grave, every individual is alike ensphered by a genial air of love, within the green enclosures of its paradise. Not a taste however capricious, not an interest however trifling, but is made to minister to the Collective Good; and all refining opportunities of society combined, are opened with boundless liberality, as means of private culture and delight. Fourier's scheme of education is by far the most complete ever yet devised for fashioning a child's whole character to Social Use, and what is equally important, for combining the sympathy and wisdom of a united society to call out in symmetric fulness the special genius of every child. And no poet, romancer, legislator or prophet, ever more successfully portrayed human life as an ideal whole, overflowing with kindness, courtesy, benignity and honor. The myths of the Golden Age are far less beautiful than the future which shines forth with transient gleams from Fourier's magic mirror, while with tantalising hints he lifts and drops the curtain. One feels an unquestioning assurance, as he reads paragraph after paragraph crowded full with novel thought, that here is truly reflected the *Natural* side of Heaven upon Earth.

[Sickness prevents me from finishing this letter, by describing the richly suggestive views of Fourier in relation to the "Distributive Passions and Unityism." I can now add only, that with such exceptions as I have already signified in the Negative Criticism and the Replies to Mr. Godwin, I heartily accept the master's doctrine as to the Law of Series and Attraction. Doubtless much remains to be done in developing, applying, limiting and completing his system; but never do I read a chapter of this always strong and often most eloquent writer, without fresh wonder and delight; and I am gratefully assured, that in the works of this Social Columbus may be found a guiding chart to that New World of *Practical Righteousness*, wherein "God shall dwell with his people and be their God."] W. H. C.

## FOURTH QUARTERLY FESTIVAL

## OF THE PHILADELPHIA UNION OF ASSOCIATIONISTS.

The regular festivity of this Union took place on the 30th ult. About seventy persons were present on that occasion, among whom were noticed many strangers, attracted thither, probably, by the social atmosphere of the place.

This Union was organized in April, 1847. It has grown to its present stature without effort and indeed, against some discouragements, necessarily thrown in the way of individuals, who, however worthy, were not of the stamp essential to maintain the character of the Union. When it was organized

dullness and insipidity reigned supreme in the city of Quakers. A thick scum had gathered on the surface of society, unbroken from the stillness of the waters. The only ray of light that broke the horizon, was the socialist society, then so called, which was actively at work demolishing existing institutions, social, political and religious. But from the prejudice existing against it, that society wielded little influence.

Since the Associationists have commenced presenting their views of society, more attention has been paid to it. The French revolution brought the subject prominently forward, and excited inquiry in relation to it. The consequence is, that socialism has become a common topic in the city of Brotherly Love, and people are fast making up their minds for or against it.

This, though a brief, is deemed a fair history of the origin and progress of the cause in Philadelphia, and it may be remarked, that circumstances have conspired to place the Philadelphia Union in a much more prominent position before the public than was at first anticipated. Fortunately it has the talent and the inherent strength necessary for the emergency.

The recent festival was conducted by a committee of which Mr. Alexander Harrison was chairman, and was managed with that ease and tact for which that gentleman is distinguished. The exercises consisted of short addresses interspersed with music. The heavier artillery of the Union, comprising Drs. Elder, Lazarus and others, was not employed on this occasion, from an apprehension that too much sameness would characterize the festival. The addresses were, therefore, assigned to Mr. Jas. Sellers, Mr. Geo. Bayne and Mr. J. Rehn.

Too much credit cannot be awarded the ladies, whose good taste and management presided over the arrangement of the Hall, and the distribution of the refreshments. Under the auspicious, the irksomeness of a public demonstration was entirely removed, and each felt as free and happy as if the occasion were merely a meeting of intimate friends.

By a remarkable coincidence, the speakers severally selected sentiments in nearly the same words:

By Mr. Sellers.—The present and the future.

By Mr. Bayne.—The present as the promise of the future.

By Mr. Rehn.—The present and consummate future.

Notwithstanding this apparent similarity of subject, each occupied a field of his own.

The exercises commenced with a vocal trio, with piano accompaniments, which was neatly executed by Mr. A. W. Harrison, Mr. Samuel Sartain, and Mr. W. R. Harrison.

Mr. Jas. Sellers then addressed the Union on the religious aspects of society, in their relation to the future realization of association, but we were unable to obtain a copy of his remarks, to be published with this report.

The address was followed by a vocal duet, by Mr. A. W. Harrison and Mr. E. S. Smith. This was well received; after which the second sentiment was read, to which Mr. Geo. Bayne responded nearly as follows:

*The Present.*—The promise of the future.

It was the remark of a German writer, that "every human opinion or belief, to be maintained, must possess the power of establishing its own supremacy. It must predominate or perish."

The affinity of the human mind is for truth. Error is the result of ignorance. Truth is eternal. It is a necessity of existence. It is founded in the fitness of things; and must ultimately survive all shocks and triumph over every delusion.

The Baconian philosophy may be said to have ushered in a new day. It suggested for the first time, a probable connection between matter and mind. Reasoning from facts, it developed principles, and having these to light the way, science has grown into a system of *real* knowledge, imperfect, it is true, in many of its parts, yet to the highest value in the details of every day life. The error underlying the ancient philosophy,

is its pure intellectuality. It had no material vase. It was a pyramid invested. The crowning glory of the modern philosophy is, that it reigns with matter and ends with spirit. It does not *despise* crude earth. On the contrary, it freely confesses, that its errors arise chiefly from an imperfect knowledge of earth, its wants, its laws, its destiny.

We assume that the *present* contains the germ and promise of the *future*. But at no earlier period of the modern world, would this have been true. The degree of divergence from the true path of progress, depends upon the end had in view. If the object be too high, we shall stumble over the facts of earth at every step, and fall at last into some unlooked for quagmire. If too low we become mere animals, having no relation to psychological or spiritual existence.

The starting point of nations has usually been war and military renown, ending, of course, in the slavery of one portion of the race and profligacy of the rest. Keeping this fact in mind, it may be observed, that at various periods in ancient history was Association as attainable as at the present time, had public attention taken that direction. The human race has undergone many revolutions. It has often before in detached portions, emerged from barbarism into civilization, and thence, to a point at which it would be extremely hazardous to fix a limit. The raging of Solomon that "there is nothing now under the sun" yet remains to be refuted. With all due deference to our great author, Fourier, I feel bound, therefore to reject his supposition of a gradual growth of humanity from Edenism, upward.

Only within the present century has general attention been directed to the pursuits of industry, and to the influence exerted by institutions and laws on human affairs. The consequence has been a rapid material progress throughout the civilized world, in science, in art, in agriculture. The American continent especially has partaken largely of this progress, and seems destined to be the ground on which the problem of society is to be solved. It is said that on the discovery of the Island of Cowes, in 1460, there was found the statue made of burnt clay, of a man on horseback, he had a cloak on, but no covering on his head: his left hand was on his horse's mane, his right pointing to the West! There were some letters rudely carved on the lower rock, but no explanation could be obtained of them. He seemed to point out America as the land of hope and promise.

We have what will be conceded, on comparison with other governments, an improved political system. The divine right of King's, is a doctrine, which, so far as we are concerned has passed away for ever. Unlike the varying character of monarchical institutions, we have what is termed a *constitutional* government, recognizing as its basis, and being organized for no other purpose than to secure to each and all the rights pertaining to intelligent beings. In the United States, at least, certain political principles have been reached, and established against all peradventure. They are unchangeable.

I know how common it is, among Associationists, to undervalue political institutions as they now exist, as compared with the great system which they propose to establish. But I must reason on things as they are, not as they ought to be. Our sympathy for the French, the Italians and Hungarians, in their struggles for liberty was a spontaneous impulse, based upon the admitted evils to which they were subject, as compared with ourselves. And we can hardly go amiss, when a tyrant has been heard to say, as was the Emperor of Austria. "I shall oppose with a will of iron the progress of liberal principles in my empire."

But not merely in the political sphere, used in its most general sense, but in the social sphere, also, do we find the constructive tendency in a state of development. As a proof of it take the serial arrangement happily adopted for local and mu-

local purposes,—the village, the town, the city, the county, the State. Each is sovereign in certain essential particulars. Those who object to the scheme of Association, are bound in consistency to denounce all local combinations, as they certainly are open to the charge of being merely an enlargement of the same plan. It may be said that the construction of bridges, roads and canals, the lighting, cleaning and paving of the streets, the building and repair of wharves, are matters of public security. But why so, except it would be too inconvenient and expensive for every one to do it for himself? Here then we have the unitary principle distinctly recognized. Our corporators would find it no easy task to divorce themselves from concern in the industry of the people, were they so disposed, and I apprehend, this difficulty will increase from year to year. Should the movement take place here, that is now going on in Paris, an organized city is not a very improbable or very distant event.

The State assumes it, as an axiom, that popular education is essential to the preservation of republican institutions. It goes out of the way in some instances, to invade the private circle, and *compel* the children to attend the schools, whether the parent be willing or not, because, it is contended, the state is supreme and cannot lightly regard the integrity of its own existence.

For this advance, we feel truly grateful. It is tantamount to an admission, that the State has duties to perform in relation to her citizens, besides the mere negative obligation of catching the thief after the robbery is committed. It is not impossible, that it may some day discover that its interest requires each child to be created *industrially* as well as intellectually. It may take upon itself the unusual task of computing the expense of judges, juries and prisons and the results of them, as compared with the portable cost of a system of agricultural schools, and the results which might be anticipated in the way of the prevention of crime, and the improvement of the waste lands of the State. There is no greater scandal in existence, than those dens of pollution, which we find in every county, in the shape of prisons. It remains for the most able advocates of them, to show the first particle of good produced by them. Are they not usually tenanted by the same individuals from year to year, who become old offenders merely because they can find no better place to move in than the jail or penitentiary?

When an enlightened public opinion shall be brought to bear upon this subject, our political hacks may be compelled to give more attention to the public interest, and less to their own, and then there will be really no predicting the good that may follow.

This lack of an *industrial* education, in connection with the intellectual, is the source of countless miseries. It produces a superabundance of lawyers, doctors and ministers, all miseries themselves, and the cause of miseries in others. Without law, robbery would not be productive; without medicine and divinity, disease and sin would not be so obstinate. An excess of tinkering aggravates them all. There is one good result, however, arises from this one sided education. It makes the honest workman restive under oppression; it arms him with the knowledge of his true position; and confers the power of asserting it. Not the least exciting topic to be discussed hereafter will be the right to labor, and the right to the soil, and the right of the laborer to the product of his labor, against all the world.

Considerations, such as these, induce me to believe, that society, in the U. S. is on the right track, that taking the present as the basis of judgment for the future, the nineteenth century will not go out, without witnessing great social changes; not produced by violence; not the result of nasty and destructive measures, but by the silent working of ideas in the popular mind, conjoined with the material necessities which are pressing

themselves upon it. Society has the law of being. It will assert its supremacy in due time. Herein is the proof of the doctrine whether it be of heaven or of man. The Social law is founded in the fitness of things, as much as the moral law, it is just as much a necessity of true existence, as air to the lungs and food to the body. It is a movement which is destined to succeed alike without as with a plan, though it be through fields of blood, and years of suffering, on the part of the mass of the people.

The religious feature of the associative enterprise has not been much dwelt on, while it is one of great importance. We have no creed but humanity. We acknowledge no faith that does not comprehend works. Our duties are those of moral and intelligent beings having relation to our fellow man.

How then can we countenance, by mingling with it, the cant and duplicity of existing society? Is it not the duty of all who value their moral obligations to "come out from it and be separate," working as best they may, to build up some system whereby existing evils may be remedied?

I believe the day will come when the whole system of brokerage and exchange, as now carried on will be classed with robbery, when our present commerce shall be deemed swindling; and those who cheat the laborer out of his full share of the product of his industry, as Shylocks, who value their pound of flesh for its own sake, regardless of all sentiments of right or humanity.

But I have extended my remarks too far already.

A vocal duet was then performed, and the third sentiment having been read, Mr. J. RUSH, made the following remarks.

(Those shall appear in the next number.)

#### HUMAN PANTHEISM BY WM. B. GREENE.

"What we commonly call man (says Mr. Emerson) the eating, drinking, planting, counting man, does not as we know him represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend." The man, therefore, who has attained to right knowledge, is aware that there is no such thing as an individual soul. There is but one soul, which is the "Over Soul," and this one soul is the animating principle of all bodies. When I am thoughtless, and immersed in things which are seen, I mistake the person who is now writing this notice, for myself; but when I am wise, this allusion vanishes like the mists of the morning, and then I know that what I thought to be myself was only one of my manifestations, only a mode of my existence. It is I who bark in the dog, grow in the tree, and murmur in the passing brook. Think not, my brother, that thou art diverse and alien from myself; it is only while we dwell in the outward appearance that we are two; when we consider the depths of our being, we are found to be the same, for the same self, the same vital principle, animates us both. (We speak as Transcendentalists.) I create the universe, and thou, also, my brother, creates the same; for we create not two universes but one, for we two have but one soul: there is but one creative energy, which is above, and under, and through all.

This is no new theory: this doctrine was well known in the East, before history began; no man can tell when it arose, for it is as old as thought itself. "Rich, (say the Vedas) is that universal self, whom thou worshippest as the soul." We should strive, therefore, to disentangle ourselves from the world of matter, from the bonds of time and space, that we may take our stand at once in the "Over-soul," which we are, did we but know it. We are the Over-soul, and we come in our own native home, when we attain to our true point of view, where the whole universe is seen to be our body. Then do we know of a truth that it is we who think, love, laugh, bark, growl, run,

crawl, rain, snow, &c. &c. Mr. Emerson has given a beautiful expression to this thought ;

"There is no great and no small  
To the soul that maketh all :  
And where it cometh, all things are ;  
And it cometh every where.

"There is one mind," says Mr. Emerson, in his Essay on History, "common to all individual men. Every man is an inlet to the same, and to all of the same. He that is once admitted to the right of reason, is made a freeman of the whole estate. What Plato has thought, he may think ; what a saint has felt he may feel ; what at any time has befallen any man he can understand. *Who hath access to this Universal Mind, is a party to all that hath or can be done, for this is the only and sovereign agent.*"

It may easily be seen that this amounts to an identification of man with God ; yet this system is by no means Pantheistic ; perhaps, indeed, we may be permitted to coin a new term, and call it *Human Pantheism*. Pantheism sinks man in God—makes him to be a phenomenon of the Divine existence—but this system, so far from being an absorption of humanity in God, is an absorption of God in the human soul. What is the invisible world of the Orientals ? This invisible world, is identical with the world of potential existences, it is identical with the abyss of Jacob Behman and John Fordage. These three expressions, the invisible world, the potential world, and the abyss, (which last term we prefer as being more expressive,) are names indicating one identical thing in the universe of reality—we do not say in the universe of actuality.

What then is meant by the term, *the abyss* ? Suppose, in thought, this visible universe to be broken. Let all the qualities by which we distinguish the differences subsisting among the different bodies of nature, cease to manifest themselves. Let all properties, all activities in nature, re-enter into themselves. Let all that by which each man feels its own proper existence, re-enter the virtual state, so that all properties, all activities, exist no longer in act, but only in the power of acting. Like a circle that contracts more and more till it vanishes in its own center, let all extensions contract. Let all qualities derived from extension, or which are manifested to us through extension, enter again into themselves. Let, in short, all properties of things be only in potentiality of manifestation. The reader must endeavor to effect those operations in thought.

But perhaps it will be well to define some of our terms. What is *essence* ? What is *existence* ? What is the difference in signification between the terms essence and existence ? Essence is pure being, without *efflux* or *manifestation*. Existence involves out-going or manifestation. The soul of man, and every other substance, according to the foundation of its being, according to its center or root, is ; but according to its out-goings, manifestations, or operations, it *exists*.

What is *potential* existence ? What is *actual* existence ? What is the difference between potential and actual existence ? A thing exists *potentially* or in *potentia*, when it is *possible* only. This same thing exists *actually* when it has not only this possible (potential) existence, but also a real existence in act.

A thing is, when in *potentia*, or when possessing only a possible existence ; but it *exists*, when it has not only its root of substance or being, but also an actual manifestation.

When all outward things exist only in potentiality of manifestation, or, in short, when all things exist only in *potentia*, man also must cease from all actual existence ; and must re-enter the potential state.

Man and the universe will be effaced together—all things will enter the potential state simultaneously ; for the human intelligence reflects the universe, and the re-entering of the universe into the potential state will be marked by the smooth surface of the mirror (the mind of man) which gives thence

forth no reflection, which marks thenceforth no change.

Thus beings become one being, in potentiality of manifestation. Yet when we say *one* being, our words must not be taken with too much strictness. Nature and man have re-entered into themselves, and all things exist only in *potentia* ; they have become *one* being, inasmuch as each is now a cause existing in potentiality of operation—*one* being, inasmuch as these causes are undistinguishable the one from the other, since all that can effect a distinction is swallowed up in the abyss of potentiality. But they are many beings, inasmuch as they are the potentiality of a world involving diversity and change.

The Orientals held, as a very general thing, the Abyss to be God. The visible universe is nothing other than the Abyss itself, proceeding from the potential state into actual relations—proceeding from invisibility to visibility. Hence the invisible world, if it have a substantial existence, (which it must have, if it be identical with God,) is the *substance* of the visible, so that there would be but one substance or being in the universe ; for the Abyss, as has been already shown, is *one*. The universe, therefore, while in the potential state would be God, but after it has proceeded forth from invisibility or visibility, it is the actual world. Thus God is supposed to be the substance of the visible world. While things are in their actual relations, they are not God, but when they return into their primordial source, they are God ; for each thing according to its potential existence is of the Abyss, and it is the *whole* Abyss, for the very being of the Abyss consists in this, that all which distinguishes one thing from another is swallowed up, destroyed. It is probably for these or similar reasons, that some of our subjective Idealists affirm that "they are God when they are out of the body, but not God when in the body."

Man is dependant, for the continuance of his life, upon that which is not himself. There is no life in the Abyss, where all relations have vanished ; there is no life in pure essence, but only in existence. Life ceases when man enters the Abyss : it commences when he emerges from the Abyss, and enters into relations. *Man's life is in concurrence, in relations.* The activity of the soul, whereby it enters into relations, is the life of the soul. The act of passing from the state of essence into that of existence, is life. Life, therefore, depends upon the soul, and upon that which it is in relations ; for the activity, which is the life, changes its character according as it is in relations with different objects. Man lives in order of the natural life, by eating food ; he lives, by being brought, through the operations of the organs of sense, into relations with this visible and tangible world. Deprive man of nourishment, and he dies. Destroy his organs of sense, and he sinks into the condition, described in the quotation from Dupuis.—But this body will be dissolved, this earthly tabernacle must be withdrawn ; when therefore we lose this body, which is the instrument whereby we are brought into relation with that which is not ourselves, how do we know that we shall not be cut off from all concurrence, from all relation ? The man who has no life higher than that of the body, has no well grounded hope of immortality ; for the body, will one day be disorganized, and will return to its original elements.

Is there any life different from that of the body, and, if there is such a life, how shall man obtain it ? Is there a spiritual world with which we may be in immediate relations, even as we are in relation with the natural world mediately through the body.

If there is a spiritual world with which the soul can come into immediate relations, then the soul can live two lives at once, one natural in the body, and the other spiritual in communion with this spiritual world. If the body is destroyed this spirit-life will not cease with the life in the body ; for, by the hypothesis, it is independent of the body, consisting in an immediate concurrence with spiritual things. When the body decays, the

soul will not return into the Abyss, for it will continue in actual though spiritual relations. As the body is sustained by natural nourishment, so the soul will be sustained by spiritual nourishment.

## EUROPEAN AFFAIRS

FOR THE WEEK ENDING DEC. 15.

Latest Date Dec. 1.

THE news from the old world by the latest Steamer is not of an interesting character. Great preparations were making in ENGLAND for the Industrial Exhibition in 1851. The sum of £20,000 to be given away as prizes, has been deposited, and stands now in the hands of trustees for the objects intended. Mr. Lea, of Astley, Worcestershire, formerly a large manufacturer, has put the workmen of Kidderminster into training for the contest. He has issued an address to them, in which he calls their attention to the projected exhibition as a means by which the trade of Kidderminster may be promoted—requests them to form Committees of the men at the principal firms, and endeavor to make some improvements in their staple manufacture which may call the attention of foreigners to them—and offers the munificent prize of 100 guineas for the man or set of men who may invent a new article of any description, provided it is done in Kidderminster, and adapted for general use.

IN FRANCE, the proceedings in the Assembly on the 22d were opened with a long defense by M. Pierre Bonaparte of his conduct in Africa. He complained in strong terms of the decrees of the Minister of War, which deprived him of his rank in the army. He declared that it was not only arbitrary, but an attack on his independence as a representative of the people. He then attempted to complain of the deplorable and anti-republican influence exercised by M. de Persigny over the President of the Republic, but the President of the Assembly refused to allow him to proceed.

On the 23d, in answer to a question from M. Leon Faucher, the Minister of the Finances stated that the question of an increase in the issue of notes by the Bank of France was under the consideration of the Government, and that he would communicate the result with the least possible delay. After some other business had been gone through, the Chamber passed the order of the day on another proposal brought forward by M. Thouret, and signed by one hundred and forty members, censuring what had passed in the Assembly on Wednesday. The Assembly then adjourned. On the 24th the proceedings offered no interest, saving that the Assembly passed to the order of the day on a petition demanding the re-establishment of the statue of the Duke of Orleans in the Court of the Louvre.

The scenes which took place on Wednesday in the Assembly, led to two duels on Thursday morning. The first was between MM. Brives and Berard, and the second between M. Segur d'Anguesseau and M. Bertholon. In both cases pistols were the arms chosen, but no injury was done on either hand, and the belligerents afterwards appeared in the Assembly as if nothing had occurred. A duel was fought on Saturday between M. Pierre Bonaparte and the Duke of Rovigo, editor of the legitimist journal *Corsaire*. The police having interfered, prevented the meeting in the morning; but in the afternoon they repaired to the wood of Boulogne, where the duel took place. The weapon chosen was the sabre.

M. Bonaparte was slightly wounded in the hand and breast. He, however, succeeded in disarming his adversary, who asked to continue the combat with small swords. To this the seconds of M. Bonaparte objected, and proposed pistols. But an understanding having been come to by the friends of both parties, a declaration was signed, and they left the ground. Another duel took place on Sunday, in a field near the railroad station at St.

Germain, between M. Pierre Bonaparte and M. Adrien de la Vallette, principal Editor of the *Assemblée Nationale*.

Two propositions have been presented to the Assembly with the object of putting down duelling; one of which suggests that any Representatives who shall provoke or fight a duel shall forfeit his seat, and shall not be eligible for election for one year from his dismissal. The other proposition is, that both the principals and the seconds shall be prevented from the exercise of their civil rights for not less than one, and not more than two years, without reference to the penalties at present provided for by the law.

A letter lately received from Naples contains the following strange statement: "The Government has become extremely sensitive all at once. An order has just been issued to all the theatrical managers directing that the wardrobe keeper (*chef de vestaire*;) shall be held responsible for all the dancers' dresses in the ballast being of proper length, height and breadth so that too much of the person be not immodestly exposed as heretofore has been the case.

"This new march of delicacy has extended to the statues in the Bourbon museum; a quantity of new plaster has been added in certain places, and it is seriously talked of, that the Apollos, Mercurtes, Cupids and Venuuses are to be so attired that the visitor will only be able to see their head and arms. This has been recommended by some wise Jesuites who, I think, would have done better had they, before clothing marble statues (who have hitherto stood the Winter without catching cold) have had some consideration for the miserable human beings who, almost in a state of nudity, crowd the streets.

"I have further to notice an act of Vandalism still more deplorable than this, because it effects not the degradation but the destruction of some of the most precious objects of art. The Queen Mother, on her recent death, left a fine collection of valuable engravings, and the inventory of her property is being made out; you will scarcely credit that the legal functionary who has this charge has ordered the destruction in his pretence of all the plates where the females have their necks uncovered.

"I have been informed that among other magnificent proof plates, there was one highly prized, of the 'Enlèvement d'Eu-rorya,' and also a quantity of engravings, extremely rare and valuable, all of which were committed to the flames, in spite of the protestations of the artists, who highly esteemed them, and who even solicited that the fragments should be preserved for the purpose of study and history, after the parts which might be deemed indecent should be cut out with a knife; but all was refused. Will they tell of the Vandalism of the revolutionists after this?"

## News of the Week.

THE HUNGARIAN EXILES.—We had the pleasure of passing a good part of last evening with the Hungarian officers from Comorn, who arrived in the Hermann yesterday. They are not at all disheartened by the calamities which have befallen their country, but encounter unfriendly fortune with the same courage and steadfastness as they have been wont to sustain the onset of Haynau's squadrons. The names of those who arrived yesterday are as follows:

Ladislaus Ujhazy, [pronounced Wee-hah-zy] Civil Governor of Comorn.

Theresia Ujhazy, his wife.

Clara and Itka Ujhazy, his daughters.

Wolfgang and Theodor Ujhazy, his sons; the first Captain of Infantry, and the second Captain of Jagers.

Apollonia Jagello, [pronounced Yah-gello.]

Wilhelm Veis, Captain of the Pioneers.

Emerich Radiwisch, Captain of the Pioneers.



Heinrich Deahne, Colonel of the Infantry.

Mr. Ujhazy, his family, and the officers accompanying him, including Colonel Pragay and Major Fornet, are the guests of the Astor House. Mlle. Jagella is at the Irving House. Mr. Ujhazy will leave in a day or two for Washington. Though advanced in years, he retains all the freshness and fire of youth. A considerable number of other exiles will arrive here in the spring, when it is proposed to form a Hungarian Colony at some suitable point in the West. The illustrious Klapka will probably join Mr. Ujhazy in its direction.

Mlle. Jagella was received at the Irving House by its popular proprietor. At two o'clock she appeared in the dining saloon, which, on this occasion, was crowded by ladies and gentlemen. The greatest anxiety and desire were felt and exhibited by all present to pay her the most marked deference and attention. On her right and left sat the Hon. Mr. Donelson, lady and daughters, together with the physician of the Hermann, who acted as interpreter.

When the cloth was removed, and the confectionary was placed on the table, a most affecting incident occurred. A quadrangular tower, surmounted by a spire, composed of confection materials, was placed before her. At the base of the tower, cannon, muskets, balls, swords, and other military weapons were intermingled, in front of which was inscribed the following motto:

"Es lebe die ungarischen  
Helden  
and  
Heldinnen."

At the top waved the Hungarian tri-color of green, red and white. On three sides of the tower, emblazoned in gold, were the Lion of England, over whose head rested the crown; the insignia of France on the sides with military devices; and the Stars and Stripes of America waving over all, which emblemized the sympathy and protection, in the time of difficulty and danger, of the three great powers, offered to the Hungarian Refugees. On the fourth side stood a figure of the Heroine herself. She was represented as standing on the colors of Austria and trampling them under foot. In her right hand she carried a staff, on which was placed the Cap of Liberty. In her left hand was a sword. Around her shoulders and person was thrown a red sash, indicative of her rank as Lieutenant in a Hungarian Regiment of Cavalry. In the background, enfolding the figure, were the Stars and Stripes, the Hungarian Tri-color, and Ensigns of France and England. When Mlle. Jagella's eyes rested on this, so chastely and beautifully designed, she started with an irresistible impulse of emotion. Her person became half raised from the chair, and a flood of tears burst from her eyes.

When her emotion had somewhat abated, she called for Mr. Howard (who was close by) and taking him by both hands, she said, in her native language, "A thousand, thousand thanks for my country and unutterable gratitude for myself, to you, Mr. Howard, for this unexpected token of sympathy for the struggles of my liberty-loving but down-trodden people." While she spoke, a simultaneous rising of the company—ladies and gentlemen—took place, and the most intense interest and excitement were visible in every countenance. The scene was, at this moment, one of a peculiarly strange kind. Memories of courage and bloodshed, of deeds of heroism and glory, of frightful butchery and unrelenting tyranny, came over the mind, quickening and heating the blood. Mr. Howard replied that he was more than proud of the honor of having as his guest the greatest and most glorious woman of modern times. After this the ornament was passed round the tables on both ordinaries.

Then gentlemen rose in groups and desired most respectfully the honor of wine, to which she gracefully and cordially assented. She made her response to the challenges standing. At this

particular point, her figure, which is of the medium size, appeared to much advantage. Her head and neck are finely formed, her countenance having a remarkably sweet expression. Her person is full, but of delicate and graceful symmetry. Her hair is of light brown, the masses of which are parted in plain and simple folds upon her forehead. Her eyes, naturally mild, are sometimes lit up with a most brilliant and piercing expression; in her demeanor she is exceedingly amiable, kindly, retiring and modest. She wore a dress of light blue silk, with a tri-color scarf gracefully thrown across her shoulders. Her ornaments were but few, but of the rarest kind and workmanship.

After dinner she went into the public room accompanied by Miss Donelson and family, when the other ladies surrounded her in groups, and bade her welcome to this land of liberty.

Through the kindness of Mr. Howard we were enabled to see the Polka coat worn by this brave creature, when, for the benefit of her country, she exposed her life, and went as a scout into the Austrian camp. It is of white cashmere; thick and strong of texture, lined with red cloth, and braded with cording of the same color. The sabretache, or leather pocket, slung over the shoulder by a leather belt, was likewise shown us.

During the evening the drawing-rooms of the Irving House were crowded. The tower which had been displayed at dinner was placed on a centre table, and the general wonder was how so magnificent a thing could be got up so soon, as it was not thought of till after 10 o'clock. Some one happening to touch the tri-color flag surmounting the tower, it fell, when Col. Pragay, who was present by invitation, happily remarked that this was proper for the flag had really fallen. The ladies seemed particularly to observe the dress in which Mlle. Jagella played the soldier, as also her scarf and bonnet, the latter of which is made up of the tri color. We may add that the report of being engaged to a Hungarian officer is not true. It was stated by some Editor in England who had been imposed upon by some of the passengers when the Hermann was at Southampton.

**THE PARKMAN MURDER.**—The verdict of the Coroner, pronouncing Professor Webster guilty of the murder of Dr. Parkman, does not seem to have occasioned much surprise. For some days the public mind had been prepared for such a result, in consequence of developments, to which we have already alluded, tending to show that the murder was premeditated. The Coroner's Jury have spoken their convictions freely and fully, without bias, we believe, from any opinion outside of the room, where their protracted and careful inquiry was conducted. It now remains to extend to the prisoner a fair trial before the high legal tribunal of the State. And we trust that the agitation which has existed upon this melancholy subject may be stilled during the interval.

We learn that Professor Webster's appearance to-day is precisely the same which it has been of late—that although he has read the finding of the coroner's inquest, it has not disturbed him in the least, and he remains perfectly calm and self-possessed. He is in good health, and apparently quite contented in his situation and satisfied with the treatment which he receives from the officers of the Jail. It has been reported that his cell was better furnished and his fare more sumptuous than other prisoners. We are informed that his accommodations are only improved by the allowances of some footmats, but it is true that his food is furnished by his friends from a restaurant in Court Square. Professor Webster's time is wholly employed in reading and epistolary correspondence with his friends. Although it is understood that Hon. Franklin Dexter has declined to act as counsel for defence, he is still admitted at the Jail as such, in common with Edward D. Sohler, Esq.

[Boston Transcript, Friday.]

The Journal has the following remarks on the same subject: It will be noticed that the Jury affirm that the remains were



those of Dr. Parkman, and declare their conviction that he came to his death in consequence of wounds inflicted by Dr. Webster; but no opinion is expressed as to whether the act was one of wilful murder or manslaughter. The evidence upon which this verdict is based has been very properly withheld from the public, and the Coroner and his advisers are entitled to much credit for the firmness with which they have resisted the cravings of an idle curiosity for a public examination. Had a different course been adopted and the evidence against the prisoner been made public at this stage of the proceedings, without that rebutting testimony which it is fair to presume he is prepared to produce, an unprejudiced Jury to try the case could not have been empanelled in the State. The accused would have been prejudged and condemned, and the first impressions of the Jury would have exercised an influence over their deliberations, unsuspected, perhaps, but none the less prejudicial to Dr. Webster.

The public should not hastily jump at a conclusion of guilt from the verdict of the Coroner's Jury. The evidence adduced before these tribunals is generally of an *ex parte* character, and it is not considered necessary, neither is it usual, for the suspected party to make his defence. In this case it is not known even that any defence was attempted by Dr. Webster. It is obvious, therefore, that the verdict of the Jury can be regarded only as indicating that *circumstances which are unexplained*, but which may admit of an explanation, furnish evidence satisfactory to the Jury that the deed of violence was committed by the accused. We make these remarks with a view of keeping the public mind unprejudiced, so far as in our power lies. If Dr. Webster is guilty, we entertain no fear that he will not receive his deserts: if innocent, he is entitled to an impartial trial, and to a fair hearing before the tribunal of public opinion.

**A WHITE GIRL NEARLY SOLD INTO SLAVERY.**—The *New Orleans True Delta* relates the following startling incident:

One of the most revolting, and at the same time, touching scenes, it has ever been our lot to witness, occurred yesterday in the Auction store of Mr. N. Vignie, on Conti-st. The estate of Mr. Benvenuto Duran, lately deceased, consisting chiefly of slaves, was to be sold for the benefit of a creditor. The negroes were brought up, as is usually the case, one by one, and exhibited to the bystanders, before being put to the hammer. On the presentation of the third, advertised as "Madelaine, an orphan quadroon, aged about nine years," every one present was horrified to behold before them a lovely girl, delicately formed, white as the purest of the Circassian race, her face buried in her hands, and her slender frame convulsed with sobs. There was a pause of some minutes. The crowd could not realize that one of their own race could be thus led up among negroes to be passed into a long bondage. Amazement was succeeded by indignation, as several gentlemen set about enquiring as to the manner in which the child had been thrust into such degrading associations.

Mr. Duran, it appears, was a Spaniard by birth; was some years since in affluence in this city, but latterly, his circumstances declining, he moved from the First to the Third Municipality, where he kept a small grocery store, and struggled through comparative poverty. None of the negroes knew anything of the early history of the girl, except one old man, who, dying when her child was yet but an infant, Mr. Duran took the orphan in charge, to rear as an adopted child. This was when he was in prosperity. For some years after the death of the mother, a lady was in the habit of visiting Mr. Duran's House regularly to see the child, and continued her visits until about the time he moved into the Third Municipality, since when, four or five years ago, she has never been seen. Whether this lady was a relative or friend of the mother, interested in the fate of her

offspring, the old man knew not, nor did he know who the lady was, or whence she came.

Upon this information the sale was stopped, and Madeline was taken possession of by Mr. Charles Lovenskiold, to whose humane exertions in her behalf, she is perhaps indebted for her liberty. Mr. L. has kindly installed her in his own family, and will bring her up as a member of it if the law does not defeat his benevolent intentions. The girl, though of late years mingling almost exclusively with the negroes of Mr. Duran's household, is intelligent beyond her years, speaks both French and Spanish fluently, and understands English.

The affair speedily obtained public notoriety in the lower part of the city, and created an intense excitement. Several free persons of color interested themselves in the case, and in a few hours collected among their own class nearly two hundred dollars, to buy the girl out of the estate and bestow upon her her freedom. This has not been permitted, however, and from present appearances there is little probability of her subjection to the degradation of being included in the chattels of the succession. Mr. Duran has left no heirs, and dying intestate, his property escheats to the State, after satisfaction of the creditors. There is but one creditor, and his feelings were as deeply affected yesterday as those of any person present. M. Lovenskiold and others who have taken the girl's cause in hand, however, have determined upon an entire purification of the girl, and, if it be practicable, will bring the case before the Courts in such a manner that a Jury shall pass upon her blood.

**MR. WEBSTER AND THE HUNGARIANS.**—Mr. Webster being at the Astor House for a short time, the Hungarian exiles, now the free guests of that hospitable establishment, called upon the distinguished statesman in a body last evening at his rooms.

The venerable Ujhazy, late governor of Comorn, with his family suit, was introduced to Mr. and Mrs. Webster by Count Vass—another Hungarian exile—who in the course of four months has learned to express himself in the English language with perfect propriety. Ujhazy addressed Mr. Webster with much feeling in the following words:

Sir—Strangers, and in a strange land, in the midst of our misfortunes we come to America, to seek an asylum here. Power cannot stretch its hands so far as to reach us, in this Western World. Here we are safe, and we feel ourselves secure.

In one of your late speeches you expressed a sympathy for us in the midst of our sorrows which penetrated our hearts. We thank you. We pray you to encourage the same feelings, to continue in the same sympathy, and so to mitigate our sorrows.

We look to America for kindness and protection. We look to you, sir, for counsel and for consolation; and that Power which sees all things and governs all, will not fail in its reward to your generous mind.

Mr. Webster, taking the Governor by the hand, made the following reply:

I give you my hand with great pleasure. We are glad to see you and your friends. The effort which you have so gallantly made for Hungarian Nationality and Hungarian Liberty has won our hearts. We welcome you to these Western shores. We are honored that you have sought an asylum here from the political misfortunes which you have suffered at home. Our sympathies are with you and for you, and for those objects of your affections which you have left behind you. The whole American people take an interest in your efforts for Liberty and Independence. The blow of power which struck down your hopes fell heavily also on our own hearts. In the midst of your misfortunes, you come far away to a land of strangers in search of safety. Here, you find it. Here, we assure it to you. No enemy's hand shall harm or touch you. Hungarians, you are

all welcome. You who have come, and your friends who shall come, will all find here, sympathy, protection, and security. Again I say, Sir, your gallantry, your love of liberty, and your misfortunes have made you welcome to all Americans.

Ujhary, when this speech was interpreted to him by Count Vass, was affected to tears, and desired the Count to say that God would not forget such considerate and such generous sympathy.  
[Cour. & Enqr.]

### Town and Country Items.

**FRAUD IN DRY GOODS.**—The merchants of New-York are preparing a petition to the Legislature of the State, asking the passage of a law enforcing a forfeiture on the part of the sellers of dry goods, which are short measure, of an amount equal to the quantity short by a fair measurement, in addition to the deficiency. They say it is a common habit of manufacturing establishments in Pennsylvania, New England, and all parts of Europe, to put up dry goods in this way. The N. Y. Courier adds that the evil here alluded to has become very extensive in almost every kind of goods from abroad which find a market in that city. In broadcloths, cotton goods, linens, carpetings, &c. the pieces sent here from abroad are found to fall short by a yard or more of the measure marked upon them and for which they are sold. The practice works a two-fold interest to the commercial public—it defrauds them of their money, and at the same time affects their character. There are also complaints of similar frauds in the quality of goods sent there for a market, especially carpetings. The first part of the piece—that which upon sale is alone exposed—is of a much finer and better quality than the rest. This deception is injurious in the same way, and to quite as great an extent as the one first noticed.

**MALBROOK.**—When Yaniewicz, the musician, first came to England, he lived at the west end of the town. One day, after paying several visits, he called a hackney-coach, and having seated himself, the coachman inquired whither he should drive to:

"Home, mon ami; you go me home."

"Home, sir! but where is your home?"

"Ah! me not know; de name of de street has escape out of my memory. I have forgot him. What shall I do? (Coachman smiles.) Ah! you are gay; come now, you understand de musique, eh?"

"Musie, what's that to do with the street?"

"Ah! vous verrez, you shall see. (Hums a tune.) Vat is dat?"

"Why, Malbrook."

"Ah! dat is him. Malbro' street, now you drive a me home."

**MUSIC AND POETRY.**—"Who is there that, in logical words, can express the effect music has on us? A kind of inarticulate unfathomable speech, which leads to the edge of the infinite, and lets us for moments gaze into that. Song seems somehow the very central essence of us; as if all the rest were wrappings and hulls! All inmost things are melodious; naturally utter themselves in song. The meaning of song goes deep. The Greeks fabled of sphere-harmonies; it was the feeling they had of the inner structure of nature; that the soul of all her voices and utterances was perfect music. Poetry, therefore, we will call musical thought. The poet is he who thinks in that manner. It turns still on powers of intellect; it is a man's sincerity and depth of vision that makes him a poet. See deep enough, and you see musically; the heart of nature being everywhere music, if you can only reach it."—[Carlyle.]

**THE MEN FOR THE TIMES.**—We like an active man, one who has the impulse of the age—of the steam engine in him.

A lazy, plodding, snail-paced chap might have got on in the world fifty years ago; but he won't do these times. We are in an age of quick ideas; men think quick—speak quick—eat, sleep, court, marry and die quick—slow coaches ain't tolerated. "Go ahead, if you burst your boiler," is the motto of the age; and he succeeds in every line of business who has most of the snapping turtle in him; "be up and dressed," always—not gaping or rubbing your eyes as if you were half asleep, but wide awake for whatever may turn up, and you may be somebody before you die. Think, plan, reflect as much as you please before you act; but think quickly and closely, and when you have fixed your eyes upon an object spring to the mark at once.

**REDUCTION OF THE NATIONAL DEBT.**—The Lords Commissioners of the Treasury for the reduction of the British national debt, at a meeting on the 10th ult., on examination of the amounts of revenue and expenditure for the year ending July 5, certified that the actual surplus revenue of the United Kingdom of Great Britain and Ireland, beyond the expenditure, was £11,398 0s. 8d. Notice was consequently given according to law, that one quarter of the said sum, £10,349 10s., would be applied to the purchase of stock for the extinguishment of the debt.

At this rate of appropriation it will be extinguished in 80,000 years.

**FATAL ACCIDENT.**—On the 19th instant, when the Rev. Elipha White, pastor of the Presbyterian church, on John's Island, S. C. was returning from his plantation to the parsonage, on horseback, the horse became unmanageable. Mr. White, finding he had no control of the animal, threw himself off, and in so doing fractured his ankle in a terrible manner. Professional assistance was obtained, and it was found necessary to amputate the limb. The reverend gentleman bore the operation with much fortitude, but, we are pained to say, expired within a few hours after its completion. Mr. White was in the fifty-fourth year of his age, was much respected by his congregation and a large circle of friends, who will deeply regret his loss.

**A MODEL CITY.**—The city of Utica, N. Y., does not owe a single cent of public debt, and has money in bank, besides taxes due and collectable. It has an abundant supply of water brought into the houses of her citizens, fresh from the mountain springs. It is lighted by gas of pure and excellent quality; has the best appointed and most effective fire department of any city of its size in America, and is the only city in the State which wholly escaped the ravages of the cholera last summer.

**LOLA MONTEZ.**—The *Fomento*, a Barcelona paper of the 20 ult., says:

"Lola has been able to catch her faithless husband, and has brought him back to the conjugal roof. She was enabled to follow his steps through the information given to her by a Frenchman."

It appears, that weak and unstable as water, he quickly repented leaving her, wrote soliciting her forgiveness, returned and was pardoned. He was absent forty-eight hours.

**THE LAST OF TWENTY THOUSAND DOLLARS.**—On the back of a three dollar bill of the Fairfield county (Ct.) Bank, which passed through our hands the other day, says the *Journal of Commerce*, were written the following words:

"A little while ye have been mine,  
No longer can I keep ye,  
I fear ye'll ne'er be mine again,  
Nor any other like ye.

The last of a legacy of \$20,000."

**PHILOSOPHY OF DANCING.**—An ingenious Frenchman has calculated that the space which a young Parisian belle, who is fond of dancing, traverses in the Saloons of Paris, when only performing *contra dances*, amounts in one season to *four hundred miles*! He has also estimated that a French lady fond of *waltzing*, will spin round in one night as often as the wheels of a steamboat revolve in going from Calais to Dover.

Mr. Macaulay says of an occasion in which Somers made a speech: "Somers rose last. He spoke little more than five minutes, but every word was full of weighty matter; and when he sat down, his reputation as an orator and constitutional lawyer was established." Our Congress orators will do well to ponder this five minutes' speech in their hearts.

**BURKHARDT'S SMOKE CONSUMERS.**—This Western invention which has been thoroughly tested in different factories and foundries is the Western cities, and found to produce a saving of 33 per cent in the amount of fuel ordinarily required for furnaces, is about to be introduced on the great Northern lake steamers.

The *Montreal Gazette* says that Mr. Peter Fleming, of that city, a civil engineer, has succeeded in squaring the circle, and that diagrams demonstrating the fact are about to be forwarded to England. There are, if we mistake not, several legacies premiums &c., left in trust for the fortunate solver of this great problem.

A Liverpool paper states as a proof of increased refinement in this country, that five hundred casts of Shakspeare's bust had lately been shipped for New-York. The truth, however, appears to be that these leaden casts were intended for the melting trough. Uncle Sam charges a duty on lead, but admits works of art free!

The *Boston Post* does not endorse the following story although the editor has seen it in print:

A Connecticut family, on a visit to the South, to save postage drew on the margin of a newspaper a child's face, an awl, and well with buckets, &c., thus interpreted: "We have an infant, all are well."

Humbly Hudson the discredited English "Railway King," is not abashed at the publicity given to his speculations. He is daily seen on the London Stock Exchange lively and jolly as ever. Punch has literally flayed him alive, but he minds it no more than if he were an oel, and "used to it."

**WEALTH OF NEW-YORK.**—The assessment roll of the city of New-York for this year shows of real estate, \$197,761,919 00; personal estate, \$58,455,174 48; total, \$256,217,093 48. Last year the total amount was \$254,193,527 19, showing an increase of \$2,023,566 36.

The territory of the United States is nearly as large as that of all Europe; its population, including that of the Aborigines and immigrants, may exceed 23,000,000, which is not a tenth part of that of Europe.

The *Boston Post* says: "The southern papers give accounts of a learned pig, exhibiting in New-Orleans, who can read, write, play cards, &c., and goes by the name of *Bacon*."

Everything is high in California, even salaries of public officers. The present Governor of California receives, as salary, \$10,000 per annum, and the Secretary of State \$6,000.

## NOTICES.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SUBSCRIBERS will please be particular in writing the name of Post Office, County, and State, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

THE UNIVERCELUM. There are a few complete copies of Volumes ONE, and THREE on hand, which will be sold for ONE DOLLAR a copy.

Volume Two, lacks one number, of being complete; price the same. Address the publishers of this paper.

## CONTENTS.

Method of transition, -	385	Fourth Quarterly Festival of the Philadelphia Union of Associationists, -	392
A divine order of Human Happiness, -	387	Human Pantheism, -	394
The Present Age, -	388	European Affairs, -	396
Letter from Harriet Martineau, -	390	News of the Week, -	398
Magnetism, its History & qualities, -	391	Town and Country Items, -	399
Letters to Associationists, -	392		
POETRY—The Ideal is the real. -	395		

## PROSPECTUS

OF

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being.—Illustrating according to its power, the laws of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe Great Britain and the United States, *The Spirit of the Age* will endeavor to present a faithful record of human progress.

## EDITOR,

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

Boston, J. W. Ryland  
Buffalo, T. S. Hawks  
Rochester, D. M. Dewey  
Albany, Peter Cook, Broadway  
Providence, F. W. Ferris  
Kingston, N. Y. T. S. Channing

CINCINNATI, J. W. Ryland  
BUFFALO, T. S. Hawks  
ROCHESTER, D. M. Dewey  
ALBANY, Peter Cook, Broadway  
PROVIDENCE, F. W. Ferris  
KINGSTON, N. Y. T. S. Channing

Others, who wish to act as agents for "The Spirit of the Age" please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

# THE SPIRIT OF THE AGE.

VOL. I.

NEW-YORK, SATURDAY, DECEMBER 29, 1849.

NO. 26

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Poetry.

### DOROTHEA L. DIX.

The following tribute to this self-denying philanthropist, as just as it is beautiful, is extracted from "The Maniac," by George S. Burleigh.

"The broken moans of crazed Humanity  
Cast forth and wandering stark among the tombs  
And crying fellowless from granite dens,  
At last, went thrilling through the great, warm heart  
Of *one weak woman*, touching there the chords  
Of infinite pity, whose low melody  
Kindled her woman's heart to heroic strength  
And divine daring, as no bugle-blast  
E'er fired the warrior's in the field of arms.  
Despite the scorn of little souls wrapped up  
In their huge seeming, the unmanly taunt  
Of polished ruffians, or the coarser jeers  
Of brutal ignorance, like a ray from God  
She shot clear day-light into darkened souls:  
Melted Memnonian music from stone hearts,  
And lit again the altars of old joy:  
Or rather was she not the incarnate soul  
Of primal harmony, binding up once more  
The shivered chords of Life, in many a breast,  
Tuning again the jangled hearts that we  
Had stricken into discord? A sweet Spring  
To shivering birds whose song was frozen up;  
A soft shower of the desert, in whose tears,  
Glittering with new God's-promises, the scorched  
And shriveled flowers, sprang fresh and beautiful  
With some sweet gleams of earlier loveliness.  
Was she not sent from God to teach anew  
The evangel of old prophets,—the supreme  
Omnipotence of Love,—at whose meek voice  
Loudest and dumbest demons are cast out;  
And in whose sunny glance the earthliest soul  
Puts on a hue of life's own verdantness?

From tomb to tomb she passed, where blind unlove  
Had chained its wretched victims, and brought out  
The dead and dark into the marvelous light  
Of Life and Love. Servant of him who is  
"The Resurrection and the Life," she called  
The bound, soul-blind, and heart-dead, back from death  
Opened their wondering eyes, to see the chain  
Struck off, and the black sepulcher left behind;  
While earth once mere became a verity.  
For even to them, long barred in hopeless gloom,  
To whom the great world had become a hell,  
Or an unmeaning blank, there yet was left  
Some beauty in the sunshine, and the trees;  
Some music in the birds and water-falls;  
Some joy in Love, some glimmer of live hope,  
In the great fore-life of Eternity.

## PHILADELPHIA UNITARY BUILDING ASSOCIATION.

BUT few persons are fully aware of the extent of the economies which result from combination. It requires but little calculation to prove that, under the present system of isolated dwellings, the poorest of our population expend as much as would, with a more enlightened method, procure them not only the necessities but what are deemed the luxuries of life. Those more fortunately circumstanced would, of course, be benefitted in a corresponding degree, and be enabled to occupy edifices of absolute splendor, at no greater expense than now provides them a home of but moderate pretensions. This is attainable without any sacrifice of the privacy and seclusion of the separate household.

These facts have been demonstrated in Europe, by actual experiment, and the advantages which the unitary system of building presents over the present confused and wasteful mode, is fast attracting general attention. There is no particular class of persons to whom its benefits are confined; it is equally adapted to large or to small families; while those who are now necessarily compelled into crowded boarding houses, (not unfrequently with uncongenial associates,) will find by the change, their sphere of liberty and comfort greatly increased, and their expenses sensibly diminished. One important feature which recommends it is, the amelioration it affords to the female, whose health and energies are now sacrificed to a never ending round of monotonous domestic duties. Relieved in a great part from these, time would be obtained that might be applied to the culture of the youthful branches of the family, or to self improvement and useful employments.

The accompanying design\* is intended to convey only a general idea of the kind of structure by means of which these results may be realized. It represents an edifice of about the length of a Philadelphia square or block—say 396 feet in length having a center of five stories in height, with wings extending on either side, of four stories. Each floor is subdivided into separate suites of apartments, of varying extent, and always on the same level. These will all be warmed in winter from furnaces suitably located in the basement story, and the entire building lit with solar gas, made on the premises. The chambers will be supplied constantly with hot and cold water, and every suite of apartments have its own private closet and bath. Brick walls will intervene between the apartments of each family, and in them would be constructed vertical passages of communication with each suite, for the conveyance of dumb-waiters, containing whatever article the occupant of a room may order, without leaving his apartment.

Access is had to the different stories by three stairways of ample dimensions, one in the center building, and one on each

\* A lithographic outline of the proposed edifice accompanies the pamphlet from which this article is taken.

of the extreme ends. On every floor these open on to a continuous corridor or gallery, running in a direct line from one end of the building to the other; and the apartments communicate directly with these, as shown in the lithographic plan. Thus the long colonnades shown in the front elevation, are not merely ornamental but serve to support the main avenue of communication. In winter these intercolumniations will be filled with glazed sash, to increase the comfort of the inmates.

The large halls occupying the heart of the center, are intended for Library and Reading Room, for lectures, meetings, amusements or social exercises; and (that on the first floor) as a Refectory, to be under the direction of a competent Steward, elected by the residents. It is contemplated to arrange this department on similar principles to those of a well regulated Hotel. All, however, can choose whether to have their meals served in their private apartments, or partake of them at separate or at common tables. The expense in all cases to be as near cost as can be estimated.

The basement will be divided into kitchens, ironing rooms, furnace rooms, vaults, &c.

The front of the center building is appropriated to single apartments, opening opposite the grand staircase. These, however can be made to communicate with each other whenever desirable; and here, for the sake of effect, the edifice rises one story higher than elsewhere. The six large pilasters on the front, like the square pillars of the colonnade, answer the double purpose of use and ornament—they strengthen the walls of the loftiest portion of the structure. In constructing and arranging the plan submitted, a strict regard was had to economy, combining convenience and pictorial effect.

It is contemplated, ultimately, to extend the building entirely round a square, leaving the center to be occupied by wash-houses and drying-ground, garden and play-ground, and a covered swimming-bath.

Its location might be near one of the lines of city Railway, so as to secure a connexion with it by means of a branch, with the view of employing cars belonging to the establishment to convey persons to and from the business parts of the city.

The building will be erected in sections, commencing with the center, and as each portion is successively completed, it would be occupied, and the rents thus accruing, be thrown into the general fund, and aid in finishing the rest. Hence the whole work would be complete before the whole capital had been called in; consequently, the stock must always be at a premium, because it represents more than it actually cost.

The rate of rents to be equitably established according to the space and number of apartments occupied. The warmth and light to be assessed in the rent.

The Association must be incorporated, and the care of the building and property devolve on a Board of Directors, to be elected.

#### CONSTITUTION.

ARTICLE I. The name of this Association shall be the "Philadelphia Unitary Building Association," and the object contemplated, the erection in joint-stock of a Grand Unitary Dwelling, on such a plan as will secure to families homes of a convenient, respectable and economical character, with all the advantages resulting from a judicious combination of interests, without invading the seclusion of the family circle.

ART. II. The capital stock of the Association shall be divided into six hundred shares, on which the sum of two dollars monthly shall be paid, until, with the profits accruing thereon, the said shares shall be of the value of two hundred and fifty dollars each.

ART. III. Any person subscribing for, and paying regularly the monthly instalments on, two or more shares of stock, shall be deemed a member of the Association. But any member who shall fail to pay the monthly instalments as they become due,

shall forfeit and pay, additional thereto, a fine of ten cents per share, for every such failure; and in the event of said fines absorbing or becoming equal to the previous payments made by the delinquent member, the said shares shall be forfeited to the Association, which may thereafter dispose of the same as it may deem proper.

ART. IV. The Officers of the Association shall consist of a President, Vice President, Secretary, Treasurer, and three Directors, who together shall constitute a Board, to which shall be entrusted the management of the affairs of the Association; provided, that five shall be requisite to form a quorum for the transaction of business.

ART. V. The Officers and Directors shall be elected annually by ballot, but no one of them shall hold two offices in any given year, and none shall be eligible on and after the second annual election, who shall not have been a stockholder for six months previously.

ART. VI. Each Officer and Director shall be elected separately, and each member, being actually present, and holding in his or her own right, two shares of stock, shall be entitled to one vote; each holding five shares, to two votes; and each holding ten shares, to three votes; and in the ratio of three votes to ten shares for all stock exceeding ten shares, held by one individual. *Provided* always, that transfers of stock, to entitle members to vote in the election of Officers and Directors, shall be made on the books of the Association, at least three months prior to each annual election.

ART. VII. The Treasurer shall pay drafts drawn by the President and countersigned by the Secretary, by order of the Board of Directors, but before entering upon the duties of his office, he shall be required to give a judgment bond with security in the sum of ——— dollars for the faithful discharge of his trust.

ART. VIII. No Officer or Director, the Secretary excepted, shall receive compensation for his services, unless for the performance of duties which require an extraordinary loss of time, which shall be estimated by the Board of Directors, and allowed for at a maximum not exceeding two dollars per day.

ART. IX. The Secretary shall receive and take account of all moneys paid to or by the Association, and shall pass all moneys into the hands of the Treasurer, and take his receipt therefor. He shall give notice to the Stockholders when the monthly payments become due, and shall open an office, and be personally present to receipt for the same, at least six evenings in each month, for which service he shall be paid one dollar per evening.

ART. X. The Board of Directors shall meet monthly, for the transaction of the business of the Association.

ART. XI. When the Association shall be fully organized the Board of Directors shall contract for a site for the erection of the Dwelling, which, as a fundamental condition, shall be located so as to readily connect with the city Railroad. The Dwelling shall be erected in sections as fast as means are accumulated, the center thereof being erected first. Each section shall be finished before proceeding with the next, so that the same may be occupied with the least possible delay.

ART. XII. The apartments, or suits of apartments, in each section, as completed, shall be rented to the highest bidders, among the members of the Association, and the rents accruing thereon shall be paid monthly, and added to the capital stock, to be appropriated to the further extension and completion of the Dwelling.

ART. XIII. The appraisalment of rents shall always be made with reference to the market rate, or the amount which might be realized were others than members to be admitted; and the Board of Directors shall have power to reject all bids below the rate at which respectable and responsible tenants can be obtained by the stockholders or not.

ART. XIV. In the event of the failure by any stockholder to pay his or her rent, monthly, as it becomes due, a fine of ten per cent shall be added thereto for every such neglect; and in the event of the said rents with the fines accruing thereon, becoming equal to the whole amount of payments made on his or her shares of stock, the said share shall be forfeited to the Association, to be disposed of as it deems proper; and the tenant be held amenable for the rents which may afterwards become due from him or her, according to the terms of agreement made and entered into with the Board of Directors.

ART. XV. The jurisdiction of the Board of Directors shall extend only to the preservation of the property of the Association, the extension of the buildings, the collection of the rents, and the making of dividends. The internal arrangements shall be made by the residents themselves, as expressed at their meetings, and through officers of their own selection.

ART. XVI. Whenever, and as soon as it shall appear by the books of the Association that the monthly payments of one or more of the Stockholders, together with the proportional share of profits arising from rents accruing thereon, shall amount to the sum of two hundred and fifty dollars per share, then the monthly payments shall be no longer required to be paid, and the Stockholders shall receive a certificate to that effect.

ART. XVII. If, after the monthly payments shall cease to be made, the buildings shall still be in an incomplete state, the Board of Directors shall be authorized to appropriate the rents to their completion, and in lieu of a cash dividend, shall issue scrip to the Stockholders, representing the amount accruing to each; said scrip to be accounted as extra stock, on which dividends shall be paid, the same as if it were part of the original investment.

ART. XVIII. The annual meetings for the election of Officers and Directors shall be held on the first Wednesday evening in January of each year, of which due notice shall be given through the public papers by the Secretary.

Special Meetings may be held on a call of the Board of Directors to that effect.

ART. XIX. The Board of Directors shall have power to fill vacancies which may occur among the Officers or Directors until the next succeeding annual election.

ART. XX. By-Laws may be made from time to time in agreement with this Constitution, provided the same be adopted by a vote of three-fourths of the Stockholders, at a special or annual meeting.

ART. XXI. This Constitution may be altered or amended at any regular annual meeting, provided that such alteration or amendment shall have been submitted to the President in writing and the same published by the Secretary at least three months previously, when, if it be adopted by three-fourths of all the Stockholders present, the same shall stand, but not otherwise.

THERE EXISTS A SOCIAL LAW,

## A DIVINE ORDER OF HUMAN SOCIETY.

BY W. H. MULLER.

[CONCLUDED.]

We not only know, both from Reason and from Revelation, that God is one, and hear the same truth declared by all his works, since the unity of law there manifested proclaims the impress of a single mind, but we also find in all orders of creation below man, this unity of system displays itself, in one respect, by organizing parts into wholes, under a universal law of arrangement, which is the same for all classes of beings; for the highest equally as for the lowest; for aggregations of individuals, as well as for the constituent parts of each individual; the same for the atoms that compose a snowflake, or other crystal,

or a leaf, or a flower, as for the parts that compose a tree, an animal, a globe, or a solar system. A law of arrangement that produces out of elements the most diverse, unity the most perfect—forming a plant, e. g. first out of gasses, carbon, water and earths, next a variety of tissues, cellular, vascular, fibrous, &c. combined again into pith, layers of wood, bark, &c. or that forms an animal out of an orderly combination of substances the most heterogeneous and dissimilar, as bone, fibrous, muscular, nervous tissues, cellular and horny substance; then the various gaseous, liquid and solid substances that compose the blood, all of which the same law again combines into symmetrical organs. The unity of system appears too in the other aspect, already alluded to, whereby the well-being of individuals is guaranteed *only* by conditions favorable to the well-being of all collectively.

In view of all this, then, we maintain that the dullest intellect can come to no other conclusion than that the same laws must inevitably and necessarily embrace human relations also. A principle of Divine order, which harmonizes all things else in the universe; which in all other spheres of being, evolves order, symmetry and beauty, out of apparently the most incongruous elements; which ever produces the greatest unity from the greatest variety; through whose operation it is effected, that "all nature's difference makes all nature's peace;" such a principle we assert, as it is Divine, must of necessity be universal; and therefore, by an equal necessity, must evolve, when applied to human and social relations, (which from the absence of this Divine law of order, are, as a natural consequence, most hideously discordant and false,) a harmony similar to that produced by it in lower spheres, but proportionally higher in degree. To exclude human society from the operation of a law of associated existence acting in all other spheres, putting each being in its adapted place, where alone it can enjoy the exercise of all its powers, is to believe that the order of the universe is marred by a stupendous gap; by a defect which more than outweighs all its remaining beauty. It is to believe that God has suspended the action of this just law where it was most needed; most needed because most capable there of acting with the greatest effect; of producing the greatest amount of happiness, and evolving the highest physical and moral beauty to be seen anywhere, because of the elevated nature of the being, man, who would otherwise be the subject of its benign influence. It is to charge God either with folly, or indifference to human welfare, or with malignity. For his refusing to give man a social code analogous to the laws which produce order and happiness in the rest of creation must have been owing to one of the following reasons:

Either He did not know how;  
Or He did not wish to give one;  
Or He knew but did not wish;  
Or he has wished, but not known how;  
Or he has neither wished or known how.

But inasmuch as all these reasons are purely absurd, or no reasons at all, in conformity with the known character of God as revealed in his Word, therefore He has given this natural law of society; and by its discovery and application, the harmony of the Universe, the justice of the Creator, and the unity and universality of his beneficent laws, will be made only more evident than before.

The argument in favor of the existence of the social law, drawn from the character of God, and unity of design in creation, may be shifted somewhat, and made to rest mainly on the consistency of God's dealing with man himself. Briefly then, God has given to man powers of mind, impulses to action, passions, desires, or whatever they may be termed, *which are good in themselves*, however they may now be perverted in the use which man makes of them. The impulses which prompt man to satisfy the cravings of his physical nature, the desire of food and drink,

of clothing and shelter, of muscular exercise, of pure air and the like; the desire of sights and sounds, of taste, touch and smell; these are all good, and their satisfaction indispensable to man's perfect life; and no less so are the social impulses, and the moral and the intellectual. God having created all men with these springs of action, it is only reasonable to suppose that He has provided the means for their legitimate and harmonious satisfaction. If He has not, then He has displayed an inconsistency of conduct, a want of adaption of means to ends, which if exhibited by any human mechanician would at once entitle him to a verdict of lunacy. Those then who deny the existence of a natural law of society, which shall enable every man to develop harmoniously his whole nature, through concert with others, are welcome to one of three alternatives. Either,

They must deny that man has these powers;

Or they must deny that God intended, when he bestowed them, that they should be satisfied;

Or they must maintain that all these God-given powers of mind and body in every individual, find full opportunity for development and satisfaction, in the present form of society.

As it appears impossible that any man of sound mind can accept any of these alternatives, doubtless most persons, when thus hard driven, will admit the existence of a social law, but yet maintain that it cannot apply to man as a fallen being; that therefore he cannot obey it until he becomes converted; and hence that the members of society must be individually renewed in heart before they can become fitted to live in a Divine social order.

The answer to such, is short and direct, viz.

1. If God has given a social law to man, then as the process of regeneration consists in a continual effort to obey all the Creator's laws, it is only a part of the duty of all christians, of all those who are experiencing this renewal of the heart, to endeavor to obey God's social law likewise, as soon as they are convinced of its existence and how it is to be fulfilled.

2. This Divine social law, as it is from God, cannot but act in such a manner as to favor the healthy and harmonic development of each element of every man's nature, just as it favors the perfect development of a whole society by favoring that of each member of it, as was illustrated by the example of the human body; and hence it results that just in proportion to the extent, however imperfect, to which this Divine law is obeyed, just so far will it promote and favor the process of religious reformation and regeneration in each individual, in common with the improvement of the entire rest of his nature, physical, social and intellectual.

3. Few will have the hardihood to deny that the majority of the characteristics of present society; that its entire round of social and business relations, are only so many incentives to every variety of human selfishness. Life is preserved only by individual struggle. "Every one for himself," is the motto of modern civilization; and the absence of all unitary action among men, compels each one to be selfish in act, if not in will; obliges each person to secure what he can for himself, in the general scramble, since all others do the same. "Of modern civilization," said the late Dr. W. E. Channing, "the natural fruits are, contempt for other's rights, fraud, oppression, a gambling spirit in trade, reckless adventure, and commercial convulsions, all tending to impoverish the laborer, and to render every condition insecure." And he spoke the truth. If such then is the character of our present society, what shall be thought of professing christians who, though they admit a Divine social law, yet make no effort to free themselves or others from a condition at direct variance with it, and abounding in constant appeals to the selfish feelings, and who would accuse their indifference or their hostility to a social reform, by the plea that they are not regenerated.

In perfect keeping with the Divine method of governing the

affairs of this earth hitherto, it is believed that the same divine government during the happy era designated by prophecy, will be conducted as in all former times, by the medium of general laws or truths promulgated through or by men raised up for the requirements of the times, with this difference only, that these disclosures of the Divine will, will be of a higher order than ever before. It is believed that a social condition, in which Christ is represented as ruling, can only be one in which the laws governing men, will be such as fully and completely typify or reflect the Divine wisdom; can only be one in which men, by the outpouring of new light, shall be taught their *true* relations to God, to each other, and to outward nature. To God, by a religious doctrine, which thoroughly, and in all points, in generals and in particulars, expresses the actual and positive truth of spiritual things; and to each other, and to outward nature, by social arrangements which shall be as thoroughly promotive of the nobler life of man, as present social forms are the reverse; arrangements which shall truly fulfil or carry out the designs of God in creating man, by affording to each, through the instrumentality of all, full satisfaction and development of the powers which he has bestowed. We repeat, Christ can reign upon earth only,

1. By more perfect and full revelation of the mysteries of the Divine Word. By the revelation of spiritual truths which, while they will still the raging sea of sectarian controversy, will at the same time disclose to man more fully than ever, the sublime secrets of the spiritual world, and place him more than ever face to face with the Divine Presence. Such a revelation many christians believe to have been already made. And

2. By a law of social arrangement which shall be the reflection of heaven's order upon earth, where all men shall live and move and act in spheres perfectly correspondent to their God-given natures; and where, through all variety of freely chosen and attractive labor, men banded together by God's own universal law of order, viz. *by groups and series of groups*, shall be at one and the same time in the most perfect harmony with all objects of outward nature, knit by all possible human ties with each other; and thus through both nature and humanity, through the embellishment of earth, and the satisfaction of social needs, hold high and constant communion with God, the ever-present, all-pervading source of life and joy.

Finally—if we are taught by the lessons of the past; if history does exhibit certain periods in the career of humanity, heralded forth by antecedent events, which, like the compass to the pole pointed only to such memorable eras, then shall we not be forced to look upon the times in which we live, as rife with portents of some great change at hand in human affairs? For if the momentous idea be true, that "no law of existence or facts in the domain of science, involving the happiness of the world, are permitted by the great Disposer of all things, to be revealed to or discovered by man, before the world is prepared for such disclosures, what shall, what can we think or say in regard to this world-wide awakening of men to the new idea of the age, this capping stone to all merely political reforms, viz. the idea of a social reform? What shall we say to the actual and wide-spread belief held by numbers in all civilized countries, that this law has actually been discovered—the name of the reputed discovery being already as familiar as a household word, the world over, and used as a most convenient bug-bear by leaders of public opinion, to frighten men back into the pale of conservatism? If such a law is discovered—a law embracing in its operation all human interests; a law which, by its application, will inevitably transform the whole aspect of society: if this be discovered, then, can we believe aught else but that in the eye of Divine Wisdom, the world is ripe for the great disclosure, and that the progress and well-being of mankind would at once be arrested in default of its being made? No—no—the signs of the times are too evident to be mistaken. Papacy apparently at its last gasp; Des-



potism tottering everywhere; the king-ridden masses of Europe rising in their might, after ages of oppression and patient endurance; new and stirring thoughts of human rights, and plans for equalizing social inequalities; and ideas of union fraternity and co-operation, toned forth in trumpet tones, awakening world-wide echoes. All the commotions and upheavings of an old order of things, are but harbingers of the better time coming. A new church and a new social state—a new heaven and a new earth—are emerging out of the elements of the past, and soon will appear that a higher form of collective humanity, which will be the golden fruit elaborated conjointly by all previous stages of social condition. May God speed the happy day!

ZELLENOWLE, Butler Co. Pa.

### MR. COBDEN ON AUSTRIAN AFFAIRS.

The *Cologne Gazette* publishes the following letter addressed by Mr. Cobden to the Austrian Minister of the Interior, Herr Bach, and dated London, 20th October, 1849: "Sir—These lines are not addressed to you in your character as a member of the Austrian Government; they are addressed to you personally as a gentleman whose liberal and enlightened views left a lasting impression on my mind when I had the pleasure to make your acquaintance at Vienna. An excuse for this step you will find in the principles of humanity and civilization which at that time were equally cherished by us both. Mindful, then, of the opinion which recommended me to your friendly attention in the year 1847, I cannot suppose that you are now the less favorably inclined toward them than you were then.

"Public opinion in my country is horror-struck at the cold-blooded cruelties which have been exercised on the fallen leaders of the Hungarians. The feeling is not confined to one class or to one particular party, for there is not a man in all England who has defended, either in writing or by word of mouth, the acts of Austria. The opinions of the civilized States of the Continent will have already reached you, while that of America will very soon be known in Vienna. You are too enlightened not to be aware that the unanimous verdict of contemporaries must also be the judgment of history. But have you considered that history will not deal with the brutal soldiery, the creatures of cruelty, but with the Ministers who are responsible for their crimes? I should not like to appeal to less important motives than those of an honorable ambition; but have you well considered the dangers which threaten you in your present course?

"You who are so well read in English history must remember that four years after Jeffries' 'bloody assizes,' not only he himself, but his royal master was a miserable fugitive before the avenging hand of justice. Or do we live in a time when the public conscience can be treated with contempt without fear of the punishment that followed in the nineteenth century? Is it not, on the contrary, the peculiar characteristic of our time that deeds of violence whether committed by Government or by people are followed by reaction with astonishing celerity? But I am taking too great a liberty in offering to defend your reputation, or in permitting myself to be interested in your personal safety.

"I appeal to you in the name of Humanity, to make an end to this renewed reign of terror, which, not content with butchering its victim, must also put to the rack all the better feelings of humanity, for the world has advanced too far in its civilization long to permit upon its stages heroes like Alva or Haynau. I conjure you publicly to protest against the judicial butcherings of prisoners of war; against the still more disgraceful whippings of females; and, finally, against the practice of kidnapping; in order that you may be acquitted of all participation in the responsibility for acts which must brand with shame their authors."

### LAND MONOPOLY.

It is a great curse to the Western Reserve that thousands upon thousands of acres of the best land are owned by non-resident nabobs, who got them for most nothing and now ask two prices for them. These lands have been enhanced in value by contiguous settlements and improvements, as roads, meeting-houses, school houses, and good neighborhoods, at the same time that they have stood in the way of improvement. It is safe to say that all other impediments met with in the settlement of this country have not equalled that of lands belonging to non-residents. Had the principle of Land Limitation been made effective at the time of the adoption of the Federal Constitution, who does not see that it would have resulted in unmistakable blessings to our country.

The thousands of acres of wilderness, of which our country furnishes an example, would have been converted into pleasant homes for freemen. Yea, the cause of pure and high reaching Democracy would have been greatly benefitted thereby.

Who doubts the propriety—nay the necessity—of Land Limitation? If any, then, they are those who hope to build up fortunes by speculating in Soil which is only known to them by the description in their title deeds, or those who having ability for judging judge not.

The question is soon to be agitated to an extent little dreamed of by land speculators and monopolists, and it will result in the triumph of limitation. Our country at large demands this result and the interests of every individual, except our landed lords demand it also. We go for it first, last, and forever.

[Cleveland True Democrat.]

THE BROTHERS MONTESQUIOU AND THE HOMICIDES AT ST. LOUIS.—We rarely make room in our columns for murders, accidents and similar items, which find a more appropriate place in daily journals. We omitted, therefore, six weeks ago, to notice a distressing case at St. Louis, wherein the lodgers at an hotel were attacked without any apparent provocation by two young travelling Frenchmen. A late number of the *National Intelligencer* has the following article on the subject.

"The deplorable and almost incomprehensible event which produced so much sensation in the public mind at St. Louis a few years ago, and so much grief in several families, seems to have excited equal sensation and grief in France. The last steamer brings out from Mr. Rives, our Minister at Paris, a letter of his own to Senator Benton, with many letters and official documents to himself, and others to Senator Benton, Senator Cass, and the Hon. Mr. Winthrop on the subject of this most melancholy occurrence. These letters make known the fact that the father of these young gentlemen (the late Count Montesquieu) labored under insanity and destroyed his own life two years ago, and that their elder brother is now insane in Paris; and hence arises the irresistible inference that inherited insanity must have broken out in the two brothers at St. Louis. All the letters speak of them in the same terms, as being remarkable for the amiability of their characters and their 'mild and inoffensive manners;' that they came to the United States for information and recreation, and especially to see the Western country, and with ample means and credit. They descend from a family in France not only of a great historic name, but distinguished for private virtues. The celebrated Duke de la Rochefoucauld Liancourt, author of the 'Maxims,' is their grandfather on the mother's side; the present Duke de la Rochefoucauld writes in their behalf as his nephews. The General Oudinot, (Duke) of Reggio, and General Arrighi, (Duke) of Padua, also write in their behalf as relations. The Count Montesquieu himself belonged to the distinguished and amiable family of that name. Many Americans in Paris, among them Mr. W. H. Aspinwall, of New York, also write, and with all the deep feeling which the agonized condition of the mother and relations inspires.

## THE SPIRIT OF THE AGE.

NEW-YORK, SATURDAY, DECEMBER 29, 1849.

## END OF VOLUME FIRST.

With the present number Volume *First* of the Spirit of the Age closes; and herewith the Editor desires briefly to render an account of his stewardship. Friends! allow me to speak very frankly, in the first person; for there are one or two matters, on which explanation seems due to all parties.

## I. HOW I BECAME EDITOR.

Late in April and early in May last, an honored friend,—now more active for good in the Spiritual World, than even his large heart and disciplined intellect enabled him to be while in the body,—John P. Cornell, wrote various letters urging me to become editor of the *Univercolum*, of which paper he was then a chief proprietor.

An answer was given, that before even taking such an arrangement into consideration, there were several points to be settled: I. It was to be made clear, that the gentlemen who established the *Univercolum* as an organ for their views, wished me to take the editorial chair. II. All must be given to understand, that though much interested in the "Spiritual Philosophy" therein advocated, I was nowise prepared to teach it, though most willing and desirous that it should be fully developed. III. That I was a Christian Socialist, and must be left perfectly free to speak or to be silent upon all subjects, practical and speculative, according to my guiding light. IV. That I should wish, in token of my independent position, a change of NAME for the paper.

Upon the first point the fullest assurances were given, backed by earnest requests from those most interested. The proprietors of the paper acceded, unreservedly and most cordially, to all the other demands, and would absolutely take no denial of their reiterated invitations. At the Anniversary meeting of the Associationists, the Executive Committee unanimously counselled me to accept the offered post. After long reflection, my own distaste to assume the duties of editorship was overcome, and early in June, I agreed to conduct the SPIRIT OF THE AGE.

Hesitation arose from several sources: I. Desiring to be still a Seeker rather than a Teacher, I had planned out a course of study for the summer, and did not feel ready to speak upon the great topics which, it was obvious, must be discussed. II. Arrangements had been made for preaching in Boston and Philadelphia as well as New-York; and it did not seem probable that the paper could be satisfactorily edited by a non-resident, merely by contributing leaders, &c. III. But above all, it was plain to my judgment, that a *Combined Corps* of Editors, each independent, yet all brought into harmony by common faith in the grand movement called SOCIALISM, and combining various practical, scientific, and spiritual tendencies, could do even approximate justice to the Gospel, which God through the Spirits in Heaven is ready to utter.

The promise was received from Mr. Cornell, that he would labor to bring about such a concert and combination of editorial force, if I would be a little patient,—a promise which he would have redeemed, had not death so suddenly taken him away. And extracts from my journal will best reveal the considerations which overcame other scruples.

## II. VIEWS AND HOPES.

RONDOUT, June 11th, 1849. 1. What POSITIVE GOOD can be accomplished by accepting this Editorship?

1. Reformers of all classes may be made to feel that they are really conspiring and co-laboring for one integral end of Universal Humanity.

2. One might help to reconcile Social Reformers by bringing into harmony the religious and secular, spiritual and practical, unitary and individual elements, which now tend to make the movement among us rather divergent than convergent.

3. By exhibiting the Church of Humanity, and its head, the Risen Christ, as an embodiment of the Divine Word which speaks through the Race in all ages,—the facts and laws of the System of Mediation may be so revealed as to reconcile the mystic and rationalist, the naturalist and catholic believer.

4. By showing that Christendom longs for and demands a Piety fulfilled in Charity, Holiness and Humanity made one, the spiritual centre for all commonwealths may be exhibited, and thus the method taught whereby Church and State may be married in the unity of Communal, National, Universal Life, &c.

5. Thus, from the highest grounds of religion, philosophy and history, may a survey be taken of minutest practical problems, and the intercommunion of all human interests, however elevated or lowly, become so manifest, that selfishness shall be transformed to justice, competition to co-operation, discord to harmony, and isolation to combined order.

6. From this table land of Practical Righteousness in all spheres, one may come down amidst the controversies, public and private, of the day, and with a voice of authority cry, "Peace, ye privileged and ye proletaires! The word for this generation is not WAR but TRANSITION, not Destruction but Co-operation."

7. By presenting the true *Hierarchy* of USEFULNESS—and thus only—can full justice be done to the tendencies of Liberalism and Legitimacy, and Order and Freedom be reconciled. Let God's own method of Serial Distribution be practically embodied, and all will rejoice together in loyal liberty.

8. Finally, it may be shown, that the opening era of Socialism is, *actually*, the introduction of Heaven upon Earth,—that this aspiration and effort throughout Christendom, to incarnate the New Church in the New State, is the very fulfilment of the promise of the Life of Christ,—that this purpose of practically applying throughout all human relations the LAW of LOVE, is the next necessary step in accomplishing human destiny, whereby every man, society of men, nation and the race, may become Heavens, in least forms, bound in living communion with the Heaven of Humanity, and through that with the Spiritual Universe and God. \* \* \*

## II. Can EVIL come from accepting this Editorship?

The only danger of injury to others which can be foreseen, is to be found in the variety and comprehensiveness of my sympathy. *Distinctions must not be merged*, else darkness will be put for light. And one must beware how he cries "Peace, Peace, where there is no Peace." God is perfectly JUST, though his Justice is always the Order, Form, Law of LOVE.

Doubtless there is liability to err in this direction. The only safety is in accurate discriminations. Strength is found, however, not in Negations, but in Positive Principles. One should be never a *Partizan*, but always a *Judge*. We should be neither atheists nor Catholics,—neither Agrarians nor Aristocrats, neither Materialists nor Idealists, &c. The guiding word of Wisdom is not *Moderation* but EQUILIBRIUM. The true attitude for a servant of God is the exact opposite of *Compromise*,—even that of MEDIATION. The only way to avoid injustice to men and measures is to do full justice to characters and tendencies seemingly the most opposite.

"Let the dead bury their dead" is the divine rule towards old abuses; and "Come, follow thou me" the welcome invitation uttered anew by every truth, by every humanitarian reform. Even so! O Beloved Son of God and Man! bright leader in the paths of Peace, the "Way, the Truth, the Life." Let us learn, from the very quick to the least word and act, thy sovereign skill of "never bruising the broken reed" while bearing witness for the right. \* \* \*

"The Final Word of the Spirit is: 'Accept this duty, you are not free to decline it.' " . . .

It was chiefly for the end of speaking the Word, MEDIATION, PEACEFUL TRANSITION, that I took the Editorship of the Spirit of the Age. That Word *has been spoken*; clearly, at the right time, and in the right way, I do with humble confidence believe. And in this world and the next, it will be a grateful memory, that in this hideous year of butchery, fear, phrensy, treachery, tyranny, infernal desecrations of human nature in every form, it was given to me, to hold unwaveringly upward, in however obscure and narrow a sphere, the White Banner blazoned with the Sun.

### III. SHORT COMINGS.

While conscious of having fulfilled, in good measure, one main purpose which prompted me to become editor of this paper, the profoundest regret and mortification has been felt, on the other hand, at my inability to carry out the whole plan of editorial labor sketched in the foregoing extract. For thereby injustice has been done to the truth. Social Reformers may well complain that the "Combined Order" has not been unfolded more positively; actors in Guarantee Movements must be aware that the admirable practical "Transitions," everywhere manifesting themselves, have been all but alighted; "Spiritual Philosophy" has been but imperfectly developed; the wrongs of the oppressed have not been fully uttered, &c. &c. But why go on? Readers may be sure, that no one can be a more severe critic of The Spirit of the Age, in its substance, form, and execution, than its editor.

By way of accounting for these short comings, let the curtain be lifted a moment from personal history: On the very day when I was preparing to go to New-York to supply material for No. I., and to superintend its publication, the Cholera broke out in a malignant form in the town where my family were residing. Of course one could not desert his nearest duty; and the first number edited itself, amid the confusion of the national holiday. The next week, it was possible to visit the city for a day or two; but on returning home the insidious disease attacked me, and for the following six weeks there was a perpetual struggle with the destroyer. Suffice it to say, that more than one of the articles, which readers may have run their eye carelessly over at leisure, were written with trembling hand by a sick man, propped upon his bed. This mental effort amidst such physical weakness resulted naturally in total nervous prostration; and during the whole autumn, it has tasked energy to the utmost to wring out even the few articles which have appeared from my pen. In a word, a tithe only of what was designed has been accomplished, and that feebly, fragmentarily.

But the martyrdom of seeing one's Ideal thus fettered, crippled, weighed down by the Actual, is infinitely small amidst the stern and awful trials of our generation. God be thanked, that every one of us is made, in some way or other, to taste the bitter cup of *tantalization*, which HUMANITY in this age is drinking to the dregs. So an end to these private confessions!

### IV. LAST WORD.

Socialism! Christian Socialism! To this World-wide, Providential Movement is pledged this paper, its editor, its friends.

By the woes of the care-driven, toil-worn, famishing, fainting Working-Classes of all civilized States; by the blood and tears of the martyrs for Freedom in France, Germany, Italy, Hungary; by the prophetic promise, quickening countless spirits, of Humanity—redeemed, reconciled, glorified through work and worship made us; by the various, ever-widening material triumphs of the last half century, prefiguring the unspeakably grander spiritual triumphs of the fifty years which are opening before our race; by the wonderful illumination of Social Truth, which, through all the clouds of reactionary obscurantism, breaks upon the nation like a morning; by the relentless pro-

gress of practical humanitarian reforms, amidst the upheaval and downfall of civil and religious revolution; by the hope, patience, good sense, fellow-feeling, philanthropy, aspiration, of The People of Christendom; by the Spirit of Love, One, Harmonious, Universal, which animates all who are willing to receive it,—The Spirit of the Age,—let us consecrate ourselves anew to the service of Man, of God in Man, of Man in God. W. H. C.

## MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

### V.

#### OF VITAL MAGNETISM.

Magnetism is simply somnambulism artificially produced by the action of one person upon another, under peculiar conditions. "The action of one person upon another is made possible by the force of imagination in one of them," said Bacon; for as bodies are acted upon by bodies, so is the mind quick to receive the action of another mind. The whole science of magnetism is contained in this proposition.

The action of man upon man is so simple and natural, that it has been known from the highest antiquity. Magnetism was employed as a curative means by ancient pagans, and it was said, that in order to obtain a cure, the diseased must sleep in the temples consecrated to the god of medicine. One sees also in Egyptian temples persons placed in a manner to represent magnetic operations, that is to say, having one hand placed upon the back and the other upon the breast of an individual seated.

Many men have laughed, and laugh still in our epoch of light and perfectibility, at experiments in magnetism. The marvel-lousness which is attached to its use, the charlatanism and abuses which can creep in, give fine opportunity to the jesters who have no need of science whereby to judge, and who make themselves all the more merry that they are ignorant. Nevertheless, nothing is more evident, than that the principle of magnetism—this concentrated action which every one exercises in a greater or less degree over his fellow creatures—really exists. In fact, every living being is surrounded by an aërial atmosphere or nervous fluid, which proceeds from him and modifies itself according to the action of the will and attending circumstances. When this sphere meets an analogous one in another individual, there arises spontaneous sympathy. If, on the contrary, the quality of the affections and passions, which are transmitted secretly with this nervous emanation, is opposed to the character of the affections and passions of the other person, there is repulsion and antipathy, making it impossible to establish intimate relations—unless one of the two controls the other by a very energetic will.

We believe that the so-called magnetic fluid is nothing but the vital heat saturated with the nervous influx, which escapes from the pores with an intensity proportioned to the state of health and will. The existence of this fluid not only cannot be doubted, but its properties are even now confirmed by numerous and conclusive facts. If the nervous matter is of superior quality the amount of the magnetic fluid is considerable, and its transmission is easily effected, as if this fluid was a kind of volatilization of the bodily substance. The existence of magnetic power is manifested by the brilliancy of the eye, or as it is called, the fire of the glance. Men called eagle-eyed are apt to exercise great magnetic influence, and have always more or less authority over their fellows. Their energy communicates itself by the eyes to those who surround them, and electrifies persons upon whom they wish to act. The power of a man's glance is incalculable, especially when it is backed by his intelligence and a strong will, and by the prestige of high social position.

Every reasonable and candid mind will assent certainly to the

real existence of this subtle emanation of which we speak, and also to its action, more or less limited, upon the individuals who come in contact with it. That which alone might cause them to hesitate is the marvellousness of the results which are occasionally obtained; but that is a question of pure verification. The important point to be determined is, whether the principle is absurd and the facts illusory. Now, if nothing is more natural and more conformed to all analogical data than the atmosphere which radiates from and surrounds human beings, and if nothing is better established than the influence which results from this fluid sphere, ought not magnetism immediately to be classed among positive phenomena?

The phenomenon of magnetism, which is nothing but vital attraction between beings by means of aërial relations, whose extent is proportioned to the power of the individuals to whom they belong, and which is common to all beings from the insect to the largest globe balancing itself in space, still shows itself with greater intensity in some beings than in others, although the law which determines its distribution may not yet be known. We should not be surprised if the magnetic power were to be found to exist among individuals in direct proportion to the power of the organs of motion and of digestion. The magnetic fluid seems to be most abundant and most energetic in the carnivorous animals which move with flexibility and rapidity, (feline and serpent races, &c.) and in men of an energetic and passionate nature. And, in fact, the more powerful the focus of heat is in an individual, the greater his faculty of increasing it at his pleasure, and also of transmitting easily the calorific which he throws off by means of interior action.

We know that the magnetic power of reptiles is very great, and that it constitutes almost entirely the means which they possess for supplying themselves with food. M. Raspail thus explains this astonishing phenomenon:

"I have attained," he said, "by examinations pursued with great perseverance, to the conviction that the power of fascination which has been attributed to serpents, vipers, or snakes, is not a vulgar fable. No fact presents itself more frequently to the observation of persons who travel in the woods than the sight of poor little birds descending, crying piteously, from branch to branch, as if drawn by an unseen power, and surrendering themselves into the mouth of a serpent hid in the branches, docile victims at the nod of their executioner.\* What is the mechanical operation of this incredible fascination, which has given rise to the fable of the sirens? There is certainly a physical cause for it, an emanation which envelopes the bird with a net-work of gas, producing asphyxia, just as surely as the spider envelopes the fly with his web of gauze. To give an account of the phenomenon in a graphic manner, let us admit that the serpent has the power of throwing from each side of his mouth jets of venomous and narcotic gas, which flow together over the head of the bird. If the bird undertakes to fly from the danger, he can do it only by descending, because there only will he find free space. In proportion as he descends the jets will continue to approach him nearer; and thus it is, that to escape the asphyxia, the poor bird falls into the mouth of the serpent.

Another fact reported by the same author proves that the magnetic process is much more diffused amongst animals than has been believed:

"The spider seems to possess a power of fascination equal to that which the serpent exercises. On the 8th of August, 1840, I had occasion to observe an instance which appeared to be very curious, in a house spider: he had just taken in a horizontal web a large *taupin*, and held himself as if clinging by the end of

\* One can cut the thread of the charm with a simple wand flourished through the air, because without doubt the whistling of the air frightens the serpent and thus disturbs the magnetic equilibrium.

his claws to his prey, a little below the abdomen. I did not see him apply his mouth to the insect or make any wound; but only approach and withdraw himself alternately without even touching him, making, so to speak, magnetic passes. The poor *taupin*, still full of life, was incapable of disengaging himself from a web which ordinarily he could have broken in pieces by a single movement of his legs, and remained paralysed between the claws of a weak spider."

## EUROPEAN AFFAIRS.

The steamers of the Cunard Line now leaving Liverpool only every alternate week, we have no European dates since December 1st, to which time our last summary was made up.

## AMERICAN AFFAIRS.

A singular debate occurred in the United States Senate on Thursday, the 30th inst., on a resolution inviting Father Matthew to a seat on the floor of the Senate Chamber. It was thought no more than an appropriate compliment to this eminent philanthropist, to offer him this distinction; but it was vehemently opposed by several Southern members, on the ground that Father Matthew had taken a course in regard to American Slavery which should deprive him of the confidence of American citizens. Mr. Clemens, of Alabama, maintained that the person upon whom it was proposed by the resolution to confer the great and unprecedented honor, had been charged with having on a former occasion denounced one portion of the people of this Union, with being little better than pirates or murderers. He had signed a paper charging the people of the South with crimes scarcely less than these. He had been addressed by several Temperance Societies at the South, in relation to this matter, and had either not answered, or had refused to allow his answers to be published. Those answers, though not published, were of such a character as to induce him to oppose this resolution. The sentiments expressed by Father Matthew in relation to slavery had not been retracted, said Mr. Clemens. Therefore it was that he had objected yesterday, and would vote against it to-day. He was one who did not consider slavery a sin or a crime, and he felt bound to meet those who so denounced it, by refusing at least to honor them for their sentiments.

Mr. Clay viewed with the greatest regret the opposition to this resolution. It was a very small affair; it was the bestowal of a compliment on a distinguished and highly meritorious stranger, who doubtless would most highly appreciate it; yet was it an affair of such importance as to require such an opposition? In all the affairs of human life, social as well as political, he had remarked that courtesies of a small and trivial character are the ones that strike deepest to the grateful and appreciating heart. It is the picaresque compliments which are most appreciated; far more are they appreciated than the double-edged ones which we sometimes yield. So it was with regard to this resolution. It was a very small courtesy the Senate was called on to extend, and it would be prized by the noble philanthropist as a far greater compliment than any other in their power to bestow.

It was, viewing it in another light, a resolution of homage to humanity, philanthropy, and virtue; a tribute to a man, who by his own peaceful efforts, had effected a great social revolution—a revolution in which no lives had been sacrificed, no widow's or a mother's tears had followed. It was a compliment to such a man, and who could see any objection to its bestowal? The objection of the Senator upon the grounds stated, and the introduction of this topic of slavery upon all subjects, and particularly such a one as the present, he thought highly impolitic, unwise, and unnecessary. Why should the subject be intro-

duced on such a motion as this? It was merely a resolution complimenting the man who had achieved, by his moral influence, an important and wide-spread work of charity and benevolence. Father Mathew, for his labors in the great cause of temperance in Ireland, where he had redeemed from a degrading vice thousands of his fellow-countrymen, and earned a fame forever to endure, deserved the esteem and friendship of the friends of virtue everywhere. He had come to this country to carry out the same noble mission. Mr. C. had learned from the publications of the day, that while at Boston the abolitionists had endeavored to engage Father Mathew to enlist in their cause upon this subject. From this and other circumstances, Mr. C. had understood that a change had taken place in the opinions of Father Mathew, and that he stood now before the country unbiassed in his sentiments. Be this as it may, he submitted to Senators, was it wise, politic, just or proper, that this subject of slavery should be introduced upon every subject? He submitted whether, when the whole country was ready to meet this man with open arms, it was just and proper to refuse this trifling compliment to the great and good Father Mathew, the noble philanthropist and true Irish patriot?

Mr. Seward said that the resolution was a tribute to worth and virtue, a testimony of homage to a benefactor of his race, concerning whose services in the cause of philanthropy and mercy, in Ireland, there was no difference of opinion. He had elevated the condition and character of a great people, united to us by friendship and kindred blood; and Mr. Seward declared himself ready to join in any public act of homage to such worth and benevolence. If the Senator from Alabama thought himself bound to vote against the resolution, because Father Mathew held opinions unfavorable to the institution of slavery, he must say, for his own part, that he regarded it as honorable to the great philanthropist that he entertained them—he held it to be a merit rather than an offence. If slavery was a sin, or a violation of any right, none of the present day are answerable for its introduction among us; yet he could not consent to the rejection of this resolution, because Father Mathew held such an opinion.

Mr. Davis, of Mississippi, was glad that the Senator from New-York had placed this resolution on the true ground of Father Mathew's opinions of slavery; that the Senator had placed its passage upon the ground that Father Mathew was opposed to slavery; and now the question was, Will the Senate of the United States honor a British emissary who comes among us, perhaps, to scatter discord and confusion? There was a time when every American heart would beat loudly at such a proposal; and were the sons of sirens who held such a thing with feelings of horror and alarm, to sit quietly when such a thing was not only proposed but advocated? This Mr. Mathew held opinions adverse to the institutions of the South, and because he did so, the Senator from New-York advocated our bestowing upon him an honor never conferred on any man save Lafayette. He intended by his opposition to this resolution, not to reflect in the least upon the character and esteem which should follow Father Mathew for his great efforts in the great cause of temperance. He esteemed him as highly as any one for his labors in that cause. He allowed him all the credit claimed for him on that account. But the question really was, Whether the United States Senate shall extend to a foreigner, who was the ally of O'Connell in his efforts to effect an abolition of slavery in this country, an honor never before conferred upon a citizen of our own country. He would never by his vote sanction such a proceeding. If, as the Senator from Kentucky had said, Father Mathew had changed his sentiments upon this subject, why did he not say so, and why did he refuse to allow his letters, written in response to such inquiries, to be published? He honored the efforts of Father Mathew in his own unfortunate country, Ireland, and fully appreciated all he had done; but

he was the ally of O'Connell in an appeal to his countrymen in this country to interfere in our institutions. Every Irishman was dear to him, (Mr. D.)—dear to him as a brother; but for O'Connell and his horde of associate abolitionists, whether foreign or domestic, he felt no other feeling but scorn and contempt. If he had the power, he would not only refuse them admission to the Senate Chamber, but he would go further, and exclude every abolitionist, foreign and domestic, from the Chamber.

Mr. Walker, of Wisconsin, said that when he offered the resolution, he had never heard of the opinions now attributed to Father Mathew, but if he had it would have made no difference. He regarded the reverend gentleman only as a philanthropist, bound on a mission of good. He regretted the introduction of the slavery question into every little matter brought into the Senate. The south was as much interested in the mission of Father Mathew as any part of the Union, and he thought that the people in all quarters of the country would be astonished, when they heard the objection now made by Senators from the south. He did not believe that Father Mathew came to this country with an intention to excite disturbance in any part of it.

Mr. Hale said he should vote for the resolution, but if the resolution were to be supported on anti-slavery grounds he should not support it, for Father Mathew was not an anti-slavery man. Father Mathew had retracted what he had said against slavery; he had taken his stand on the platform of non-intervention. The senator from Mississippi had said that he would exclude, if he had the power, any abolitionist, foreign and domestic, from the Senate. For his own part, Mr. Hale said he would not, if he could, exclude all the slaveholders; he would only turn out about three-fifths of them, and then the committee might be more fairly organized than now.

Mr. Cass said he joined with the senator from Kentucky in regretting the opposition to this resolution. He knew nothing beyond what was stated to-day, and cared nothing for the opinions of Father Mathew. He thought the senator from New Hampshire good authority on this subject, and that his statement to the effect that Father Mathew was no anti-slavery man should do away all the difficulty which had been raised on the subject. When the abolitionists of Boston called on Father Mathew, he told them that he would have nothing to do with them or with the question of slavery. Father Mathew was a philanthropist, coming to this country on an errand of good. We give a seat in the Senate to a conqueror returning from war, why not to a greater conqueror triumphant by peaceful weapons?

Mr. Foote said that he agreed with all that had been said by the senator from Alabama, [Mr. Clemens,] and all that had been said by his chivalrous colleague, [Mr. Davis,] and if it was true that Father Mathew had come among them as an abolitionist and an incendiary, he would be for rejecting the resolution. But the senator from New-York, whose speech was the strangest he ever heard in the Senate, had in vain attempted to make Father Mathew an abolitionist. The good man had turned from the abolitionists and their schemes with abhorrence and disgust, and when visited by Garrison, had planted himself firmly on the ground of non-interference in the slavery question. Mr. Foote went on to say:

He had heard, within an hour or so, that letters had been addressed to Father Mathew, from the south, on this subject; and that he had responded, but desired his responses should not be published. If these responses were published, the senator from New-York would not have had the opportunity so rudely and inconsiderately seized upon, to identify the philanthropist with the most infamous cause of abolitionism. There were some men who would ruin any cause of which they took hold, and the senator from New-York was an evidence of it. There was once two men charged with crime on trial, and their defence was entrusted to a young and inexperienced attorney, who managed the case awkwardly, and by his mode of con-

menting on the evidence, had dissipated any doubts as to the guilt of one of his clients; when about commencing with the case of the other, the judge said to him, "Young man, you have already by your speech hung one of your clients; forbear, then, I beseech you or you will hang the other." So it was with the senator from New-York, who, by his ill-timed and rudely managed speech, had endangered the passage of this resolution.

Mr. Calhoun said there was no precedent to justify this resolution. He was opposed to it on that ground if no other. The debate was sufficient to show that the resolution could not pass unanimously, and he thought the compliment a weak one, and calculated to injure the feelings of the reverend gentleman named. It was said this was a strong case for a precedent. So much the better. If you refuse to establish a precedent in a strong case, you can refuse all future applications more easily.

The resolution was put to vote and adopted.

### News of the Week.

From the Cincinnati Gazette.

#### DEATH OF JAMES H. PERKINS.

Our city readers are all aware of the sudden death of Rev. James H. Perkins, pastor of the First Congregational (Unitarian) Church of Cincinnati, by drowning from the Jamestown Ferry Boat, on Friday evening last.

We recollect no previous occurrence which cast so deep and general gloom over this community as that in which it has been wrapped by the death of this estimable man. Mr. Perkins had so endeared himself to the poor by his comprehensive benevolence and unceasing charities; had been for so long a time the light and life of intellectual and social circles; had ingrained himself into the common heart, and won the universal sympathy by his brilliant mental endowments, and the untiring devotion of his time, and means and health to whatever would give relief to the sick, or add a grace to the whole, to whatever would in his estimation promote the best and truest interests of society; that all classes were his friends. If any knew him except to love him, or named him except to praise, they are of those who are themselves unknown and unloved. To all, therefore, the announcement of his untimely death came with a shock and to every heart brought a most poignant sorrow. It is not transcending the truth to say that not one of the hundred thousand souls comprising our population could have been taken away who would have been so generally missed or so deeply mourned.

For a period of between fifteen and twenty years, during which time we have known Mr. Perkins well, he has been subject to a sudden rush of blood to the head, which has produced distressing vertigo, at times greatly impaired his sight, and often thrown him into deep despondency. Within the past five or six years he has suffered intensely from palpitation of his heart—often being incapacitated, by his distressing affection for the discharge of his pastoral and other duties. On Friday last, a paroxysm of this kind was produced by the agitation he suffered in consequence of the supposed loss of his two children. In the morning of that day one of his little boys, aged nine years, and another aged seven, rode to the city from Mr. P.'s residence, on Walnut Hills, with a neighbor, and were to return home in the omnibus, at the stand of which their father, who was to come in by another conveyance, was to meet them. Not finding them there at the appointed time, Mr. Perkins feared that they had lost themselves, and commenced searching for them. Being unsuccessful, he became more and more agitated the further he went, and finally employed the cryer who met with no better success. The search was at length abandoned, and in despair and fatigued as he was, Mr. P. walked home—a

distance of nearly four miles, whither his children had preceded him.

He reached his residence about 1 o'clock, P. M., utterly exhausted; but after lying down for a time, rose and dined. He could not, however, overcome the excitement into which he had been thrown, although the children were with him and well. He was restless and nervous to a degree never before witnessed by his family; and so continuing, about 5 o'clock he told his wife that he would take a walk to calm his nerves, but not be gone long; that he wished to try and allay the excitement; but would be back before tea time. He went out thus, but did not return, and nothing was seen of him afterwards by his family or friends.

Early on Saturday morning a report was spread from the Jamestown Crossing of the Ohio that on the previous evening a man had drowned himself from the ferry-boat at that point, leaving behind him several articles of clothing, among them an over-coat, in one of the pockets of which was found a memorandum-book with initials in several places. A gentleman of the city, who happened to have business on the boat, asked to see the book, and immediately upon opening it saw the letters "J. H. P." with which he was familiar. He immediately rode to the residence of Mr. P.'s family with the information.

From subsequent inquiry, it was ascertained that the deceased had come upon the boat about 6 o'clock Friday evening, just as she was about to leave for the Kentucky shore on her last trip. He walked into the cabin and took a seat hastily, where he was the more noticed by the man who receives the ferrriage, from the fact he was the only one to pay, all the others being persons who paid by the year or quarter. The boat started across, and just as the collector was about to approach and ask him for his ferrriage the deceased rose and walked out of the cabin. He was soon followed by the collector, who, however, could see nothing of him. After a little while, he discovered an overcoat by the wheel-house, with which he ran back to the cabin, and in which was found the memorandum-book referred to. In a further search, a wrapper, a vest, a cap, and a pair of spectacles were discovered in the same place—all of which as well as the overcoat, have been identified as belonging to Mr. Perkins.

The supposition among those well acquainted with the peculiar mental constitution of the deceased, and his severe physical sufferings, is, that his walk, instead of allaying his excitement, still further increased it, till reason was temporarily dethroned. In a wandering mood, not knowing whither he went, he had doubtless reached the Jamestown Ferry, more than a mile from his house, and in a mental aberration, made more intense by going from the cool air into the warm cabin of the boat, had thrown himself into the stream.

The unusual fatigue and excitement of Friday morning had brought on a more violent palpitation of the heart than Mr. Perkins had ever before experienced. In lighter attacks his friends have frequently thought his brain temporarily affected by his sufferings; and although nothing of the kind was observed by those who assisted him in the search for his children on Friday morning, or by his family when he left the house for the walk on Friday evening, he probably soon came on producing the melancholy termination recorded, of his beautiful and useful life.

The waters closed over his body still and dark; but so shall not human forgetfulness close over his good deeds. These were many and long continued, and will live and grow brighter and brighter in thousands of hearts, till they too cease to beat and pass away, and unite with his again in the Great Hereafter.

Mr. Perkins was, we believe, in the 36th year of his age. He has left behind him a wife and five children. His circumstances were easy, and in a pecuniary respect they are well provided for. If he has left any debts at all behind him, they are of the most trifling nature; and would have been paid at any moment on presentation. His income was a competency with



his frugal habits, even without the earnings of his pen, which were not inconsiderable.

Mr. Perkins's papers have been diligently searched, but among them is no memorandum whatever, of any kind, touching his recent physical sufferings, or concerning his private affairs.

CONGRESS.—The House of Representatives, after sixty-two ineffectual ballottings, succeeded on Saturday last in the election of a Speaker. This was effected by means of a compromise, providing that a plurality of votes should constitute a choice. On the sixty-third trial it appeared that the votes stood 103 for Mr. Cobb of Georgia, 100 for Mr. Winthrop of Massachusetts, and 20 for all other candidates. Mr. Cobb was accordingly declared to be duly elected Speaker of the House; and being conducted to the Chair, the Oath of Office was administered to him by Mr. Boyd of Kentucky, the senior Member of the House.

On Monday, the two Houses being regularly organized, the Message of the President was communicated in the usual form.

The Steamer Empire City arrived at this port yesterday from Chagres, with two weeks later news from California. The California intelligence was brought to Panama by the Steamship Panama, which arrived on the 4th inst having left San Francisco on the 16th ult. She brought 250 passengers and half a million of gold dust, which were transferred to the Empire City at Chagres. An election was held in California on the 10th ult. to decide on the adoption of the New Constitution proposed for the State, and also to vote for a Governor, Lieut.-Governor, two Representatives to Congress, and members of the California Legislature. The Constitution has been adopted almost unanimously. Great activity was prevailing at San Francisco. Buildings were going up with great rapidity. Carpenters wages \$16 a day.

LAND REFORM MOVEMENT.—At a meeting called by certain Land Reformers, at the Fourteenth Ward Hotel, on Monday evening last, Dec. 24, James Pyne was called to the chair, and John H. Keyser appointed Secretary. Thomas A. Devyr being called upon, made a brief statement of the purposes for which the meeting had been convened, urging all the Reformers of the nation to rally around the standard of Land Reform, and bear it on to a glorious victory—a triumph worthy any sacrifice and struggle; a victory which would secure Free Homes and Independence to the thousands who are eating the bread of bitter dependence, and writhing under the lash of wages servitude.

Mr. E. S. Manning then made a few pertinent remarks, in which he urged that a Committee be appointed to prepare an address calling upon all true friends to the cause to renew their efforts in consummating the aims and principles so long and strenuously advocated by National Reformers.

Mr. Wm. V. Barr followed, urging all co-workers in Land Reform, through the country, to blend their efforts in prosecuting and consummating the cause, averring that the Anti-Renters, Abolitionists and Reformers generally, who have hitherto kept aloof from us, now acknowledge the justice of our cause, and are willing and anxious to press these great principles to an issue with the great political parties of the nation.

A debate then arose as to the necessity of calling a National Convention, which was finally referred to a committee of conference.

Mr. —, a Delegate from Rockland County, then stated the progress and prospects of Land Reform in his County.

Several strangers were also present, and being invited by the Chairman, stated their views of Reforms, &c.

After some debate it was moved and carried that a committee be appointed to prepare and present at a future meeting the most feasible and successful plan of securing a full representation of Reformers throughout the Union, in general Convention; after which, at a late hour, the meeting adjourned.

## Town and Country Items.

POPULATION OF PHILADELPHIA.—The Septennial Census of Philadelphia City and County for 1849 shows the following results: White taxable population 76,965, of whom 75,140 are males, and 1,819 females. Colored taxable population 219, of whom 58 are females and 261 males. White blind persons 166 of whom 54 are females. Colored blind persons 7. Deaf and dumb persons 175, of whom 73 are females. This table shows an increase of 26,231 in the taxable inhabitants of Philadelphia City and County since 1849.

NOTABLE DEATH.—The Northern papers tell us that the Hon. Jeffrey Chipman died at Kalamazoo, Mich. on the 18th instant at the age of 60 years. This was the magistrate before whom was arraigned the famous Morgan, about whom so much excitement was raised against the order of Masons. Before Justice Chipman Morgan was arraigned on a charge of larceny, and committed to Ontario Jail, from whence he was carried off. Justice Chipman was the first witness called in all the trials relating to Morgan.

THE EMBLEM OF CALIFORNIA.—The official seal of the State of California has upon its face a grisly bear devouring a bunch of grapes. Elihu Burritt thinks that the knowing ones who designed it, intended that the bear should be an emblem of the greediness which has led to the settlement of the country, while the crushed grapes in Bruin's jaw represents the manner in which the mass of the settlers have been taken in.

MORE ANNEXATION.—Preparations are being made by the Dominicans to ask that St. Domingo shall be annexed to the United States. Of course, all the southerners will be in favor of that. Perhaps they may have an idea that by bringing in the colored inhabitants of St. Domingo, they will have a chance to extend slavery.

A destructive fire took place in New-York on the 22d inst. consuming the large sugar refinery of Woolsey & Co. and other valuable property to the amount of \$600,000, of which less than half was insured. Nearly 500 men are thrown out of employment by this disaster.

The notorious religious fanatic generally known as "Father Miller," who predicted the destruction of the world, and the second coming of Christ in the year 1843, building up a sect of some 40,000 disciples, died on the 20th inst. at the age of 68.

A LAST APPEAL.—The unlucky Editor of the Westfield News Letter, on the eve of being starved out of his sanctum, writes a heart-rending leader under the title of "Help us! Cash-us! or we sink."

A watchmaker in Liverpool has succeeded in drilling a hole through a sixpence edgewise. The diameter of the hole in the coin is the four-thousandth part of an inch in size and barely sufficient to admit a fine hair.

TELEGRAPH PLOUGH.—This is the age of invention, and when there is a necessity, there is an invention. We have just been shown a species of sub-marine plough, which will plough a furrow under the bed of the river, to put the telegraph wire in, and cover the furrow. The wire, so to speak, is sowed in the furrow by an ingenious movement in machinery. All looks practicable, and if it works, there is a way found out to put telegraph wires under rivers, safe from shockers.—Express.



**RIGHTS OF MARRIED WOMEN.**—The Supreme Court of Pennsylvania has decided recently, that a husband has no claim to the possession of any property owned by his wife previous to marriage, or which may accrue to her after marriage; and that even the consent of the wife, that her husband should have possession of her property, is of no avail while the life is a minor. This decision is based on the law of 1848, which has wrought a radical change in the condition of married females.

Mr. Robert Beverly, of Sunflower, Mississippi, was recently murdered by seven of his slaves, who entered his room while he was asleep and strangled him to death. In the struggle, one of his eyes was gouged out. They then dressed the body carefully in his own coat and boots, and threw it into the river. The seven negroes were arrested and are in confinement. One of them was Mr. Beverly's body-servant. They have fully confessed the crime.

**A NEW STATE CONVENT.**—It is said that Mr. Babbitt, the Delegate from the Mormon Territory of Deseret, insisted that he has been regularly elected to Congress, and designs claiming his seat as such as soon as the House is organized. He bases his right to a seat upon a precedent set in the case of Minnesota, which at the time was regarded as an unsafe one, and which will lead to some embarrassment in the disposition of Mr. Babbitt's claims.

**CHINESE SLAVES IN CALIFORNIA.**—The number of Chinese arriving in California, at last accounts was said to be enormous. A letter from thence says that they are brought in cargoes by English vessels, and sold as servants to the highest bidder, on the coolie system, a shade less than absolute slavery. This is a species of trade that will soon get its quietus from the State Government.—[Balt. Sun.

**OPIMUM EATING.**—In conversation a few days ago with an apothecary of this city who does an extensive business, we were astonished to learn to what an immense extent the baneful and destructive practice of opium eating is indulged in this community; and were still more amazed when he informed us that the chief consumers of the poisonous narcotic are females.

Mr. D'Israeli, in befriending the landed aristocracy of England, has exposed a very weak spot in their apparent prosperity. He asserts that their lands are mortgaged to about the amount of £4,000,000 sterling. Those of Scotland and Ireland are mortgaged for half as much more.

**RUSSIAN CONSCRIPTION.**—A Russian ukase ordering out four men for every thousand of the population in the Eastern Governments came into operation on the 1st of November. The conscripts must present themselves for military service on the 1st of Jan. 1850.

**POPULATION OF BERLIN.**—The census of Berlin had just been taken, showing a population of 400,670 inhabitants. The police returns for the month of August show that 1640 persons entered the city and 9152 persons, strangers and others, left it in that month.

Professor Koontal, of Berlin, has propounded a theory that men shed their skins as animals do their coats, and that like them they assume a thicker or a thinner covering according to the climate in which they reside.

## NOTICES.

PAYMENT in advance, is desirable, in all cases. \$2 will pay for one year.

SUBSCRIBERS will please be particular in writing the names of POST OFFICE, COUNTY, and STATE, distinctly, in all letters addressed to the publishers, as this will prevent delays, omissions, and mistakes.

THE UNIVERSOBLUM. There are a few complete copies of Volumes ONE, and THREE on hand, which will be sold for ONE DOLLAR a copy.

Volume Two, lacks one number, of being complete; price the same. Address the publishers of this paper.

## CONTENTS.

Philad. Unitary Building Ass.	401	Man and his Motives,	405
Divine Order of Human Society,	402	American Affairs,	406
Mr. Cobden on Austrian Affairs,	405	News of the Week,	410
The Brothers Montequion,	405	Town and Country Items,	411
Land Monopoly,	405	Portrait—Dorothea L. Dix,	411
End of Volume First,	405		

## PROSPECTUS

OR

## THE SPIRIT OF THE AGE.

THIS Weekly Paper seeks as its end the Peaceful Transformation of human societies from isolated to associated interests, from competitive to co-operative industry, from disunity to unity. Amidst Revolution and Reaction it advocates Reorganization. It desires to reconcile conflicting classes, and to harmonize man's various tendencies by an orderly arrangement of all relations, in the Family, the Township, the Nation, the World. Thus would it aid to introduce the Era of Confederated Communities, which in spirit, truth and deed shall be the Kingdom of God and his Righteousness, a Heaven upon Earth.

In promoting this end of peaceful transformation in human societies, *The Spirit of the Age* will aim to reflect the highest light on all sides communicated in relation to Nature, Man, and the Divine Being,—illustrating according to its power, the law of Universal Unity.

By summaries of News, domestic and foreign,—reports of Reform Movements—sketches of Scientific discoveries and Mechanical inventions—notice of Books and Works of Art—and extracts from the periodical literature of Continental Europe Great Britain and the United States, *The Spirit of The Age* will endeavor to present a faithful record of human progress.

## EDITOR,

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS & WELLS,

CLINTON HALL, 129 and 131, NASSAU STREET, New York.

PUBLISHED EVERY SATURDAY:

TERMS,—TWO DOLLARS A YEAR,

(Invariably in advance.)

All communications and remittances for "THE SPIRIT OF THE AGE," should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau Street, New York.

## LOCAL AGENTS.

BOSTON, Bela Marsh, 26 Cornhill.  
PHILADELPHIA, J. P. Finney, 416 Market Street.  
BALTIMORE, Wm. Taylor & Co., North Street.  
WASHINGTON, John Mils.

CINCINNATI, J. W. Ryland  
BUFFALO, T. S. Hawks.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook, Broadway.  
PROVIDENCE, F. W. Ferris.  
KINGSTON, N. Y. T. S. Channing.

OTHERS, who wish to act as agents for "The Spirit of the Age" will please notify the Publishers.

MACDONALD & LEE, PRINTERS, 9 SPRUCE STREET.

THE  
**SPIRIT OF THE AGE.**

5-4301

EDITED BY

WM. H. CHANNING.

---

**VOLUME II.**

---

NEW YORK:

PUBLISHED BY FOWLERS & WELLS, NO. 129 & 131 NASSAU-STREET.

---

1850.

# INDEX.

HYMN of the Transition Age . . . . .	1	Ireland, as I saw it . . . . .	77	Tendencies of Socialism . . . . .	168
Condition of the Working Classes . . . . .	2	Irish Emigrant Protection Societies . . . . .	78	Address by the Committee of the	
Freehold Land Society . . . . .	3	Our Public Lands . . . . .	78	National Land Reformers . . . . .	171
The Divine Man . . . . .	4	Houses for the Poor . . . . .	78	Rum, Gunpowder and Missionaries . . . . .	172
Head of Rush, the Murderer . . . . .	5	Mysteries of the People . . . . .	81	Constitution of the Icarian Com-	
Rev. Thomas Dick, LL.D. . . . .	6	Obstructions opposed to Discove-		munity . . . . .	172
Ocean Postage . . . . .	7	ries . . . . .	83	Hungarian Address . . . . .	174
Prospectus for Vol. II. . . . .	8	Labor and the Poor . . . . .	84	Progress of Discovery in South	
To Contributors . . . . .	8	Socialist's Catechism . . . . .	86	Africa . . . . .	175
To Friends, Subscribers, Agents . . . . .	9	Objections to Association . . . . .	88	Watt, the Inventor of the Steam	
To our Brethren of the Press . . . . .	9	Nature and Spirit . . . . .	89	Engine . . . . .	175
The Old Age and the New . . . . .	9	Comparative Anatomy of Labor for		New Application of Lithography . . . . .	175
Man and his Motives . . . . .	11	Wages and Slavery . . . . .	91	The Bottle Trick . . . . .	176
Letter from Charles Lane . . . . .	12	The Consummate Future . . . . .	92	Immensity of the Societary Pro-	
Reform Movements . . . . .	13	Temperance . . . . .	94	duct . . . . .	177
Literature and Art . . . . .	15	Emile de Girardin . . . . .	94	The Mutualist Township . . . . .	179
Miscellany . . . . .	16	Tract Operations . . . . .	95	Capital and Labor . . . . .	183
Power of Money . . . . .	17	Miscellany . . . . .	95	Remarkable Dream . . . . .	183
National Debt . . . . .	18	Labor and the Poor . . . . .	97	Tendencies of Socialism . . . . .	184
Divine Man . . . . .	19	Obstructions opposed to Discover-		Meeting on behalf of the Hungarian	
A Reform Meeting . . . . .	21	ers . . . . .	99	Exiles . . . . .	187
Proudhon . . . . .	22	Socialist's Catechism . . . . .	100	Homestead Exemption . . . . .	188
Confessions of a Revolutionist . . . . .	23	The Family Divided . . . . .	101	The Community at Nauvoo . . . . .	188
Eighteen Forty-nine to Eighteen		Vocal Music in Germany . . . . .	102	The Author of Jane Eyre . . . . .	190
Fifty . . . . .	24	A Journeyman Shoemaker . . . . .	102	Shakspeare's use of Time . . . . .	191
Problems of the Present . . . . .	25	Labor and Government . . . . .	103	Progressive Population . . . . .	192
Man and his Motives . . . . .	26	Church of England Self-Supporting		National or Land Reform . . . . .	193
Murder and Chairvoyance . . . . .	27	Village Society . . . . .	103	Labor and the Poor . . . . .	195
New England Protective Union . . . . .	28	Nature and Spirit . . . . .	104	Columbus . . . . .	196
Practical Illustrations . . . . .	28	Dr. J. Buchanan . . . . .	106	The Fisherman's Boy . . . . .	197
Socialism and Anti-Socialism . . . . .	29	Shirley . . . . .	106	Over-Sea Sketches . . . . .	198
Revolution Progressive . . . . .	29	Serial Arrangement of Society . . . . .	108	The dead Child and the Angel . . . . .	199
Swedenborg . . . . .	29	Reform Movements . . . . .	110	The Mutualist Township . . . . .	200
Reviews and Essays . . . . .	30	Miscellany . . . . .	111	A Practical Movement for Transi-	
Psychology . . . . .	30	Socialist's Catechism . . . . .	113	tion . . . . .	202
Miscellaneous . . . . .	30-32	Providence . . . . .	114	Lamartine on Capital Punishment . . . . .	204
Image Breaker . . . . .	33	Social Democracy . . . . .	115	The Destitute Poor of London . . . . .	205
Electoral and Social Reform . . . . .	34	Labor and the Poor . . . . .	116	Land Reform, &c., &c. . . . .	206
Rothschild . . . . .	35	Announcement and Preparatory		The Art of Costume . . . . .	207
German Unity . . . . .	36	Notions . . . . .	117	Velocity of Electricity . . . . .	207
The Confessions of a Revolutionist . . . . .	37	Council of the National Reform		Bedstead Manufactory . . . . .	208
The Spiritual World . . . . .	38	League . . . . .	119	National or Land Reform . . . . .	209
A Poor Man's Picnic . . . . .	39	Compromise—Disunion—the Union		The Search for Sir John Franklin . . . . .	211
Theism—Pantheism . . . . .	40	of Freemen . . . . .	120	Insanity and its Causes . . . . .	213
Motives to Duty . . . . .	42	Nature and Spirit . . . . .	122	The Coal-Whippers of London . . . . .	214
Boston Tailors' Union . . . . .	44	Emancipation by means of Associ-		The Natural and the Spiritual Man . . . . .	216
Report of the Central Division N.		ation . . . . .	123	Free Lands . . . . .	218
E. Protective Union . . . . .	45	Literature and Art . . . . .	124	Ireland . . . . .	220
Quarterly Report . . . . .	46	Reform Movements . . . . .	126	Great Britain . . . . .	220
Social Reform in England . . . . .	46	Miscellany . . . . .	127	Scientific Wonders . . . . .	221
Tuckerman Institute . . . . .	47	A chant for Elliott . . . . .	129	The Arglo-Saxon Race . . . . .	222
Church of England Self-Supporting		Confessions of a Revolutionist . . . . .	129	Where is Deseret? . . . . .	224
Villages . . . . .	47	Labor and the Poor . . . . .	131	A Story of Ungaru . . . . .	225
Miscellany . . . . .	48	Bankruptcy—Banking . . . . .	133	Contributions to Physiology . . . . .	226
Equality . . . . .	49	Mrs. Jameson . . . . .	134	The Coal-Whippers of London . . . . .	227
The Divine Man . . . . .	50	Humboldt . . . . .	134	National or Land Reform . . . . .	228
Mutual Bank . . . . .	51	Rights of Woman . . . . .	135	The Condition of England—Rea-	
Stock Exchange . . . . .	52	Lessons on the Hague-st. Tragedy . . . . .	136	sons for Social Reform . . . . .	231
Abolition of House Rent . . . . .	53	Democratic Association . . . . .	138	Tendencies of Socialism . . . . .	232
Metropolitan Lodging Houses . . . . .	55	Dr. Priestley . . . . .	139	Pauperism and Crime . . . . .	244
Co-operative Brotherhood . . . . .	56	Reform Movements . . . . .	141	Rights of Labor . . . . .	245
Capital and Interest . . . . .	57	Miscellany . . . . .	144	Books Written for Women . . . . .	246
Psychometry . . . . .	58	Mysteries of the People . . . . .	145	Christianity and Socialism . . . . .	238
Reviews . . . . .	59	Land Monopoly and Rent . . . . .	147	Mutualist Township . . . . .	250
Mutual Banking . . . . .	61	The Great Cause of the People . . . . .	148	Sketch of Hiram Power . . . . .	250
Association of Shoemakers . . . . .	61	Gruyere Co-operative Cheese Fac-		Christ and the Pharisees upon the	
National Reform Movements . . . . .	62	tories . . . . .	148	Sabbath . . . . .	251
Life Assurance, &c. . . . .	62	Reunion in the Spiritual World . . . . .	150	The Two Burdens . . . . .	252
Miscellany . . . . .	63	The National Association for the		Hanson's Blade Propeller . . . . .	256
Spiritual Openings . . . . .	65	Protection of Trade . . . . .	151	Labor . . . . .	257
Jules Lechevalier . . . . .	66	Tendencies of Socialism . . . . .	152	The Philosophy of Parties . . . . .	257
Great Britain—Progress of the Re-		Washington Allston . . . . .	155	Electric Telegraph . . . . .	258
demption Society . . . . .	67	Crime and Intemperance, &c. . . . .	156	Passages in the Life of Mrs. Mai-	
Industrial Association . . . . .	68	Patent Fuel, &c. . . . .	159	land . . . . .	260
Mutual Banking . . . . .	69	Founders of Social Harmony . . . . .	161	Spirituality . . . . .	261
Confessions of a Revolutionist . . . . .	71	Memoir of Mr. Robert Owen . . . . .	163	National Regeneration Society . . . . .	263
The New Church . . . . .	72	Labor and the Poor . . . . .	164	To Meet Again . . . . .	264
Protective Unions . . . . .	74	Great Britain . . . . .	165	Socialism the Means to Promote	
The Landlord and his Tenants . . . . .	75	Lamartine on Capital Punishment . . . . .	166	Christianity . . . . .	265
Philo: An Evangelist . . . . .	76	Crawford's Model of a Monument		Fourier Festival in Boston . . . . .	268
Philosophy of Spiritual Providences . . . . .	77	to Washington . . . . .	167	Industrial Reform . . . . .	269

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, JANUARY 5, 1850.

No. 1.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Poetry.

### AN HYMN OF THE TRANSITION AGE.\*

[EXTRACT FROM AN UNPUBLISHED FORM.]

BY THOMAS L. HARRIS.

I.

Ope, tyrants! ope the gates of hell again:  
Bid War and Pestilence ride darkly forth:  
Stain with her children's blood the shuddering Earth:  
Man's universal heart transfix with pain:  
Loose from the Northern hills  
The huge, Barbarian avalanche; and cast  
Pale Famine's gathered illa,  
Like winter on the blast:  
Crush beneath Atalantean loads of wrong,  
The Poor, lest they should rise:  
Strengthen with arms, and gold, and buttress strong,  
Your crumbling Anarchies:  
Pierce, with the blinding spear, Thought's sun-like eyes,  
Lest Men should see the heavens o'erflow with light:  
Drown with shrill, clamorous lies,  
The harmonies of Love, the Archangel tramp of Right:  
Lift, if ye dare, the awful Cross on high,  
And crucify HUMANITY thereon;  
While an unnatural gloom usurps the sky,  
And the dead Past comes forth and reigns—like Death alone.  
Do—but do all in vain.  
The avalanche and the rain  
Quickens the buds of Life that sleep in earth.  
Humanity shall rise!  
Swift lightnings pierce the skies,  
The last long Sabbath Morn of Time come forth.  
Humanity shall rise and live forever,  
Throned in the might of its sublime endeavor,  
Divine, harmonious, free, in glorious spirit-birth!

\* \* \* \*

III.

We rise—up-borne by flame-like inspirations.  
The body, fading cloud, beneath us dies.  
Sphered Continents of Light, divine Creations,  
Homes of the Immortal on the vision rise.

\* Mr. Harris has kindly permitted us to make these extracts from a prophetic ode in the January No. of *The American People's Journal*, a Monthly, edited by S. B. Brittan. Will Mr. B. accept the New Year's good wishes from *The Spirit of the Age*, for full success in his enterprise! *The American People's Journal* is published in New York.

We hail from far the beatific Nations.  
We stand among the ancestral generations,  
The People of the Skies!  
Below the Earth, through golden exhalations,  
Glow like an Isle in some far Indian Sea.  
Splendors and Loves, and calm Transfigurations,  
Rulers of Heaven's divine Humanity.  
O'er each Hesperian hight,  
Lead in harmonious march the Immortal Sons of Light.  
They call, they call, from far!  
Each like a spheréd star!  
Let us go up and join the array of these,  
"The Cloud of Witnesses."  
Called from Heaven's wide extremes, they go  
Up to its inmost shrine; their faces glow  
With hope for Earth, now crushed beneath its last great Wo.

IV.

Lo! the great Temple, burning from afar,  
As if in every ray was fused a star;  
As if the sunrise in its glorious dome  
Was born, and made its sempiternal home!  
It is the Temple of the Ages, wrought  
With traceried sculptures of Immortal Thought.  
'Tis the Shekinah, shadowing forth to view,  
The Infinite Beautiful, and Good, and True!  
There reign, in mild supremacy of love,  
Th' Hierarchal Rulers of the realms above.  
There in the calm divine of peace, await  
The mighty Angels of delivering Fate,  
Till the GREAT HOUR shall lead them radiant forth,  
To ope the Gates of Morning on the Earth.  
Banner and crest droop low! We enter there,  
And pause entranced like flames that rest in purple air.

V.

The mortal History of immortal Man,  
Shines, pictured on that time-revealing dome.  
Each glorious Spirit, who since life began,  
Hath poured out thought or blood to rear a home  
For Earth's fraternal Peoples, and to span  
The Race with Freedom's sun-bow, hath a throne  
Neath that far shining arch, and sits serene thereon!  
Angels of Light! they rest, entranced in vision,  
Fronting the Infinite with god-like eyes.  
Angels of Beauty! picturing the elysian  
Repose and peace of new eternities.  
Angels of Harmony! in whose high cadence,  
Heaven's mystic music finds a living voice.  
Angels of Gladness! lifting urns of fragrance,  
Saying, oh, blessed ones, rejoice, rejoice!  
Angels of Worship! who, in pure communion  
Of love and wisdom, silently adore,

Angels of Strength! majestic in their union,  
With Infinite Will: thus mighty evermore.

Poet and Saint, and Sage, who patient bore  
The cross, and drank the cup of deadly pain;  
Who left their words and works upon the shore  
Of Earth when they ascended;—like a rain  
Of lightnings,—like an earthquake,—like a strain  
Of seraph music,—like a prophecy,—

Man's fettered mind and heart to thrill, inspire, and free.  
There wait they, consecrate, serene, divine,  
The dawning of the New Earth's Eden time,  
In mild omnipotence of virtue strong,  
With silent prayer up lift, "How long, O, Lord! how long?"

#### CONDITION OF THE WORKING CLASSES.\*

Mr. Macaulay has devoted the most interesting chapter of his history to an investigation of the social state of England under the Stuarts. Many of his assertions have, as we observe, been challenged; but there is one which, so far as we are aware, has not yet been touched. That is, his picture of the condition of the laboring man. We do not think it necessary to combat his theory, as to the delusion which he maintains to be so common, when we contemplate the times which have gone by, and compare them with our own. There are many kinds of delusion, and we suspect that Mr. Macaulay himself is by no means free from the practice of using colored glasses to assist his natural vision. But there are certain facts which cannot, or ought not, to be perverted, and from those facts we may draw inferences which are almost next to certainty. Mr. Macaulay, in estimating the condition of the laboring man in the reign of King James, very properly selects the rate of wages as a sound criterion. Founding upon data which are neither numerous nor distinct, he arrives at the conclusion, that the wages of the agricultural laborer of that time, or rather of the time of Charles II., were about half the amount of the present ordinary rates. At least so we understand him, though he admits that, in some parts of the kingdom, wages were as high as six, or even seven shillings. *The value*, however, of these shillings—that is, the amount of commodities which they could purchase—must, as Mr. Macaulay well knows, be taken into consideration; and here we apprehend that he is utterly wrong in his facts. The following is his summary:—

"It seems clear, therefore that the wages of labor, estimated in money, were, in 1685, not more than half of what they now are; and there were few articles important to the working man of which the price was not, in 1685, more than half of what it now is. Beer was undoubtedly much cheaper in that age than at present. Meat was also cheaper, but was still so dear that hundreds of thousands of families scarcely knew the taste of it. *In the cost of wheat there has been very little change.* The average price of the quarter, during the last twelve years of Charles II., was *fifty shillings*. Bread, therefore, such as is now given to the inmates of a workhouse, was then seldom seen, even on the trencher of a yeoman or of a shopkeeper. The great majority of the nation lived almost entirely on rye, barley, and oats."

If this be true, there must be a vast mistake somewhere—a delusion which most assuredly ought to be dispelled, if any amount of examination can serve that purpose. No fact, we believe, has been so well ascertained, or so frequently commented on, as the almost total disappearance of the once national estate of yeoman from the face of the land. How this could have happened, if Mr. Macaulay is right, we cannot understand; neither can we account for the phenomenon presented to us, by the exceedingly small amount of the poor-rates levied during the reign of King

\* From a most instructive article on "The National Debt and the Stock Exchange," in *Blackwood*, for December.

James. One thing we know, for certain, that, in his calculation of the price of wheat, Mr. Macaulay is decidedly wrong—wrong in this way, that the average which he quotes is the highest that he could possibly select during two reigns. Our authority is Adam Smith, and it will be seen that his statement differs most materially from that of the accomplished historian.

"In 1688, Mr. Gregory King, a man famous for his knowledge of matters of this kind, estimated the average price of wheat, in years of moderate plenty, to be to the grower 3s. 6d. the bushel, or *eight-and-twenty shillings the quarter*. The grower's price I understand to be the same with what is sometimes called the contract price, or the price at which a farmer contracts for a certain number of years to deliver a certain quantity of corn to a dealer. As a contract of this kind saves the farmer the expense and trouble of marketing, the contract price is generally lower than what is supposed to be the average market price. Mr. King had judged eight-and-twenty shillings the quarter to be, at that time, the ordinary contract price in years of moderate plenty."—SMITH'S *Wealth of Nations*.

In corroboration of this view, if so eminent an authority as Adam Smith requires any corroboration, we subjoin the market price of wheat at Oxford for the four years of James's reign. The averages are struck from the highest and lowest prices calculated at Lady-day and Michaelmas.

1685,	.	.	.	.	.	43.8	per qr.
1686,	.	.	.	.	.	26.8	"
1687,	.	.	.	.	.	27.6	"
1688,	.	.	.	.	.	23.2	"
						4)121.1	"
Average, per quarter,						30.3½	"

But the Oxford returns are always higher than those of Mark Lane, which latter again are above the average of the whole country. So that, in forming an estimate from such data, of the general price over England, we may be fairly entitled to deduct two shillings a quarter, which will give a result closely approximating to that of Gregory King. We may add, that this calculation was approved of and repeated by Dr. Davenant, who is admitted even by Mr. Macaulay to be a competent authority.

Keeping the above facts in view, let us attend to Mr. Doubleday's statement of the condition of the working men, in those despotic days, when national debts were unknown. It is diametrically opposed in every respect to that of Mr. Macaulay; and, from the character and research of the writer, is well entitled to examination:—

"The condition of the working classes was proportionably happy. Their wages were good, and their means far above want, where common prudence was joined to ordinary strength. In the towns the dwellings were cramped, by most of the towns being walled; but in the country, the laborers were mostly the owners of their own cottages and gardens, which studded the edges of the common lands that were appended to every township. The working classes, as well as the richer people, kept all the church festivals, saints' days, and holidays. Good Friday, Easter and its week, Whitsuntide, Shrove Tuesday, Ascension-day, Christmas, &c., were all religiously observed. On every festival, good fare abounded from the palace to the cottage: and the poorest wore strong broad-cloth and homespun linen, compared with which the flimsy fabrics of these times are mere worthless gossamers and cobwebs, whether strength or value be looked at. At this time, all the rural population brewed their own beer, which, except on fast-days, was the ordinary beverage of the working man. Flesh meat was commonly eaten by all classes. The potato was little cultivated; oatmeal was hardly used; even bread was neglected where wheat was not ordinarily grown, though wheat-bread (contrary to what is sometimes asserted) was generally consumed. In 1760, a later date, when George III. began to reign, it was computed that the whole people of England (alone) amounted to six millions. Of these, three millions seven hundred and fifty thousand were believed to eat wheaten bread; seven hundred and thirty-nine thousand were computed

to use barley bread; eight hundred and eighty-eight thousand, rye bread, and six hundred and thirty-three thousand oatmeal and oat-cakes. All, however, ate bacon or mutton, and drank beer and cider; tea and coffee being then principally consumed by the middle classes. The very diseases attending this full mode of living were an evidence of the state of national comfort prevailing. Surfeit, apoplexy, scrofula, gout, piles, and hepatitis; agues of all sorts, from the want of drainage; and malignant fevers in the walled towns, from want of ventilation, were the ordinary complaints. But consumption in all its forms, marasmus and atrophy, owing to the better living and clothing, were comparatively unfrequent; and the types of fever, which are caused by want, equally so."

We shall fairly confess that we have been much confounded by the dissimilarity of the two pictures; for they probably furnish the strongest instance on record of two historians flatly contradicting each other. The worst of the matter is, that we have in reality few authentic data which can enable us to decide between them. So long as Gregory King speaks to broad facts and prices, he is, we think, accurate enough; but whenever he gives way, as he does exceedingly often, to his speculative and calculating vein, we dare not trust him. For example, he has entered into an elaborate computation of the probable increase of the people of England in succeeding years, and, after a show of figures which might excite envy in the breast of the editor of *the Economist*, he demonstrates that the population in the year 1900 cannot exceed 7,350,000 souls. With half a century to run, England has already more than doubled the prescribed number. Now, though King certainly does attempt to frame an estimate of the number of those who, in his time, did not indulge in butcher meat more than once a week, we cannot trust an assertion which was, in point of fact, neither more nor less than a wide guess; but we may, with perfect safety, accept his prices of provisions, which show that high living was clearly within the reach of the very poorest. Beef sold then at 1½d., and mutton at 2½d. per lb.; so that the taste of those vinds must have been tolerably well known to the hundreds of thousands of families whom Mr. Macaulay has condemned to the coarsest farinaceous diet.

It is unfortunate that we have no clear evidence as to the poor-rates, which can aid us in elucidating this matter. Mr. Macaulay, speaking of that impost, says, "It was computed in the reign of Charles II., at near seven hundred thousand pounds a year, much more than the produce either of the excise or the customs, and little less than half the entire revenue of the crown. *The poor-rate went on increasing rapidly*, and appears to have risen in a short time to between eight and nine hundred thousand a year—that is to say, to one-sixth of what it now is. The population was then less than one-third of what it now is." This view may be correct, but it is certainly not borne out by Mr. Porter, who says that, "so recently as the reign of George II., the amount raised within the year for poor-rates and county-rates in England and Wales was only £730,000. This was the average amount collected in the years 1748, 1749, 1750." To establish anything like a rapid increase, we must assume a much lower figure than that from which Mr. Macaulay starts. A rise of £30,000 in some sixty years is no remarkable addition. Mr. Doubleday, as we have seen, estimates the amount of the rate at only £300,000.

But even granting that the poor-rate was considered high in the days of James, it bore no proportion to the existing population such as that of the present impost. The population of England has trebled since then, and we have seen the poor-rates rise to the enormous sum of seven millions. Surely that is no token of the superior comfort of our people. We shall not do more than allude to another topic, which, however, might well bear amplification. It is beyond all doubt, that, before the revolution, the agri-

cultural laborer was the free master of his house and garden, and had, moreover, rights of pasturage and common, all which have long ago disappeared. The lesser freeholds, also, have been in a great measure absorbed. When a great national poet put the following lines into the mouth of one of his characters,—

"Even therefore grieve I for those yeomen,  
England's peculiar and appropriate sons,  
Known in no other land. Each boasts his hearth,  
And field as free, as the best lord his barony,  
Owing subjection to no human vassalage,  
Save to their king and law. Hence are they resolute,  
Leading the van on every day of battle,  
As men who know the blessings they defend;  
Hence are they frank and generous in peace,  
As men who have their portion in its plenty.  
No other kingdom shows such worth and happiness  
Veiled in such low estate—therefore I mourn them,"

we doubt not that he intended to refer to the virtual extirpation of a race, which has long ago been compelled to part with its birthright, in order to satisfy the demands of inexorable Mammon. Even whilst we are writing, a strong and unexpected corroboration of the correctness of our views has appeared in the public prints. Towards the commencement of the present month, November, a deputation from the agricultural laborers of Wiltshire waited upon the Hon. Sidney Herbert, to represent the misery of their present condition. Their wages, they said, were from six to seven shillings a week, and they asked, with much reason, how, upon such a pittance, they could be expected to maintain their families. This is precisely the same amount of nominal wages which Mr. Macaulay assigns to the laborer of the time of King James. But, in order to equalize the values, we must add a third more to the latter, which is at once decisive of the question. Perhaps Mr. Macaulay, in a future edition, will condescend to explain how it is possible that the laborer of our times can be in a better condition than his ancestor, seeing that the price of wheat is nearly doubled, and that of butcher-meat fully quadrupled? We are content to take his own authorities, King and Davenant, as to prices; and the results are now before the reader.

These remarks we have felt ourselves compelled to make, because it is necessary that, before touching upon the institution of the national debt, we should clearly understand what was the true condition of the people. We believe it possible to condense the leading features within the compass of a single sentence. There were few colossal fortunes, because there was no stock gambling; there was little poverty, because taxation was extremely light, the means of labor within the reach of all, prices moderate, and provisions plentiful: there was less luxury, but more comfort, and that comfort far more equally distributed than now. It is quite true, that if a man breaks his arm at the present day, he can have it better set; but rags and an empty belly are worse evils than indifferent surgical treatment.

[To be Continued.]

From the Liverpool Chronicle and European Times.

### FREEHOLD LAND SOCIETY.

The scheme to which we alluded a week or two back, for enabling men in humble circumstances to secure the county franchise by means of the Freehold Land Society, has come prominently before the London public this week, arising out of the meeting at the London Tavern, where Mr. Cobden was the principal speaker. The scheme is eminently practical. One of the great drawbacks in projects of this kind, is the absence of confidence in the managers or directors. Speculations in undertakings of this description are rare enough, but they are generally by par-

ties who are deficient in the necessary status—men in whom the public have not confidence. The land scheme of Mr. Feargus O'Connor, for instance, was an "ingenious device," born in suspicion, and buried in contempt. The Chartist leader, like the lady in the play, promised too much, and when the fears of the shareholders were awakened, the project, like a rope of sand, crumbled to atoms.

Mr. Cobden evidently felt that it was necessary to remove the possibility of misconception on this head; and he did so, we think, effectually. His own character, and that of his allies, is a guarantee for the honesty, at least, of the management. No doubt there are thousands of operatives in the large towns who are able to save, in a few years, as much money as would enable them to purchase the county franchise. A less objectionable, or, indeed, a more secure scheme for investing money that would probably be squandered away in dissipation, or in crime, it would be difficult to hit upon. The interest would be at least equal to that of the Savings' Bank, with a tolerable certainty, if distress came, of being able to turn the plot of ground into cash. In this point of view, the moral might would be even more beneficial than the political results, if the plan were extensively adopted.

But it is to the class a degree above the operatives—the small shopkeepers, and tradesmen, upon whom the greatest impression can be produced, and to these classes Mr. Cobden and his coadjutors ought to address themselves. These men feel the pressure of taxation. They know, by painful experience, where the shoe pinches. They are not insensible to the throbs of patriotism, and the necessary funds could be abstracted from their pursuits, without embarrassment. It was to their exertions mainly that the change to which Mr. Cobden alludes, was made in the West Riding, and the same remark is applicable to the East Lancashire district. If the steam in favor of financial reform can be got up to the necessary point, the classes to whom we refer will compass the object most effectually.

It is amusing to see the wry faces which the *Times* makes in supporting this mode of extending the county constituencies, and reducing the power of the great landlords and squires within their proper sphere. The *Morning Chronicle* also smiles approval, albeit with a kind of sardonic grin, which shows the strength of the mental conflict. "Oh, hardness to dissemble!" But all this is encouraging, and ought to be the strongest incentive to perseverance.

#### A SCIENTIFIC STATEMENT OF THE DOCTRINE OF THE LORD, OR DIVINE MAN.

BY HENRY JAMES.\*

The Christian doctrine of the Lord, or Divine Man, rests upon this fundamental axiom, that God alone is being, or life in Himself. Man is not being, but only a subject of being, only a form or image of being. His being is not absolute, but phenomenal, as conditioned in space and time. But God's being is utterly unconditioned, either in space or time. It is infinite, not as comprehending all space, but as utterly excluding the bare conception of space; and eternal, not as comprehending all time, but as utterly excluding the bare conception of time. He is not a subject of being, but being itself, and therefore the sole being.

Consistently with this fundamental axiom, we are bound to deny that the creature of God has any being or substance in himself. The substantial being or life of every creature is God, while the creature is but a form or image of God. The creature is not another being than God, nor yet is he an identical being with God; because the creature is not

being at all, but only a shadow or reflection of being. You would not call the shadow of the tree on the ground another substance than the tree itself, nor yet the same substance, for the reason that the shadow is not any substance at all, but merely the image of a substance. So man, the shadow or image of God, is neither a different being from God, nor yet an identical being, because he is not any being whatever, but only the reflection of being. Thus God's creature is without any being or substance in himself, his selfhood being nothing more than an image or reflection of the only and universal being, which is God. The internal of every man is God. The external, or that which defines the man, defines his self-consciousness, is only a shadow or reflection of this internal.

These things being granted, which they must be, as it seems to the writer, unless one prefers to deny the fact of creation, it follows from them that the universe of creation is a vast theater of imagery or correspondence. If God be the sole and therefore universal being, his universal creature can be nothing more and nothing less than his image or shadow. And if the creature be only the image or shadow of God, then creation itself is not the origination of any new being or substance on the part of God, but only the revelation or imaging forth of a being which is eternal and unchangeable. Thus in the light of the principles here stated, the created universe resolves itself both in whole and in part into an imagery or correspondence of God, and the universal science consequently, or the science of sciences, becomes the science of correspondence.

If now all this be true, if it be true that creation can be nothing more and nothing less than the revealing or imaging forth of God, then some momentous results immediately ensue to our theology and philosophy. Primarily it results that the true creature of God is not finite, cannot be comprehended within the laws of space and time. For as the creature is only an image or reflection of God, and as God being eternal and infinite is utterly ignorant both of time and space, so His true creature cannot be finited by these conditions. Thus the life of nature, or that life which lies within the laws of space and time, does not image God. The only life which does image Him, consequently, is one that transcends these laws, being a spiritual life, and this life belongs exclusively to man.

But in order to justify this affirmation, it is necessary to state what we mean by spirit, as distinguished from sensible nature. In speaking of the spirit of a thing in contradistinction to the sensible thing itself, nothing else is meant than its distinctive genius, or faculty of operation. For example, the horse is an outward form, discernible by my senses from all other natural forms. But there is something more in the horse than meets the eye, namely, a certain faculty or capacity of use, which constitutes his distinctive spirit or genius, and is cognizable only by the eye of my understanding. Thus, what is spiritual about the horse is what lies within his material form, and constitutes his power or faculty of use. This faculty is different in the horse from what it is in every other animal, the cow, the sheep, the ox, the lion, the elephant, etc. Take another example from the sphere of the arts. My hat is an artificial form, sensibly distinct from all other forms. But this outward or sensible form of the hat does not exist by itself. It embodies a certain use or function, namely, the protection of my head, which use or function constitutes its spirit. In short, the spirit of a thing is the end or use for which it exists. Thus you may take the whole range either of nature or the arts, and you will find everything existing for a certain use beyond itself, which use is the spiritual ground or justification of its existence. Nature is, properly, nothing more than the robe or garment of spirit. It is only the tabernacle or house of spirit, only the subservient instrument or means by which spirit subsists and becomes

\* From the *Massachusetts Quarterly Review*, for Dec., 1849.



conscious. Everything in nature, without even the most insignificant exception, embodies an internal use or capacity of operation, which constitutes its peculiar spirit. Deprive it of this internal use or capacity, not only actually, or for a limited time, but potentially, or forever, and you deprive it of life. Exhaust the power of the horse to bear a burden and draw a load, of the cow to produce milk, of the sheep to produce wool, of the tree to produce fruit or seed and you at the same time consign them all to death. For death, or the departure of the spirit from the body, means in every case the cessation of the subject's capacity of use. Thus nature, in all its departments, is merely the vehicle or minister of spirit. Its true sphere is that of entire subjection to spirit, and never since the world begun has an instance occurred of its failing to exhibit the most complete acquiescence in this subjection.

But if this spiritual force reside in Nature, what hinders any natural form being a true revelation or image of God? If, for example, the horse possess a spiritual substratum, why does not the horse image God? The reason is obvious. The spirit of the horse is not his own spirit. He is entirely unconscious of it. He performs incessant uses to man, but does not perform them of *himself*. His end is external to himself. The object of his actions does not fall within his own subjectivity. The spirit of universal nature is a spirit of subjection to some external power. It never manifests itself spontaneously, but always in obedience to some outward constraint. Thus the horse does not spontaneously place himself in the harness. The cow does not come to your dairy, to make a spontaneous surrender of her milk. The sheep feels no spontaneous impulsion to deposit his fleece at your door. Nor does the tree inwardly shape itself to supply you with apples. In short, there is no such thing as a spiritual horse—cow—sheep—or apple-tree.

Sic vos non vobis nificatis aves,  
 Sic vos non vobis vellera fertis oves,  
 Sic vos non vobis mellificatis apes,  
 Sic vos non vobis fertis aratra boves.

No; all these performances are for the benefit of man. The whole realm of nature is destitute of a spiritual consciousness, of such a consciousness as elevates any of its forms to the dignity of a person. No animal is conscious of a selfhood distinct from its outward or natural limitations. No animal is capable of suicide, or the renunciation of its outer life, on the ground of its no longer fulfilling the aspiration of its inner life. Thus nature is destitute of any proper personality. The only personality it recognizes is man. To him all its uses tend. Him all its powers obey. To his endowment and supremacy it willingly surrenders itself, and finds life in the surrender. Take away man, accordingly, and nature remains a clod, utterly spiritless—impersonal—dead.

Thus nature does not image or reveal God. For God's activity is not imposed. It is spontaneous, or self-generated. It flows from Himself exclusively, and ignores all outward motive. Hence God's true creature, or image, is bound above all things to exhibit that power of self-derived or spontaneous action which constitutes our idea of the divine personality.

Accordingly, it is man alone who fulfils this requisition. Man alone possesses personality, or the power of self-derived action. Personality, the quality of being a person, means simply the power of self-derived or supernatural action, the power of originating one's own action, or, what is the same thing, of acting according to one's sovereign pleasure. It means a power of acting unlimited by anything but the will of the subject. Thus, in ascribing personality to God, we do not mean to assert for him certain bodily limitations palpable to sense, which would be absurd; we mean merely to assert His self-sufficiency or infinitude—His power to

act according to His own sovereign pleasure. We mean, in plain English, to assert that He is the exclusive source of His own actions. So, also, in ascribing personality to man, and denying it to the horse, we mean to assert that man possesses the power of supernatural or infinite action, the power of acting independently of all natural constraint, and according to his own individual or private attractions, while the horse has not this power. Man's action, when it is truly personal, has its source in himself, in his own private tastes or attractions, as contra-distinguished on the one hand from his physical necessities, and on the other from his social obligations; therefore we affirm man's personality, or his absolute property in his own actions. Nature's action has not its source in any interior self, but in some outward and constraining power; therefore we deny nature any personality, any absolute property in its actions. When the fire burns my incautious finger, I do not blame the fire, and why? Because I feel that the fire acts in strict obedience to its nature, which is that of subjection to me, and that I alone have been in fault, therefore, for reversing this relation, and foolishly subjecting myself to it.

[To be continued.]

From the Zolst for July, 1849.

## AN ACCOUNT OF THE HEAD OF RUSH, THE NORFOLK MURDERER.

BY DR. ELLIOTSON.

The true nature of Rush cannot be mistaken. It is certain that he was, in every respect, an atrocious villain, and a villain of extraordinary force of character. His acts were such that his whole nature is unveiled; and, if the development of his head had not agreed, according to Gall's principles, with his life, Gall's physiology of the brain must have fallen to the ground forever. Before we saw the cast of Rush's head, we all declared that his head must have been very large; the organs of the disposition to violence, of courage, and of the love of property, of cunning, of the love of the opposite sex, and of food, enormously large; while those of self-esteem, and love of notoriety, with the lower range of intellectual organs, must have been large; and, provided the brain were healthy, the organs of justice and caution, and the higher intellectual organs, small.

The man was a farmer, land agent, and auctioneer and appraiser, in West Norfolk; of middle age, rather below the middle height, very muscular, with broad shoulders, short neck, massive head, inclined rather to the right shoulder, and a slouching gait, and a countenance which made people dislike him, and say they should not wish to meet him in the dark.

In accordance with his qualities, his head is very large.

The circumference of his cast over the eye is 24½ inches.

A line drawn from ear to ear over the eye is 12½ "

" " " backwards 12 "

" " " over the head 12½ "

But unfortunately the head is large where it had better have been smaller; and small where it had better have been large. The head strikes a person, even unacquainted with phrenology, as one of the most monstrous and ill-shaped ever beheld; quite as hideous as his character; and his face is in exact accordance; his upper lip is frightful. The sides of his head, and the lower part of its back, are enormous, and there lay the positive, the forcible part of his character. The organs of *Alimentiveness*, *sexual impulse*, the *love of property*, (*Acquisitiveness*), the *disposition to violence*, (*Destructiveness*), the *disposition to contend*, (*Courage*, *Combativeness*), *cunning*, (*Secretiveness*), are ENORMOUS.

The breadth at	Disposition to Violence is	6½ inches.
"	Courage	5½ "
"	Love of Property	6½ "
"	Cunning	6½ "
"	Center of Sexual Impulse	3½ "
"	Alimentiveness	6½ "

The remarkable negative part of his character arose from the *SMALLNESS of his organs of Justice and Caution*. In the situation of these organs, the head grows narrow, and slopes down in a most singular manner. The contrast with the other organs already mentioned, strikes every eye. At Caution the breadth is only 4½ inches.

The organs of *Attachment, Love of Offspring, Love of Notoriety*, or *Vanity*, as Gall terms it, and of *Self-esteem*, are large. The force of any of them would be very great, when one or more of the six very large organs at the lower part of the sides and back of the head—*Destructiveness, Combateness, cunning, &c.*, acted in concert with them; but must have been overpowered, when opposed by one or more of these.

The same remark holds with respect to *Benevolence, Veneration*, and *Firmness*, which are not quite so large as the four former, but still are full. The organ of *Ideality* is not at all deficient. The organ of *Firmness*, or rather *Perseverance*, is not an overpowering organ in him, but much that is called firmness, is really either courage, or the strong action of some other organ; and his organs of perseverance were so supported by the immense power of the very large organs, that I see no reason to doubt, from Rush's head, that Gall is correct in what he advances upon this faculty and organ. The term firmness, in common acceptation, signifies sometimes steadiness in a course, sometimes resolution or courage in some particular circumstance. The former is supposed to be the faculty of the organ.

The distance measured by callipers from the orifice of the ear to	Firmness, is	6½ inches.
"	Veneration	6 "
"	Benevolence	6½ "
"	Self-esteem	6½ "
"	Parental Love	5½ "

The breadth at the center of the two organs of Attachment is 4 "

The development of his intellectual organs is in accordance with what we know of him. The lower range, the perceptive organs, as some term them, were in general large; while the higher, or reflecting range, were poor.

The organs of *Music, the Sense of Persons, Form, Language, and Locality*, were large. His speech in his defence, for fourteen hours, proved he had words enough at command, and he was known to be very fond of music, and to play well upon the flute.

His organ of *Observation*, of the *Sense of Things*, as Gall denominates it, divided by Dr. Spurcheim, on what ground I know not, into *Individuality and Eventuality*, was not quite so large. The length, from the orifice of the ear to it, is six inches.

The organ of *Order* was small.

The upper row of intellectual organs were among the smallest of his head. His forehead, at this part, was narrow, and did not advance. *Causality* was small, *Will* small, and *Comparison* was larger. The length, from the orifice of the ear to *Comparison*, was 6½ inches. The distance of the center of each organ of *Causality*, 2½ inches; the breadth, at the outer extremity of the orbits, being 5½ inches. So that the want of intellectual power exhibited in his defence is fully accounted for.\* Such a brain would never have chosen intellectual pursuits, but must always

\*The head is further ill shaped. The posterior portion of the right side, and the superior portion of the back, are smaller; and the anterior portion of the left side, smaller than their opposites.

have occupied itself in the gratification of the feelings which the brute department of animals possess, some one, and some another, in equal force with ourselves.

Why was such a monster, such a monstrous organization, made? But why is the whole world a scene of suffering and wickedness? Why are innocent babies tortured with endless varieties of disease? Why are they agonized with the natural process of obtaining their teeth? Why do epidemic poisons devastate nations, the good and the bad equally? Why do agonizing and fatal hereditary diseases attack the virtuous? Why do countless causes of misery assail the just and the unjust? There is little happiness which is not produced with the unhappiness of others, tolling and anxious; or which is not liable to be smashed unexpectedly. As to the miseries occasioned by ourselves, why are we not so made as to wish and be able to act better? Why have we not more intelligent and more virtuous brains? Why is mankind so organized and situated that ignorance, superstition, vice and suffering, are the prevalent lot of humanity? Whatever the external show of happiness, we may find sorrow, actual or impending, almost everywhere, if we go behind the scenes, and learn the particulars of every individual; or, if not, we have only to wait, and we find it come. Not only while beholding the glitter, and happy excitement of our parks and streets, have we merely to turn our heads and see the famishing and diseased beggar, or visit the hospitals, or the dirty alleys and back streets, and behold want, and agonizing and wasting disease; but while we are enjoying the most glorious landscapes, the dwellings of the destitute, and almost houseless, are at hand; some victim of disease is never far off, and some suffering birds, fish, beasts, or insects, in more or less abundance, are always discoverable.

The head of Rush is no greater mystery than the rest of sentient nature. To give a shadow of a reason is impossible. The purpose of all this is past finding out. We must be content with beholding and submitting in silence, conscious of our own littleness and inability, and not foolishly and presumptuously attempting an explanation. We must be satisfied that it could not be otherwise than it is, and this is my own sole consolation. But while we thus encourage a humble spirit, let us do all the good in our power.

From Rush's head we must learn charity. Let every man remember that if he had such a charge of cunning, acquisitiveness, &c., &c., as Rush was burthened with, in the possession of such massive organs, and a corresponding deficient charge of higher feeling, and intellectual power, he would be a Rush. Let us detest such organizations, as we detest the organizations called wolf, tiger, rattlesnake, scorpion, or vermin; and let us defend ourselves and others from them, by all means which are absolutely necessary, and as little cruel as possible. But let us pity the individual, for he did not make himself—no, not a hair of his head.

#### REV. THOMAS DICK, LL. D.

A paragraph published by us a fortnight since, in reference to the pecuniary distresses of this great and good man, but faintly shadowed forth his actual condition. We are sincerely rejoiced, that so worthy an individual as Elihu Burritt, of the *Christian Citizen*, has taken the case of the distinguished author under his immediate attention, and published an appeal to the American public, who have been benefitted by Dr. Dick's numerous and admirable writings, to contribute individually a small sum, as a testimonial of their high regard for the venerable author of such works as the "*Christian Philosopher*," "*Philosophy of a Future State*," and other kindred works. Dr. Dick is now nearly eighty years old, and having disposed of the

copy-rights of his works, as they were prepared, at very trifling sums—the largest sum being only about \$500—and having been unfortunate in losing a part of his little property, is reduced to a condition of great want. A testimony from the American booksellers, who have reaped a rich harvest from his works, and from the tens of thousands of American citizens who have been benefitted by his unrewarded toil, would cheer and gladden the old age of the Christian philosopher, and be an honorable and seasonable acknowledgment of obligation to a man who has done so much for the advancement of Christian knowledge in the world.

That such a testimonial would not be unacceptable to the venerable Doctor, we have his own assurance in a note addressed to Mr. Burritt, in answer to an inquiry on this point, for he says:—"A little addition to my present income would certainly be acceptable; and if your American brethren were to come spontaneously forward to offer a sum as a testimonial that they had derived some benefit from my writings, I certainly would not refuse it. For they have been enabled to possess my writings at a much cheaper rate than in this country, in consequence of my not having a copy-right in America." Here is an opportunity for the thousands of young men of our country who have been delighted, instructed, and morally benefitted by the inculcations of this noble writer, to evince their gratitude in his time of need. Let each contribute but a small sum, and the aggregate would be immense. Yet money, of whatsoever amount, is but a feeble return for the benefit imparted by his writings, though it will show that we are not unmindful of his necessities, and freely contribute that which will render him, at the present time, the most substantial recompense.

It is with sincere pleasure that we state that ten or twelve young working-men of this city, on learning the needy circumstances of the Doctor, promptly subscribed \$80, which was forwarded to him in the last steamer. Any contributions sent to Elihu Burritt, Worcester, Mass., or left with Phillips & Sampson, No. 110, or J. Munroe & Co., 134 Washington-street, Boston, will be faithfully forwarded to him, or may be sent direct to "Broughty Ferry, near Dundee, Scotland."—*New England Washingtonian*.

From the Evening Post.

### OCEAN POSTAGE,

#### A BURDENSOME TAX ON THE BUSINESS AND SOCIAL RELATIONS OF THE PEOPLE.

A morning paper relates that on Wednesday and Thursday last, there were dispatched from the New York Post-Office, the following number of letters:—

By the Canada, on the 12th, to Europe	\$2,000
By the Ohio, on the 15th, to California	14,500
By the Crescent City, " " "	1,000
By the Cherokee, " " "	200
By the Great Western, for Bermuda	700
Total,	48,400

Let us look at the postage on these letters sent by the Canada. We will suppose that these were all single letters, (which was not the case, many of them were double, triple, and quadruple,) weighing half an ounce each, their weight would be about *one thousand pounds*. The postage charged on them, is *seven thousand six hundred and eighty dollars*! The Canada charges one hundred and twenty dollars for first cabin passengers, and seventy dollars for second cabin. The postage paid on these letters is equal to the passage money of sixty-four cabin and one hundred and nine second cabin passengers. The freight of a barrel of flour to Liverpool, is now one and sixpence sterling, or thirty-seven cents our money, consequently these letters

pay the freight of *twenty thousand seven hundred and fifty seven barrels of flour*! It should be remembered that these passengers must all be provided with good berths, bed and bedding, and well fed and waited upon, but the bags of letters may be stowed away in any dark corner of the ship, and there remain till her arrival in Liverpool. No further care is required than to keep them in a secure place. But to carry 20,757 barrels of flour, great care must be used in keeping an account, and stowing them properly, which is attended with considerable expense; none is incurred in carrying the mails. All the labor is done at the Post-Office, and the steamer has merely to receive and stow away the bags and deliver them on its arrival at Liverpool.

The first question that arises is, is it right, is it reasonable is it expedient, that such a burdensome tax should be levied upon letters? Is there any justice in taking the correspondence of the people at this enormous rate? One thousand pounds of letters are charged at a rate that would pay the passage of sixty-four cabin passengers, or one hundred and nine second cabin, in the Cunard steamers, or the freight of twenty thousand seven hundred and fifty-seven barrels of flour, in any of our splendid packet ships. Let the people ponder on these facts, and if they do not immediately call upon Congress to reduce the rates of ocean postage, I am much mistaken.

In the above calculation I have confined myself to the letters sent from the New York Post-Office, exclusive of the closed mails from Canada and Boston. These probably contained ten thousand letters, which would pay an additional sum of two thousand four hundred dollars, amounting in all to upwards of *ten thousand dollars*, paid to the British government! Let us now look at another portion of letters sent on this occasion from the New York Post-Office. The three steamers carried fifteen thousand and seven hundred letters, and sixteen thousand newspapers to California. The postage on letters at forty cents, admitting they were all single, amounts to six thousand two hundred and eighty dollars, and, on papers at three cents, to four hundred and eighty dollars, making the sum of *six thousand seven hundred and sixty dollars*! This is a pretty heavy tax upon the business, the intelligence, and the affections of the Californians. Only conceive of *forty cents* for the postage of half an ounce; twelve dollars and eighty cents for a pound, one thousand two hundred and eighty dollars for a hundred pounds, and two thousand five hundred and sixty dollars, for two hundred pounds, or the weight of a barrel of flour!

The question then occurs, who pays this burdensome tax? My answer is, the *LABOR* of the people; for whether the correspondence relates to business, to literary subjects, or to keep alive the social relations, still the postage must be derived from the industry of the people. Can any one conceive of a more enormous and obnoxious tax on business, on knowledge, on intercourse with our absent friends. It falls peculiarly heavy upon the poor laboring man, and especially the millions of emigrants from Europe, who have left their kindred and friends behind them. And now, as our friends and relations are emigrating by thousands to California, we begin to feel that this high rate of postage is a serious impediment to our intercourse with them.

England set us a glorious example in reducing *inland* postage; let us now give her an example in reducing *ocean* postage. If we desire to raise revenue from ocean letters, our true policy is to reduce the postage. Where one is now sent, there will be ten in five years from this, as it will hold out inducements to the hundreds of thousands of emigrants that have come or are coming from all parts of Europe, to maintain a constant correspondence with their friends.

Will not Congress take this subject into serious consideration, and relieve the people from this enormous burden? Let the Secretary of State instruct our Minister at the Court of St. James, to bring the matter before the British government, and as Mr. Lawrence is a practical and benevolent gentleman always ready and willing to do good, he is eminently qualified to be the agent in this business.

BETA.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, JANUARY 5, 1850.

### PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and ALL MANKIND become united in Universal Brotherhood.

Its End is the Peaceful Transformation of human societies from isolated to associated interests—from competition to coöperation—from discord to harmony—by receiving all elements of good, Religious, Social, Political, Scientific, transmitted from past generations, and combining them according to laws of Divine Order, which God is now revealing, in various degrees, to all enlightened intelligences.

Its Method is Reconciliation—not by Compromise, but by Equilibrium—by Justice freely rendered through All to Each, and Each to All, in every relation of the Family, the Township, the Nation, the World.

Its Symbol is Universal Unity.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

Thus would this Weekly Paper coöperate with all who,

in our Transition Era, are laboring for Integral Reform, and express, in a measure, the Spirit which animates our age, but which our whole age only can adequately utter—that Holy Spirit of Divine Humanity—so impartial in justice, yet liberal in mercy—so uncompromising in world-wide claims of duty, yet patient to use progressive methods—so enthusiastic in promise, yet prudently exact in practical plans—so earnest to end the divorce between Mind and Matter, and to refine Natural into Heavenly existence—so longing and willing to organize Societies which shall be living bodies, transfigured by indwelling God!

W. H. C.

### TO CONTRIBUTORS.

The first volume has proved how large is the field wherein the Spirit of the Age desires to work, and how open its columns will ever be to all who are seeking the Kingdom of God and his Righteousness. By Carricisms of present society, both positive and negative—and by expositions of TRANSITION-POLICY in every sphere—this paper seeks to introduce the ERA OF HARMONY. So ample is its scope!

The Editor once again cordially invites his brethren to use the Spirit of the Age as an organ for their communications, prompted by the conviction that only by bringing many minds, enlightened from different spheres, and actuated by various motives, to convergence, can an approximation even be made to a just statement of the TRUTH, which inspires this generation. Among SOCIALISTS—using that word in its largest generic sense—are men wholly Practical, others wholly Scientific, others again wholly Spiritual, in their inclinations and habits; while, in a large majority, these several tendencies are intermingled, in countless degrees and modes. Now, the only real danger to be apprehended is from exclusiveness, partisanship, sectarianism, negations. Let every believer in Social Reorganization give out clearly, uncompromisingly, in a direct form, the faith that is in him—avoiding, as much as may be, denials, cavillings, and all manner of partialism—and we shall presently be gladdened and awed by the manifest Unity of the Life with which our whole body is quickened. The sublime movement, which the world has, by a prophetic instinct, named SOCIALISM, is not of any one man's, or any one nation's, design. It is the embodiment, throughout the civilized world, of a vast, inexhaustible, resistless, Influx from our Race in Heaven. Let every one, then, to whom a ray of this illumination has been given, shed it abroad, humbly, heartily, loyally, liberally, pure from self-will and self-conceit. This treasure is ours, not to hoard or to turn to private profit, but for large, wise use.

While the Editor, by virtue of his delegated office, thus urges his Associates to follow their guiding monitor in any department of the Social Movement, Spiritual, Scientific, Practical—he takes leave to indicate *some* of the topics upon which he desires to receive communications.

Will the friends of Protective Unions present the claims, principles, progress and results of that movement? And, as correlative, will Merchants expose the temptations, trials, &c., of Commerce, and point out the next steps toward equitable exchange?

Will National Reformers discuss, in its length and breadth, that fundamental question of politics, Land Ownership; and show how to redeem the soil, with just consideration for all classes?

Will some thorough-bred Stock-jobber and Financier, sick of his trade, and repentant of his peccadilloes, let out the secrets of the prison-house of Mammon, describing the art of honest money-making?

Will those most conversant with the whole working of Mutual Insurance, in all departments, tell us what farther applications can be made of that principle, and detail plans, methods, &c.?

Will Working-men, from their dear-bought discipline, explain the operation of the present system of Competition and Combined Capital, make known the Rights and Wrongs of Labor, and show forth a system of Practical Policy fit for the times?

Will Students of Spiritual Philosophy, whose investigations and experiments authorize them to expound the laws of life, collective and individual, open to us the wonders of human existence, and reveal the way to Sanity, Growth, Harmonious action?

Finally, will practical Associationists, now living in communities, or who have been connected with movements which have failed, throw light upon Principles of Social Science, or methods of applying them, from experience?

The Editor would suggest to his friends, too, that they may aid in the common work in which we are engaged, by *Correspondence*, showing the state of the Social question, and of reform tendencies in the communities where they reside, by *Sketches of Actual Life*, by *Notices of Books*, *Works of Art*, &c., and, generally, by recording, however briefly, the Signs of the Times.

One word, only, in closing. It is recommended that articles, if long, should be broken up into *distinct parts*, under *headings*; so that, if necessary, in order to secure variety, they may be divided and apportioned out in successive numbers.

W. H. C.

#### TO FRIENDS, SUBSCRIBERS, AGENTS.

In presenting the first number of Volume Second to our readers, we feel authorized, by the vitality of the principles advocated by this paper, to call upon our friends for increased effort in extending the circulation of the Spirit of the Age.

What end is so worthy of devotedness as that Integral Reform, which, by prophetic aspirations, scientific views of Man's nature, relations and destiny, efforts after practical coöperation countless in number, exhaustless in variety, animates our whole generation with the hope of a *Divine, Human, Natural life*, in communities and individuals?

Aid us, then, so firmly to establish this organ of Christian Socialism, and so largely to increase its funds, that at the end of the next six months we may make the Spirit of the Age, in every department, a worthy exponent of the sublime movement which, by *Transition*, seeks the era of COMBINED ORDER.

In type, paper, correct printing, and general execution, we intend that the present volume shall be, in every respect,

an improvement upon its predecessor, and have made arrangements which, we are assured, will be highly satisfactory to our readers.

The first number is sent to many of our old subscribers, with the hope that they will renew their subscriptions, and make the Spirit of the Age generally known among their friends and neighbors. Use the paper, friends, as the vehicle of your views, and communicate freely your wishes as to its doctrines and spirit. And, meanwhile, take every suitable occasion to commend whatever truth you find in our pages, to all within your circle. We wish to double our subscription list, at least, within the coming six months, and you can easily enable us to do so.

We propose the following terms for subscription:—

One copy for one year	\$2 00
Three copies "	5 00
Six " "	9 00
Ten " "	14 00
Twenty " "	25 00

Subscriptions should be directed to Messrs. Fowlers & Wells, publishers, Clinton Hall, Nassau street, New York.

Communications for the paper should be directed to the Editor of the Spirit of the Age.

#### TO OUR BRETHREN OF THE PRESS.

With cordial thanks for the welcome that greeted Volume First of the Spirit of the Age, Volume Second is commended to the consideration of friendly editors. Will our brethren of the Press who desire to receive this paper in *exchange*, signify their wish by giving our prospectus—in whole or in part—an insertion in their editorial columns? We shall be glad, on our part, to reciprocate civilities, and meanwhile heartily express to our associates the good wishes appropriate to the season. What a glorious work does 1850 open before all who, through the public prints, are seeking to diffuse the light of life which illuminates our age.

#### THE OLD AGE AND THE NEW.\*

BY THOMAS L. HARRIS.

There can be no doubt that many of the words of the Son of Man contain meaning within meaning—suggest single truths which open to us an infinite series of truths—reach from the special to the universal—and are thus a living Word to all ages and all men. The words which I have just read partake of this character. The disciples wished to know what signs should visibly indicate the end of the Jewish Hierarchy, and the beginning of the New Christendom. Jesus, in answer to that special question, states a universal truth, suggesting the whole providence of God in human history, and indicating the signs that should precede, and the results that should follow, each and every crisis in the development of the Race.

"Whenever," he says, (for thus we may paraphrase the

\* This article is a part of a discourse, chiefly extemporaneous, preached on Sunday morning last, (from Luke xxi. 28, descriptive of the second Advent,) suggested by the season and by the times.

passage,) "you see signs in the heavens of human opinion, new orbs of truth rising above the horizon, and shining there—whenever you discern distress among the Nations, men awaking to realize the insufferable burdens that press upon them, whether burdens of evil habit or evil institutions—whenever you discover perplexity among Rulers, old laws insufficient to restrain, old institutions to protect, old formulas to satisfy, old paths ending abruptly in the untried and unknown: when the waves of thought and aspiration and endeavor rise among men, and the winds lash them into swiftness, and mighty voices of terror and of hope are heard, echoing from continent to continent, amid the moanings of the sea: when fear reigns upon the timid, and despair upon the worldly, and men stand aghast before the unknown Power that is so mightily abroad; when the very powers of the heaven are shaken, and the highest seem trembling to their fall—then, then a new and better era of Humanity draws nigh. Christ, in the increasing life, light, power, law, of his living Christendom, cometh in power and in great glory. Then look up and be glad, waiters and watchers for the Morning, for your Redemption draweth nigh."

Intense activity of intellect is prophetic, of the opening of higher and wider spheres of Truth for Man to subdue and explore. The opening of higher, wider spheres of Truth is prophetic of higher, wider fields of Human Action. Activity, moral, mental, or physical, in that wider field of labor, is prophetic of a corresponding extent in the Area of Christendom, or of ascent into a higher sphere of individual spirituality, or of institutional morality within Christendom. Every throes of agony, even to the bloody sweat and crucifixion of Christian Nations is indicative of the presence and the power of an inward Spirit of Life that at last shall gloriously prevail. God is both latent and active in the bosom of the ages. Every transition in the corporate life of Christendom implies ascension. After every crisis there is a nearer, clearer, fuller coming of the Son of Man. Humanity, constantly revived by influx of Supernatural life, and purified, enlightened, strengthened, made obedient, and perfected through the discipline of this mighty pilgrimage shall at last ascend from the natural to the spiritual plane of its existence. Then the veil between the actual and the inward universe shall be rent away, then the temple of God shall be with Man, and the peaceful order of the heavenly worlds shall be established below.

We meet together this morning at the close of the year, and at the close of the half century. We meet in a time of unexampled confusion, trouble and anxiety. "Signs there are in the heavens and on earth, men's hearts failing them for fear and for looking for those things which are coming on the earth." The powers of the heavens are shaken. In our land Slavery is gathering its forces for a final onset upon the principles of freedom which lie at the basis of our Republic. During the last week its voice has reached us, asserting that our boundaries shall not be extended unless to afford new prisons for the slave. In Europe, Despotism has marshalled its hosts to drive Liberty from earth. The man who claims to be the representative and successor of the Son of Man on earth has entered

Rome, over the bleeding forms of its defenders, in a storm of iron hail, and in the name of Heaven has anathematized the defenders of Freedom, and condemned its principles as infernal. In France, the Feudal Power has coalesced with the Hierarchical Power, to strangle the young Republic in its birth. Poland is heard no more; her very moan has died away in the silence of the grave. Hungary has been betrayed by the Judas whom she trusted in, and crucified as between two thieves. Russia, strong in the ignorance and brutality of her people, strong in her inaccessible fastness among the northern snows, strong in her organized, centralized despotism, has combined with every Satanic Power, Spiritual and Political, to bring back the ancient night, to stifle every free thought that seeks expression among men, to destroy every man, woman, or child whose forehead is not branded with the "mark" of the beast, to establish in Religion blind credulity, and in Government absolutism, thus arresting the wave of Human Progress, and burying the Future in the grave of the dead Past. When the half-century began, the young Napoleon stood on the high Alps, and shouted deliverance to startled Europe. Now the half-century ends, and in his place stands Nicholas, and he loosens the avalanche of Barbarism, and foretells the return of the ancient Night.

Nor is this the worst. Bad institutions are but the organized wisdom of evil men. Despotism, Slavery, and Superstition have their fastnesses in every heart where there is selfishness, sensuality, and skepticism. The fortress and stronghold of evil is in the dark mind, and imbecile will, and hard and hollow heart. Wherever lives a hard, unjust man, there lives a natural ally, a sworn servant of the Prince of Darkness. When I go down to the low places of our city, and hear the poor curse the rich; when I go to the high places, and see the rich despise the poor; when I enter the Churches, and see the most necessary reforms opposed by a blind, fanatical conservatism; when I go out into the street, and hear the Radical call property robbery, and religion an imposition, and God a lie; when I see slave-ships in our harbors, and slave-traders at our sacraments, and slave-owners in our pulpits; when I glance at the Religious Press, and see a temper exhibited, and language used, under pretense of zeal for God, that would not be tolerated among men of the world, who know nothing of the Gospel; when I see sects once progressive recoiling into a blind Ecclesiasticism; then I tremble, for I see that Slavery, spiritual and material, is here among us, and ere long may drop the cowl and cassock, and stand forth in casque and armor, may fling away the dagger with which it now assassinates in secret places, and stride to the throne of power, and grasp the battle-ax of law.

Our position is not insular. Our welfare is inseparably bound up in the welfare of Humanity. Every dollar which we send to the Despotisms of Europe brings a curse upon us. Every blow which is struck there pierces our vitals. Humanity is One. Every Martyr whose blood stained the Roman streets, or whose bones bleach upon Hungarian plains, died a martyr, not to the enfranchisement of one people, but for the deliverance of the United Race. The War of Opinion is but just begun. Those who fought



against Truth with the sabre in Europe, will here use corrupting luxuries, and sophistry, and gold, weapons more dangerous than bayonets or bullets. The next half-century is to decide whether or no the Cossack is to subdue America to his creed, as he has Europe to his sword.

Spiritual Truth, which is to natural truth what substance is to shadow, is a continual Inspiration of God. No nation can be led into Truth, or preserved in Truth, unless God shall guide and quicken it. That Holy Spirit, while it guides men into all Truth, will only descend into hearts that are consecrated for its presence. Without a Reviving of Religion in this People, its peculiar mission can never be accomplished. I know that we have the Bible. God's Word is in it. But the Bible is a sealed book to the selfish, sensual man. Leo X. had the Bible, and he issued the bull of indulgence. Pío Nono had the Bible, and he tramples on Humanity's martyrs, and crowns its oppressors. Our Southern brethren have the Bible, and they justify slavery out of it. And yet is not the Bible a Gospel of Light, Liberty, and Love? We have Reason too, intensely and powerfully active. But Hobbes, in the might of reason, wrote his "Leviathan," and our Pantheists to-day, in the might of reason, make marriage adultery, and morality degeneracy. Reason, unless under the guidance of the holy heart, is like Greek fire in a madman's hands. We have physical science, and scientific inventions, and so had the Old Egyptians, and they groped in the darkness of Nature Worship, and were ground to powder beneath a cruel despotism, and they were blotted from the face of the earth. We have Democracy, and so had the Greeks; and their melancholy history should convince us that no government is so unstable, no tyranny so capricious and unjust, as that of a populace without God active in the understanding and the heart. The commercial supremacy of the world is to be ours. Our own city must become the golden gate to India. But Tyre, and Venice, and Spain have all in time had this commercial greatness. And now they are abandoned to the very spirit of desolation. One word sums up their history: that word is Ruin.

Unless I err in reading the signs of the times, the Satanic principle, antagonist to Christ, will seek to justify oppression, political and hierarchial, from the Gospel itself; to subvert truth in the name, and by the misuse of Reason; to oppress the poor, and to debase the rich, by the very inventions which lessen the labors of the one, and create new comforts for the other; to make Democracy a tool for extending the area of slavery; to foster the spirit of war, and to familiarize the masses with the thought of bloodshed, till through War and Slavery, our Republic is shattered. Money, from some among this people, sent bomb-shells to explode in Roman houses. Shouts were heard in this land when Hungary was betrayed and martyred, and those who in spirit stormed the one, and trampled the other, would rejoice to stifle here the ideas that Rome and Hungary fought and died for. Nay, with different weapons, they do carry on the war of Evil against Good—of the flesh against the spirit.

The fate of Humanity turns now upon the fidelity of this people to God and Man; on the renewing of the individual

heart; on the reviving of the Church; on the descent of the spirit of God into the Mind, Will, and Heart; a light to guide; a love to quicken; a power to save the world. The Gospel is a sword and banner of flame, but only the holy hand can unfurl the banner, and wield the sword. Democracy is a fortress of impregnable strength, but only the virtuous and obedient can garrison it. Reason is God's word, that creates and renews the universe, but only the pure heart can utter it. Science, with its discoveries, is a perpetual miracle to clothe and feed a naked and a starving world, but only justice can make it effectual in its end. Humanity trampled on earth, Humanity redeemed in heaven; the one looking up to us, the other looking down on us, implore us to be faithful. Living Souls, living in the continual reception of the Holy Spirit, must save the Church. Then Christ will come through the Spiritual Life of Christendom, to open in the future an age of Brotherhood and Peace, brightening and widening to the perfect day.

## MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

### I.

#### OF ATTRACTION IN GENERAL.

Observation discovers in all beings, and even in all inorganic bodies, an occult force, which unites the different molecules of which they are composed, determining thus their material unity. This same force acts, also, exteriorly, and impels bodies toward one another with power and swiftness relative to the conditions in which they are placed. This mysterious power, which is met everywhere, has received divers names, according to the particular character which it presents. Thus, it has been called affinity, cohesion, weight, gravitation, attraction, instinct, affection, passion, according to the mode of its manifestations in certain beings or bodies. As we do not see the necessity of giving so great a number of names to the same phenomenon, and as it only establishes a troublesome complication, we designate it by the generic word attraction, which appears to us to express most fully the action produced; and, as attraction presents peculiar characteristics when manifested in the human being, we determine, then, its signification by the adjective *passional*.

One will know, then, when we speak of *passional attraction*, that we mean by it, the indestructible force which constitutes the essential life of man.

The most general property of attraction is to re-unite, to agglomerate, to group, to tend to confound all in complete unity.

Until Charles Fourier, physiologists, naturalists, philosophers, and psychologists, had not dreamed that attraction was extended, indifferently, through all the kingdoms, and that it had its place in the universality of beings, with modifications corresponding to their respective destinations. No one had had the genius to rise to the conception of one law for the physical and the moral world; or, at least, if any man had done it, he had not thought, or, perhaps, had



not dared to propose the application of it to terrestrial societies. And, moreover, this mysterious power of attraction had never received the scientific name which was suitable to express it, any more than it had been submitted to calculation. The *dominant* love of Swedenborg was only a matter of pure sentiment, a simple psychological fact, but it had not taken its place in science.

Without doubt, it had been recognized that man, as well as animals and plants, tended with all his power toward objects susceptible of procuring for him enjoyments,—but if the sensitive and instinctive tendencies of the brute and the vegetable were deemed legitimate, those of man were pitilessly condemned, as leading him astray and to perdition. The genius which should analyze these tendencies, prove their harmlessness, still more their great worth; the genius who should satisfy them by placing them in their natural conditions, had not yet been born.

## II.

### ATTRACTION—THE UNITARY LAW.

If attraction were not the only spring in Nature there would be neither simplicity, unity, economy, nor wisdom. Many agents would be employed where one alone would suffice; there would be a complication without anything to justify its existence; confused or opposed movements would tend to injure or paralyze each other; and finally it would be absurd if attraction, which leads to the execution of all things from the single stimulant of pleasure, were insufficient, and Nature was obliged to have recourse to the spring of constraint, always painful and distressing to those who are obliged to submit to its action. This hypothesis alone would be an accusation of unintelligence, of cruelty, or impotence against the Author of all things. There is, then, one law which regulates all movements, of souls as well as of brute bodies; but this law is composite, full of richness, unity, and harmony in man, whilst it is simple and rudimentary in the flint which is found in the bowels of the earth.

By obeying this unitary and universal law with intelligence and docility, humanity will accomplish its destiny without effort and with happiness, as we see all beings move harmoniously in space, from the celestial spheres to the insects in their societies.

Attraction is the preserving love which penetrates all; it is even the cause of the manifestation of life, for when it is withdrawn, existence is suspended.

## III.

### ATTRACTION, THE ATTRIBUTE OF LIFE.

Attraction is in reality the fundamental attribute of life. It is the most vivid manifestation of divine love for all creatures, or rather, it is the eternal fire, which warms and animates all that lives; and in each being, the spark, snatched from this central fire, is more or less brilliant as its receptacle is found more or less favorable and perfect. In inferior beings, attraction is monotonous and feeble; in man it has a thousand richly colored faces, especially when he is in a state in harmony with his nature. Thus, the passions elevate, refine, purify; ennoble by a right direction; whilst they lose their character and goodness when repressed or abandoned to the rule of the gross appetites.

## IV.

### ATTRACTION, THE DIVINE LEVER.

In the hand of God, Attraction is an all-powerful charm, which leads his creatures to obey with enthusiasm; that is to say, to reconcile their free will with his will. It is a stimulant which incessantly impels the being in the way of his destiny and happiness, and he should comprehend that always when he suffers, he removes himself farther from his destination—that he abuses his liberty.

But if attraction leads beings to their destiny by pleasure, it also confirms them in it by the same influence.

What, then, is this man, so proud of his reason, of his wonderful faculties, and who, nevertheless, shows less of true wisdom than the animal who eagerly flies the approach of suffering? O! philosophers and doctors, you have exhausted many efforts and many ages in order to become more ingenious in your resistance to the impulses of the Deity.

What more striking proof could you give of the insufficiency of human wisdom? Alas! this wisdom, before God, is only the most miserable folly, when it does not ally itself with the design of Providence. Great men, whom generations have admired, you carry in yourselves the light of revelation, you profit by its light to follow the career to which you were assigned, and accomplish noble works to which you were attracted; but when you should point out the way to your equals, you have extinguished the light, and conduct them into darkness. Pride has ruined you, in leading you to believe that you were of a more excellent nature than others, that to you only it was permitted to follow a vocation of pleasure and attraction, whilst the vulgar should eternally remain enchained by constraint and ennui. There were, without doubt, generous sympathies in your hearts for the griefs of your brothers; and it would have been your greatest joy, your most beautiful triumph to have remedied them; but then there should have been more humility in your researches. You have placed too much your faith and hope in yourselves. You have had the audacity to think that you could complete the works of God, by filling up his deficiencies, and repairing his faults, and your genius has been struck with sterility! But now rejoice. The beams of happiness return to enlighten our dejected faces, divine revelation enlarges and completes itself, the Evangel of safety will be revealed in our internal senses, and announced anew on the earth. Love is to receive a definite application and a new consecration.

*The Progressive Party; the Retarding Party; Conservative Principle, that Man is Depraved; Reformative Principle, that Man is inherently Good; Legislative Meliorations; Practical Measures; Robert Owen.*

London, November 23d, 1849.

DEAR FRIEND CHANNING:—The Associationism that can feel assured, even the most adverse circumstances are for the best, is perhaps a doctrine as true as it is comfortable. Certainly, our continental neighbors have use enough for such a philosophy. At the same time, we must not conclude, that as affairs never stand, little or nothing has been gained to the cause of humanity. If the progressive

party has learnt how to act more wisely in future, one of the greatest social blessings has fallen on them, whether they hold the actual reins of power or not. Our old friend Epictetus, says, "It is in your own power to make everything auspicious to you," and if this is true individually, it is even more applicable in public affairs. Perhaps it would be a salutary law, that the conservative, or retarding party should always hold the administration. They certainly, as yet, have the majority with them, and while that is the case, the progressive party should, on the principle of granting the vote to the majority, be contented with infusing as much young blood as possible into the body social, without pretending that they constitute the old bones, as well as the new life.

If all political power were this moment placed in the hands of the philosophical reformers of the day, they would be scarcely any better enabled to promote human welfare, than they now are. The people would not be thereby any more enlightened, or more loving, and these are the essential elements of human progress. Outward forms, or the possession of power, the promulgation of ideas, or efforts in experiment, are only reliable so far as they contribute to one or both of these realities. It is true that the administrative, or governmental powers of the world, have done as much to encourage human vice and ignorance, as to supersede them by virtue and knowledge. The efforts of conservative legislators have hitherto been directed to effects, rather than to causes. They have tampered with evil, instead of aiming to eradicate it. The reformer, likewise, has pursued this course; he has merely endeavored to modify the action of the conservative. But we must now aim to change the very principle and basis of legislative action. The key-note has, up to this time, been that of human depravity. It is said we are either born so wicked, or have such tendency to sin, that law-makers are God's vicegerants upon earth, to scourge man into something like decency and order. Even the loudest laudators of your own boasted constitution, confess that it is only a system of checks and balances.

What we want, what we ought to come to, is a policy standing on a basis the reverse of this, namely: that man is inherently virtuous, or in virtuous circumstances, will become so. The despots of the earth take like ground with the slaveholder, who asserts that the slave is not prepared for freedom, which we all know will be a fact, so long as he remains a slave. While man is treated by the legislator as an hereditary sinner, coercive and unbrotherly laws will be as necessary as unjust, and as fatal as they have always been. But let the opposite idea prevail; let it be admitted that humanity is to be humanely treated; let laws be passed, founded not on contention, but co-operation; not on avarice, but generosity; not on the principle that all men are selfish, but that love has a place in the human being, and these virtues will flourish, and the evils will die. As an excess of punishment, such as hanging for forgery, multiplies criminals, so every leaning to the amiable side, encourages and engenders amiable behavior in the people.

So long as those minds who perceive the necessity for

great changes in our social principles are unable to give a perfect practical illustration of their ideas, there are two other courses open to them easy of attainment; and as it seems logical to suppose that no such specimen can be produced, while the governments, acting on the antiquated principles, remain so far in the rear, these paths should be traveled with the greater earnestness. The first is to urge continually on the legislature every possible melioration of the law; which laws being an extremely influential education of the people, will prepare the way for laws on the true principle. The other is the adaptation or support of every practical measure prognostic of the new life; such as supplies of water, baths, public cleanliness, improved clothing, and, above all, buildings. Not only in large towns, but all over the country, there is a great want of suitable buildings, not only for the poor, but for all classes of society. If we do not want "Lodging Houses," which in London is a hateful name, we ought to have instantly large and comfortable "Houses for Lodgers." The public spirit of New York City, should, without delay, erect a large and commodious fire-proof building, having stairs in common, like our inns of courts and colleges, with suites of two, or three, or four rooms, to accommodate families of every dimension. The accommodation should extend to as many articles, usually called fixtures, as possible; such as stoves and linen-drawers, wardrobes, and every item that each family is sure to require, so that a removal need not be that formidable and costly business which every May-day witnesses in your city. Such a system would be found much more economical and comfortable than the present, and is perhaps a necessary step, in the practical training of mankind from the isolated to the congregative state; from the system of selfish contention, to a life of affectionate consideration.

On Sunday last, the great and venerable apostle of the new era, Robert Owen, now in his 79th year, opened a new lecture campaign in London, with all the ardor of youth, and the hopefulness of inspiration. A reunion of this description has been so long deferred, that Farrington Hall was crowded to its full capacity, and a cordial sympathy encouraged the further exposition of sentiments, which, if not immediately practicable, seem to contain germs of celestial truth, at no distant day to be realized in our terrestrial existence.

Yours in peace,

CHARLES LANE.

TRIBUTE TO MOZART.—The *Brussels Herald* says that the mansion which Count Loewertz has had constructed at Vienna, on the spot occupied by the house which Mozart inhabited, and in which that celebrated composer breathed his last, is now entirely finished, and will be called the Hotel Mozart. In the center of the principal court of this building—which is already adorned with the busts of the most celebrated musicians in Germany—will be erected a colossal marble statue of the immortal author of "Don Giovanni," to be executed after a portrait of Mozart, by Eichbein, at present in the possession of M. Andre, at Frankfort, the owner of the MSS. left by Mozart. This portrait was recently discovered at Mayence, and is said to be, according to the opinion of persons well informed, a striking likeness.

## Reform Movements.

### GEORGE THOMPSON AND PARLIAMENTARY REFORM.

The *Glasgow Chronicle* of the 28th ult., contains a full report of the proceedings of a public meeting of the citizens of Glasgow, held in the City Hall, to receive and listen to speeches from Sir Joshua Wamaley, and George Thompson, M. P., in favor of the reduction of taxation and the extension of the elective franchise. The spacious hall was crowded to excess, and the greatest harmony and enthusiasm prevailed. A strong array of well-known and estimable citizens were on the platform, and Alexander Hastie, Esq., was called to the chair. From the long and powerful speech of Mr. Thompson, we can find room this week for only the following brief extracts; but these will suffice to show with what ardor, energy and determination he has thrown himself into this great reformatory movement.

"We plead the rights of those who have been denied the position in the state to which their worth as the children of the soil—their intelligence as rational and immortal men—their value as the producers of wealth—and often, their piety, as sincere Christians—entitle them. (Applause.) We stand upon the immovable and impregnable rock of right. We plead a cause in every sense, and in all its aspects, a good one; if it were not so, we should not be here. (Loud cheers.) We are the advocates of a measure that would be one of atonement where wrong hath been done; a measure of reconciliation where there have been separation and animosity. We would—

"That friends who have been long estranged,  
And hearts that have grown cold,  
Should meet again, like parted streams,  
And mingle as of old."

We are the advocates of a measure of safety, where danger is to be apprehended; and of Christian duty, for it is written—"Provide things honest in the sight of all men," "Give unto others that which is just and equal," "Let no man defraud his brother in any matter;" and, by one "who spake as never man spake," the principle has been laid down which would right the universe, and make this world of ours a paradise,— "All things whatsoever ye would that men should do unto you, do ye also unto them." (Cheers.) For whom do we plead before you to-night? And I address myself to those who have the elective franchise, and not to those without it. We plead with you for your neighbors and friends. We plead for your workmen and your managers. For men who are industrious, ingenious, and skilful. For men who are honest, thrifty, and pains-taking. For men who are trusty, brave, and hospitable. For men who are the foundation, the props, the pillars, the ornaments, the glory of our native land. (Loud cheers.) I will confess it! My heart swells with something like a feeling of pride, while I point to England's and to Scotland's hardy sons, and say, "These are my clients." (Great applause.)

You want a thorough revision and expurgation of the Civil List—leaving the monarch in affluence and splendor becoming her station—but showing no needless mercy to those glittering, painted butterflies, and animated clothes pegs, who flutter and stride amidst the beams of royalty, only that they may be fed and clothed at the public expense—destitute of the excuse of the pauper in the union-house, whose idleness is compulsory, whose disease is his misfortune, and whose dependence is involuntary and irksome. (Loud applause.) You want a reform in the Pension List, with the Duke of Marlborough, who draws,

£4,000 a year from the post-office, because another Duke of Marlborough, 140 years ago, was forced to accept the palace of Blenheim, a million of money, and a princely domain. (Cheers.) You want a reform in the pension list, with the Duke of Grafton, who, because his ancestor was an illegitimate child of Charles II., draws £3,400 from the post-office, besides a pension of £7,191 from the excise revenues—so much for *soap*.) You want a reform in the pension list, with the heirs of the Duke of Schomberg, whose ancestor, a Dutchman, fought at the battle of Boyne, and was well rewarded for it, but whose heirs, 160 years afterwards, continue to draw £2,900 a year out of the post-office. Are you aware, my letter-writing friends, that you must put 2,473,300 Queen's heads upon your epistles, before the Dukes of Marlborough and Grafton, and these heirs of Schomberg can get their money? And that these ducal mendicants consume that which would by 2,473,300 penny loaves, to feed the shoeless, famishing orphans that wander through our streets? (Loud cheering.) The pension list! Yes, with its Hanoverian Potentate, £21,000 a year; its Prince of Saxe Coburg and £30,000; its Belgian Sovereign and £50,000; its Dowager Queen and £100,000. (Hear.) And time would fail to tell of the Broughams, Colchesters, Canterburys, Cannings, Bexleys, Glenelgs, Campbells, Lyndhursts, Lushingtons, Crokers, Heytesburys, Penroses, Primroses, and Percivals, who, because themselves, their fathers, or their grandfathers were chancellors, speakers, ambassadors, warriors, governors, and secretaries, all with enormous salaries for every hour they served their country, (and some of their services were worse than equivocal,) are now pensioned upon the public, and are supported by taxes levied upon those whose every shilling paid to the State is the fruit of their labor in the mine, the field, the workshop, or the loom, and are by those huge, unmerited pensions deprived of part of the nourishment their wasting toils demand. (Cheers.)

O! that these Belgravian recipients of alms from the wretched would sometimes think, when alone on their silken couches, or riding in Hyde Park, of those pale, faint, consumptive creatures who furnish them with their luxuries—(Cheers)—that they would sometimes send their thoughts to the heated, fetid, room of the slopmaker, or the lonely garret of the seamstress, where "work," "work," "work," "stitch," "stitch," sit those who, from Monday's sunrise to Saturday's sunset, toil for twopenny to threepence, in their den, that these state paupers may fare sumptuously every day. (Loud cheering.) You want financial reform! Yes, to drive the ploughshare through the stupendous abuses of the army, the navy, and the ordnance, with their joint expenditure of seventeen millions a year, spent on soldiers and mariners; on rockets and shells, on horses and harness, and gun carriages, on ships of war and arsenals, on docks and fortifications, on 50,000 bellowing cannon, and, 65,000,000 of ball cartridges, and 170,000 barrels of gunpowder, and 1,200,000 sand-bags; and, besides all these, spent on admirals without ships, and half-pay, and superannuities, and allowances, &c. (Immense cheering.) Tell it not on the plains of Orissa, where England, through her missionaries, is seeking to stop the car of Juggernaut, that 47 millions of pounds a year of British money is sacrificed to the Moloch of War. (Loud cheers.) You want financial reform! Yes, to cleanse that worse than Augean stable, the woods and forests, with its insane mismanagement—its extravagant and sinecure salaries—its jobbing and fraudulent leases—its most guilty local malversations—its favoritism to the nobles of the land—its barbarous and feudal privileges—its inconceivable petty peculations—its misuse of the land and its resources—its perversion of the soil, which is the birthright of the children born

upon it—its unserviceable oaks—its useless verdurers—its costly metropolitan establishment—and all its manifold and monstrous abuses. (Cheers.)

Unite with your reform brethren in every part of this mis-governed land. (Hear, hear.) Appear in your numbers and your strength. Together, form one compact, indissoluble and irresistible reform association—(Loud cheers)—and, in the sublimity of your aggregation, in the omnipotence of your blended energies, in the unconquerable resolution of your will, you shall soon obtain the victory, and win for yourselves and for your children those political rights which will henceforth give you and them the power to do something for the prosperity and happiness of the land you live in, and for the peace and welfare of the world. (Loud and continued cheers.) Be encouraged by the signs of the times. The spirit of reform is abroad; so, also, is the spirit of bondage and of despotism. (Hear, hear.) But be of good heart; for who can doubt the issue of the conflict? Not I. Amidst the roar of elements, the tumult of voices, and the clash of arms, I hear the cry, "reform! reform!" (Loud applause.)

Mr. Thompson resumed his seat amidst loud and enthusiastic cheering, which lasted several minutes.—*Liberator*.

## Literature and Art.

THE AMERICAN DRAWING BOOK. By J. G. Chapman. Published by J. S. Redfield. Clinton Hall, New York. Nos. I. II. III.

The nation may well be proud of this admirable work. In design and execution, the Artist has been singularly felicitous; and nothing can surpass the beauty, correctness, finish of the style, in which the publishers have presented it to their countrymen.

The book is strictly what it claims to be—a Teacher of the Art of Drawing. The method is so thorough, comprehensive, and progressive; its rules so wise, exact, and clearly laid down, and its classic illustrations are so skilfully adapted to train the eye and hand, that no pupil who faithfully follows its guidance, can fail to become, at least, a correct draughtsman. We have been especially pleased with the Treatise on Perspective, which entirely surpasses anything which we have ever met with upon that difficult branch of art. If it is not presumptuous to suggest a wish in relation to a work so conscientiously thought out, and carefully completed, we would express the hope that Mr. Chapman may find it compatible with his plan to teach his scholars to commune with Nature in her very form and spirit, somewhat as Harding has done in his drawing-book, and the Oxford student in the inimitable descriptive passages of his *Modern Painters*. But the artist's taste is the surest pledge of what is best in keeping with unity, and we await with confidence the successful accomplishment of the work so well begun. The next number is to appear during the summer of 1850.

The American Drawing-book should find a welcome place in every well-appointed house, in all schools, public and private, in our colleges, and in our workshops. The time is not distant, when lessons in drawing will be considered as indispensable a requisite of good education, as lessons in writing. No child should grow up without that delicate discipline, not only of vision and touch, but of the inner senses of form and ideality, which drawing from nature, and copying fine models, especially the former, alone can give; and none are too old to begin to refine their powers. One scarcely dreams of the exhaustless variety of forms, proportions, light and shade, which

the universe spreads prodigally around him, till he tries to represent these ever fresh miracles of Divine skill. And just in degree as he practices art, does he learn from experience how all the symbols of the material world are significant of spiritual laws. The art of drawing is a culture of the head and heart, as well as hand. A pleasing proof of the fitness of this work to fulfil its end is found in this extract from a letter: "I was a farmer-boy, and it was while daily following the plow that I saw the first number of the American Drawing-book. It has been a treasure. In it I found just what I wanted—a plain, sure road, to that excellence in the art of arts, which my boyish mind had pictured as the object of desire, and the first steps toward which I have taken by making rude sketches on my plow-beam, or using the barn-door as my easel, while with colored rotten stone I copied nature. I am now at college, and have a class in drawing, and find in these numbers the sure guide for the teacher also." C.

THE POETICAL WORKS OF PERCY BYSSHE SHELLEY. With some Remarks on the Poetical Faculty, and its Influence on Human Destiny; embracing a Biographical and Critical Notice, by G. G. Foster. Third edition. J. S. Redfield, Clinton Hall, New York. 1850.

The time is passed when Puritan pedants presumed to summon in their star-chamber of bigotry such a freedman of God's universe as Shelley. By the heart of humanity he is recognized as an appointed prophet, who, by the very brightness of the sunshine wherein his form was glorified upon the heights of hope, revealed, by contrast, the gloom of twilight in the valleys and lowlands of fear and doubt. By the very sweetness of his spirit, the simplicity of his life, the beautiful harmony with nature and humanity of his whole tone of thought, he judged his judges, and left an ungrateful world, who knew not how to prize him, the legacy of forgiveness, benignant sympathy, unfaltering promises of regenerated mankind's consummate triumph. Of all men who wrote and spoke the English tongue, in the last age, there was no one so quickened through his whole being with the spirit of this age.

In his genial, high-toned preface—a prose poem of rare excellence—Mr. Foster thus finely presents a similar view of Shelley.

"As a poet, I regard Shelley as not only the most perfect and entire in the language, but as the possessor, in their highest form, of all the diviner attributes of the poetic nature—in short, the prophet of a new era in the history of humanity. The significant changes, which, since he lived and died, have come upon the physical, moral, and social condition of mankind, and which point, as unerringly as the barometer the storm, to that cloudless, peaceful, and universal revolution, which will extirpate slavery and compulsory labor of every kind from the world, banish Crime and its parents, Ignorance and Want, and leave purified human nature free to develop its heaven-linked attributes—to recover and reconstruct its mutilated, degraded, and defiled, yet immortal symmetry—are all prefigured in the mind and page of Shelley.

"At the time—or a little before—Shelley began to live, there commenced a great movement throughout the civilized world, which even the wise and learned of earth then saw not, but is now just beginning to be seen and felt by the humblest. This movement was the destiny of the human race awaking from a long sleep, and making gigantic strides to recover the ground lost in sleeping. The end of this progress is the universal dream of poetry and prophecy made practical—the emancipation of man from the chains of the only real tyrants that have ever oppressed him, or compelled him to suffer oppression—Want and Ignorance. When it is accomplished—and accomplished it will be, as surely as the great heart of benevolent Nature continues to beat—no man shall be enslaved to another, to work his soul out through his bones and muscles, that he may get a little barely necessary bread, with which to prolong from day to day that misery he is forced to accept in lieu of life.

When it is done, woman, too, shall be disenthralled—her fine and exquisite spirit cast abroad into the light again, like a bird let loose from its jesses—its eager wings restored, that it may roam free and unrestrained everywhere throughout the universe of Thought, seeking and finding the beautiful, and restoring to the brother soul of man his needed counterpart, the long-lost moiety of his imperfect symmetry. When enlightened labor, directed by art, and aided by those giant arms, pulsing with a force millions times more powerful, yet millions times less precious, than human blood, shall have filled the world with vast and abundant products to supply all physical wants—when the whole world is fed and clad out of a vast surplus of corn and clothing produced with lightest labor—no labor, but merely a pleasant and thrilling diversion—when palatial habitations rise like exhalations on every hand, at the bidding of any man, and the whole face of the earth is strewn with redundant luxuries, free to the hand but half outstretched to grasp them—then shall the work-weary, emaciated, degenerate race of man have time to *think*. Then, having cast off forever the miserable, galling fetters of day-labor, and the yet heavy and clanking chains of trade, and art, and literature, and other professional serfhood, shall he begin to inquire of his soul, "What art thou, and wherefore thus dost thou mirror the stars, and all the fiery and unfathomable beauty of heaven?" and he shall discover that his soul, so weary, so lost under mountains of toil, and care, and suffering, and privation, is heaven—that he himself is heaven—and that every wild hope and aspiration, gleaming meteor-like through his long hours of death and bondage, was but a sparkling forth of that universal light-fluid in which God and all his creation swims. Of all these was this man Shelley the seer and the prophet; and on the pages of his poems here, these magnificent things, and many more, are pictured.

"It is most assuredly one of those coincidences—so called in the imbecility of language—that belongs not to the miraculous, that the mere instincts of a young poet, living a life of seclusion at college, or in the dreamy recesses of dim forests, or shady lakes, far removed from even the reverberations of the loud-jangling world, should have conducted to the same great and eternal scheme of practical social redemption, as was reached after years of laborious and most philosophic thought, most patient and minute investigation, by the great FOURIER. But it is nevertheless so, as is seen by an examination of the principles of social reform evolved by both; and the fact establishes that great and inevitable other fact so unhappily lost sight of, buried under the dead formulæ and pasteboard phraseology of philosophy—that ideality, poetry, inspiration, prophecy, are all one and identical with immortal *truth*."

## Miscellany.

**MAGNETIC ACTION ON RAILWAYS.**—The notion that railway axles become by use chrystallized by galvanic action, and are then easy of fracture, has been the subject of debate in the British Association. Mr. Stephenson disputed the fact. He said, with respect to the influence of vibration on the structure of iron, he considered there was good room to doubt that the bearing force or pressure upon metals caused crystallization. It was by no means proved that railway axles were subject to the passage of currents of electricity, and therefore granting the assumption that the passage of the electric current changed the character of the iron, there was a link wanting in the chain of reasoning, inasmuch as it was not proved that axles were subject to this electrical influence. Moreover, he was inclined to doubt whether, if a piece of iron was at first perfectly fibrous, vibration would ever change the structure of the metal. The beams of Cornish engines, for example, were subject to vast pressure, they never become crystallized; the connecting rod of a locomotive was subject to great vibration, strain, and pressure, vibrating eight times a second when the velocity is forty miles an hour. He had watched the wear of a rod for three years, and no change was perceptible in the structure of the iron.

**NEW BATH.**—Take a piece of lime about half the size of your clenched hand, and wrap around it a wet cloth, sufficiently strong to prevent water running through it. A dry cloth is to be wrapped around this. Place one of the packets on each side, and by both thighs, (a few inches from them) of the patient.

An abundant humid heat is soon developed by the action of the water on the lime, which quickly induces copious perspiration, the effect lasting two hours at least. When sweating is fully established, the lime may be withdrawn, which is now reduced to powder. In this way neither copious drinks nor loading the bed with covering, is required.—*Gaz. Medicale.*

**INDUSTRIAL EXHIBITION OF 1851.**—We are informed that Prince Albert continues to labor very sedulously on the initiatory measures for carrying out this admirable design in a manner commensurate with its magnitude and importance. A commission is about to issue for its superintendence, by high and distinguished personages, above the taint of suspicion of favoritism, and calculated to afford assurance of just decisions, and the prevention of jobbing, into which such an undertaking is so likely to run. The Duke of Richmond, Lord Clarendon, and some fifteen other eminent persons, will be named trustees in this document. Mr. Scott Russell will be the secretary. The arbitration and awards of the prizes will proceed under this authority. We hear, however, with some surprise, that the contractor for the building to receive the articles, has already been appointed, and has lodged £20,000 at the bankers, as guarantee for his proper execution of the work. To say the least, this seems to be a rather rapid, and rather private arrangement.

## CONTENTS.

Condition of the Working Classes	2
Freehold Land Society	3
The Divine Man	4
Head of Rush, the murderer	5
Rev. Thomas Dick, LL. D.	6
Ocean Postage	7
Prospectus for Vol. II.	8
To Contributors	8
To Friends—Subscribers—Agents	9
To our Brethren of the Press	9
The Old Age and the New	9
Man and his Motives	11
Letter from Charles Lane	12
Reform Movements	13
Literature and Art	15
Miscellany	16
Poetry—Hymn of the Transition Age	1

## THE SPIRIT OF THE AGE.

EDITOR,

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS & WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

GEO. W. WOOD, PRINTER, 15 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, JANUARY 12, 1850.

No. 2.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Poetry.

### THE WARNING.

FROM SHELLEY'S REVOLT OF ISLAM.

"Ye Princes of the earth ye sit aghast  
Amid the ruin which yourselves have made ;  
Yes, desolation heard your trumpet's blast,  
And sprang from sleep! dark Terror has obeyed  
Your bidding—Oh that I, whom ye have made  
Your foe, could set my dearest enemy free  
From pain and fear! but evil casts a shade  
Which cannot pass so soon, and Hate must be  
The nurse and parent still of an ill progeny.

"Ye turn to Heaven for aid in your distress ;  
Alas, that ye, the mighty and the wise,  
Who, if he dared, might not aspire to less  
Than ye conceive of power, should fear the lies  
Which thou, and thou, didst frame for mysteries  
To blind your slaves: consider your own thought ;  
An empty and a cruel sacrifice  
Ye now prepare, for a vain idol wrought  
Out of the fears and hate which vain desires have brought.

"Ye seek for happiness—alas the day !  
Ye find it not in luxury nor in gold,  
Nor in the fame nor in the envied sway  
For which, O willing slaves to Custom old,  
Severe task-mistress! ye your hearts have sold.  
Ye seek for peace, and when ye die, to dream  
No evil dreams: all mortal things are cold  
And senseless then. If aught survive, I deem  
It must be love and joy, for they immortal seem.

"Fear not the future, weep not for the past.  
Oh, could I win your ears to dare be now  
Glorious and great and calm! that ye would cast  
Into the dust those symbols of your woe,  
Purple and gold and steel! that ye would go  
Proclaiming to the nations whence ye came,  
That want and plague and fear from slavery flow ;  
And that mankind is free, and that the shame  
Of royalty and faith is lost in freedom's fame.

"It doth avail not that I weep for ye—  
Ye cannot change, since ye are old and gray,  
And ye have chosen your lot—your fame must be  
A book of blood, whence in a milder day  
Men shall learn truth, when ye are wrapped in clay.

From Blackwood for December.

### THE POWER OF MONEY.

With all our boasted education, we are, in so far as money-matters are concerned, a singularly ignorant people. That which ought to be the study of every citizen, which *must* be the study of every politician, and without a competent knowledge of which the exercise of the electoral franchise is a blind vote given in the dark, is as unintelligible as the Talmud to many persons of more than ordinary accomplishments and refinement. The learned expounder of Thucydides would be sorely puzzled, if called upon to give an explanation of the present funding-system of Great Britain. The man in easy circumstances, who draws his dividend at the bank, knows little more about the funds than that they mysteriously yield him a certain return for capital previously invested, and that the interest he receives comes, in some shape or other, from the general pocket of the nation. He is aware that consols oscillate, but he does not very well understand why, though he attributes their rise or fall to foreign news. It never occurs to him to inquire for what reason that which yields a certain return is yet liable to such surprising and violent fluctuations ; he shakes his head in despair at the mention of foreign exchanges, and is not ashamed to avow his incapacity to grapple with the recondite question of the currency. And yet it may not only be safely, but it ought to be most broadly averred, that without a due comprehension of the monetary system of this country, and the general commercial principles which regulate the affairs of the world, history is nothing more than a tissue of barren facts and perpetual contradictions, which it is profitless to contemplate, and utterly impossible to reconcile. Nay, more, all history which is written by authors who have failed to acknowledge the tremendous potency of the monetary power in directing the destinies of nations, and who have neglected to scrutinize closely the source and operation of that power, must necessarily be fallacious, and can only mislead the reader, by false pictures of the condition of the present as contrasted with that of a former age. No eloquence, no genius, will avail to compensate for that radical defect, with which some most popular writers are justly chargeable, and a glaring instance of which we propose to examine

The study is said to be a dry one. Certainly, until we have mastered the details, it does look forbidding enough ; but, these once mastered, our eyes appear to be touched with fairy ointment. What formerly was confusion, worse than Babel, assumes a definite order. We behold, in tangible form, a power so terribly strong, that with a touch, it can paralyze armies. We behold it gradually weaving around us a net, from which it is impossible to escape, and claiming with a stern accent, which brooks no denial, a right of property in ourselves, our soil, our earnings, our industry, and our children. To its influence we can trace most of the political changes which perplex mankind, and which seem to baffle explanation. Like the small reptile



of the old Northumbrian legend, it has grown into a monstrous dragon, capable of swallowing up both herd and herdsman together. The wisest of our statesmen have tried to check its advance and failed; the worst of them have encouraged its growth, and almost declared it harmless; the most adroit have yielded to its power. Interest after interest has gone down in the vain struggle to oppose it, and yet its appetite still remains as keen and insatiable as ever.

When, in future years, the history of this great nation and its dependencies shall be adequately written, the annalist must, perforce, give due prominence to that power which we weakly and foolishly overlook. He will then see, that the matchless industry displayed by Great Britain is far less the spontaneous result of bold and honest exertion than the struggle of a dire necessity which compels us to go on, because it is death and ruin to stand still. He will understand the true source of all our marvellous machinery, of that skill in arts which the world never witnessed before, of our powers of production pushed to the utmost possible extent. And he will understand more. He will be able to comprehend why, within the circuit of one island, the most colossal fortunes and the most abject misery should have existed together; why Britain, admitted to be the richest of the European states, and in one sense imagined to be the strongest, should at this moment exercise less influence in the councils of the world than she did in the days of Cromwell, and though well weaponed, be terrified to strike a blow, lest the recoil should prove fatal to herself. The knowledge of such things is not too difficult for our attainment; and attain it we must, if, like sensible men, we are desirous to ascertain the security or the precariousness of our own position.

From Blackwood for December.

### CORRUPTING INFLUENCE OF A NATIONAL DEBT.

That the exigencies of every state must be met by loans, is a proposition which it would be useless to question. Such loans are, however, strictly speaking, merely an anticipation of taxes, to be raised from the country and generation which reaps the benefit of the expenditure. Such was the old principle, founded upon law, equity, and reason; and it signifies nothing how many instances of forced loans, and breach of repayment, may be culled from our earlier history. Mr. Macaulay says, "From a period of immemorial antiquity, it had been the practice of every English government to contract debts. What the revolution introduced was the practice of honestly paying them." This is epigrammatic, but not sound. From the time when the commons had the power of granting or withholding supplies, they became the arbiters of what was and what was not properly a state obligation. In order to ascertain the actual value of a debt, and the measure of the creditor's claim, we must necessarily look to the nature of the security granted at the time of borrowing. Forced extortions by kings are not properly debts of the state. The sanction of the people, through its representatives, is required to make repayment binding upon the people. The practice which the revolution introduced was the contraction of debt not intended to be liquidated by the borrowing generation, but to be carried over so as to affect the industry of generations unborn; not to make the debtor pay, but to leave the payment to his posterity.

It was reserved for William, by a master-stroke of policy, to create a new party by new means, which in time should absorb the others; and to strengthen his government by attaching to it the commercial classes, by a tie which is ever the strongest—that of deep pecuniary interest in the stability of existing affairs. At the same time he was most

desirous, without materially increasing the taxation of England, to raise such sums of money as might enable him to prosecute his darling object of striking a death-blow at the ascendancy of France. The scheme answered well—possibly beyond his most sanguine expectations. Nor was it altogether without a precedent.

"In Holland," says Mr. Doubleday, "the country of his birth, the Dutch king and his advisers found both a precedent to quote, and an example to follow. By its position and circumstances, this country, inconsiderable in size and population, and not naturally defensible, had been compelled to act the part, for a series of years, of a leading power in Europe; and this it had only been enabled to do by that novel arm which a very extensive foreign trade is sure to create, and by the money drawn together by successful trading. Venice had at an earlier period played a similar part; but a series of struggles at last led the huckstering genius of the Dutch into a system at which the Venetian public had not arrived: and this was the fabrication of paper money, the erection of a bank to issue it, and the systematic borrowing of that money, and the creation of debt on the part of government, for only the interest of which taxes were demanded of the people. Here was machinery set up and at work; and, in the opinion of interested and superficial observers, working successfully. It was, accordingly, soon proposed to set up a copy of this machinery in England, and in 1694, the blow was struck which was destined to have effects so monstrous, so long continued, and so marvellous, on the fortunes of England and her people; and the establishment, since known as the Bank of England, was erected under the sanction of the government."

The worst and most dangerous feature of a permanent national debt is, that during the earlier stages of its existence, an appearance of factitious prosperity is generated, and the nation consequently blinded to its remote but necessary results. The tendency to such a delusion is inherent in human nature. *Après nous le déluge!* is a sorry maxim, which has been often acted on, if not quoted by statesmen, who, like a certain notable Scottish provost, being unable to discover anything that posterity has done for them have thought themselves entitled to deal as they pleased with posterity. The proceeds of the earlier loans enabled William to carry on his wars; and the nation, puffed up with pride, looked upon the new discovery as something far more important and valuable than the opening of another Indies. Nor did William confine himself merely to loans. Lotteries, tontines, long and short annuities, and every species of device for raising money, were patronised and urged on by the former Stadtholder, and the rage for public gambling became uncontrollable and universal. As we have just emerged from one of these periodical fits of speculation which seem epidemical in Great Britain, and which in fact have been so ever since the revolution, it may be interesting to the reader to know, that the introduction of the new system was marked by precisely the same social phenomena which were observable four years ago, when the shares in every bubble railway-scheme commanded a ridiculous premium. We quote from the work of Mr. Francis:—

"The moneyed interest—a title familiar to the reader of the present day—was unknown until 1692. It was then arrogated by those who saw the great advantage of entering into transactions in the funds for the aid of government. The title claimed by them in pride was employed by others in derision; and the purse-proud importance of men grown suddenly rich was a common source of ridicule. Wealth rapidly acquired has been invariably detrimental to the manners and the morals of the nation, and in 1692 the rule was as absolute as now. The moneyed interest, intoxicated by the possession of wealth, which their wildest dreams had never imagined, and incensed by the cold contempt with which the landed interest treated them, endeavored to rival the latter in that magnificence which was one characteristic of the landed families. Their carriages were radiant with gold; their persons were radiant with gems; they married the poorer branches of the nobility; they eagerly purchased the princely mansions of the old aristocracy. The



brush of Sir Godfrey Kneller, and the chisel of Caius Cibber, were employed in perpetuating their features. Their wealth was rarely grudging to humble the pride of a Howard, or a Cavendish; and the money gained by the father was spent by the son in acquiring a distinction at the expense of decency."

It is curious to remark that the Stock Exchange cannot be said to have had any period of minority. It leaped out at once full-armed, like Minerva from the brain of Jupiter. All the arts of *bulling* and *bearing*, of false rumors, of expresses, combinations, squeezings—all that constitute the mystery of mammon, were known as well to the fathers of the Alley as they are to their remote representatives. Nay, it would almost appear that the patriarchal jobber had more genius than has since been inherited. William's retinue did not consist only of mercenaries and refugees. Hovering on the skirts of his army came the sons of Israel, with beaks whetted for the prey, and appetites which never can be sated. *Vixere fortes ante Agamemnona*—there were earlier vultures than Nathan Rothschild. The principal negotiators of the first British loan were Jews. They assisted the Stadtholder with their counsel, and a Mephistopheles of the money-making race attached himself even to the side of Marlborough. According to Mr. Francis—"The wealthy Hebrew, Medina, accompanied Marlborough in all his campaigns; administered to the avarice of the great captain by an annuity of six thousand pounds per annum; repaid himself by expresses containing intelligence of those great battles which fire the English blood to hear them named; and Ramilies, Oudenarde, and Blenheim, administered as much to the purse of the Hebrew as they did to the glory of England."

It has been estimated, upon good authority, that from fifteen to twenty per cent of every loan raised in England, has, directly or indirectly, found its way to the coffers of those unconscionable Shylocks; so that it is small wonder if we hear of colossal fortunes co-existing with extreme national depreciation and distress. We might indeed, estimate their profits at a much higher rate. Dr. Charles Davenant, in his essay on the *Balance of Trade*, written in the earlier part of the last century, remarked—"While these immense debts remain, the necessities of the government will continue, interest must be high, and large premiums will be given. And what encouragement is there for men to think of foreign traffic (whose returns for those commodities that enrich England must bring no great profit to the private adventurers) when they can sit at home, and, without any care or hazard, get from the state, by dealing with the exchequer, fifteen, and sometimes twenty, thirty, forty, and fifty per cent? Is there any commerce abroad so constantly advantageous?" We apprehend not. Capital is defined by the economist as the accumulation of the savings of industry. Such men as Rothschild have no doubt been industrious, but not according to the ordinary acceptation of the term. Their industry is of a wholesale kind. It is confined to a resolute and systematic endeavor to avail themselves of the savings of others; and we need hardly state that, in this pursuit, they have shown themselves most eminently successful.

The remarkable change which took place in the monetary system of England, under the auspices of William, could not, of course, have been effected without the concurrence of parliament. That body had certainly no reason to charge him with neglect of their interests. The representatives of the people for the first time began to understand that there might be certain perquisites arising from their situation as men of trust which could be made available to them, provided they were not too scrupulous as to the requirements of the crown. The mastiff which had bayed so formidably at James and his predecessors, because none of them would deign to cajole him, became at once amenable to a sop. Mr. Macaulay should have written:—

"The revolution of 1688 did not introduce the practice of regularly summoning parliament; what it introduced was the practice of regularly bribing them." Mr. Francis, though an apologist of King William, who, as he thinks, was compelled to act thus from imperious necessity, is not blind to this stigma on his memory. He also believes that the settled animosity between England and France, which has caused so many wars, and led to such an extravagant expenditure of blood and treasure, is mainly to be attributed to the persevering efforts of William of Orange. The following summary is of much interest:—

"The parliamentary records of William's reign are curious. The demands which he made for money, the hatred to France which he encouraged, and the frequent supplies he received, are remarkable features in his history. Every art was employed; at one time a mild remonstrance, at another a haughty menace, at a third the reproach that he had ventured his life for the benefit of the country. The bribery, during this reign, was the commencement of a system which has been very injurious to the credit and character of England. The support of the members was purchased with places, with contracts, with titles, with promises, with portions of the loans, and with tickets in the lottery. The famous axiom of Sir Robert Walpole was a practice and a principle with William; he found that custom could not stale the infinite variety of its effect, and that, so long as bribes continued, so long would supplies be free. Exorbitant premiums were given for money; and so low was public credit, that of five millions granted to carry on the war, only two and a half millions reached the Exchequer. Long annuities and short annuities, lottery tickets and irredeemable debts, made their frequent appearance; and the duties, which principally date from this period were most pernicious."

#### A SCIENTIFIC STATEMENT OF THE DOCTRINE OF THE LORD, OR DIVINE MAN.

BY HENRY JAMES.\*

But now, if personality imply the power of self-derived or spontaneous action, then it is manifest that this power supposes in the subject a composite selfhood. It supposes its subject to possess an internal or spiritual self as the end or object of the action, and an external or natural self as its means or instrument. For clearly when you attribute any action to me personally, or affirm my exclusive property to it, you do not mean to affirm that it was prompted by my nature, that nature which is common to me and all other men, but by my private taste or inclination. You hold that I have some internal end, some private object to gratify by it, and thereupon you declare the action mine. I repeat, then, that personality, or the power of self-derived action, supposes a dual or composite selfhood in the subject, a selfhood composed of two elements, one internal, spiritual, or private, the other external, natural, or public.

But this is not all. Personality, or the power of self-derived action, not only supposes this composite selfhood in the subject, not only supposes him to possess an internal self and an external self, but it also supposes that these two shall be perfectly united in every action which is properly called his. For example, I perform a certain action which you pronounce mine on the ground of its having visibly proceeded from my hand. Now I say, this is not sufficient to prove the action absolutely mine. In order to prove it absolutely mine, you must not only show that it was done by my hand or my external self, but also that this external self did not at the time dominate or overrule my internal self. If the two elements of my personality were not perfectly united, perfectly concurrent, in

\* From the *Massachusetts Quarterly Review*, for Dec., 1849.

the action; if the internal self were overruled by the external, or *vice versa*; then the action is not truly mine, is not a legitimate progeny of my will and understanding, but a bastard or *filius nullius*, abhorred by God and man.

Let me precisely illustrate my meaning by a case in point. A certain man is murdered by me. You witness the deed and denounce me as a murderer. On my trial it is proved that the deceased stood in the way of a certain inheritance coming to me; that I had exhibited various marks of vexation at this circumstance, and had been heard to wish him out of the way, and even threaten to remove him myself. Your direct testimony, backed by such evidence as to my state of mind with regard to the deceased, leaves no doubt as to my actual guilt. I am accordingly convicted and hanged. For all that the community wants to know is, which of its members actually committed the deed, that knowing this they may proceed to avenge it. The care of the state extends only to the outward or public life of its members, not to their inner or private interests. In making inquisition into the murder, it has no desire to decide as to my interior or spiritual condition; this it leaves to God, who sees the heart. It only seeks to know the actual perpetrator, that it may not punish the innocent for the guilty. Thus, in pronouncing the murderous deed mine, it does not mean to say that it pertains to me spiritually, but only outwardly or visibly; pertains to me, A. B., as outwardly distinguished from C. D., E. F., and the rest. To outward view, then, or in man's sight, the action is doubtless mine, and I submit my body to man's law. But now, admitting the deed to be thus far mine, admitting that I actually slew the man, and am therefore responsible to the extent of my natural life; is this deed necessarily mine to inward view also, or in God's sight?

I unhesitatingly say, No, and for this reason, that my internal or spiritual self and my external or natural self did not really *unite* in it, but the former was overruled by the latter! How "overruled?" I will show you.

Suppose me very much to dislike living in Germany, or any other of the old European states. The language, the manners, and the customs of the country are all foreign to my habit, and I do not spontaneously make my abode in it. But I am poor, with very few resources against natural want, and I hear of a fortune being left me in Germany, on condition of my going there to reside. I accordingly go. Now in this case my private or spiritual repugnance to this step was overruled by my natural necessities. If I had enjoyed an ample supply of these necessities, I should not have gone. My spiritual aversion to the step would not have allowed it. But I was absolutely destitute of provision for my natural wants, save at the expense of abject toil, which a man hates, and it was the outward or natural destitution, which constrained my spirit into obedience. Thus my spirit was overruled or dominated by my flesh, and the result consequently is, that though to outward appearance or in man's sight I am in Germany, yet in reality or in God's sight I am still in America—that though my body is in Germany, my spirit is a thousand leagues away.

This example illustrates what I mean by "overruling" in the case of the murder. I say that the action in this case, though apparently mine or mine in man's sight, as having been performed by my hand, was yet not really or spiritually mine, was not mine in God's sight, because in doing it my spirit was overruled by my nature, and did not yield a spontaneous concurrence. I desired a certain inheritance capable of relieving me from pressing natural want. The longer I felt the want, the more urgent grew my desire for that which would relieve it, until at last it overcame my internal or spiritual repugnance to murder so far as to allow me to slay him who alone stood in the way

of its gratification. I am not attempting to palliate the enormity of the act. It is perfectly detestable in itself, and will always be so. I merely deny that my spirit and my flesh were *one* in it, which unity is necessary in every act that is spiritually mine. I merely assert that my spirit was *overruled* by my flesh to do this evil thing. The flesh gathered potency from want, from actual destitution, overruled or constrained the spirit to its ends, and the action consequently, instead of being really or intentionally mine, is referrible exclusively to what the theologians call a *depraved nature*, meaning thereby a nature disunited or in-harmonic with spirit. The universal heart of man ratifies this judgment, or acquits me spiritually of the deed, when it commends me to the mercy of God. You have forfeited man's mercy, say they; betake yourself, therefore, to that of God, which is infinite, or open to all degrees of defilement.

No one dares forbid me, all red as I am with my brother's blood, from hoping in God. This is a fact full of meaning. The meaning of it is that we do not believe any man to be evil at bottom or in his inmost heart, but only from a lack of outward freedom. The meaning of it is that we consider none of our judgments final, since they extend only to appearances, but look to have them overruled and corrected by Him who sees the inmost heart, and judges therefore according to the reality. A divine instinct, in truth, in every soul of man, continually derides all our criminality as transient or unreal, so that no criminal ever shows himself so black as to make us feel that he is beyond God's power to bless. No man does evil save from the stress of nature or society, save from a false position with respect to his own body or to his fellow-man. Accordingly we never hesitate to consign the worst of criminals to the boundless clemency of God. If we really believed the man to be bad in himself, bad independantly of his physical and social conditions, we should never dare send him to God. We should do all in our power to hide him from God, as from a devouring pestilence.

Here let us pause a moment to survey the ground we have traversed. We have seen that creation is but the revelation or imaging forth of divine personality. We have consequently seen that nature is incompetent to this revelation, because nature is destitute of personality, destitute of power to originate its own action. And finally we have seen that man is the only competent revelation or image of God, because man alone possesses personality. So far we have attained.

But now, from the definition given of personality, it is manifest that it is to be ascribed to man only in his very inmost or highest development, and not at all in his physical or social relations. For personality, when applied to any subject, affirms the subject's infinitude or perfection, affirms, in other words, the subject's entire sufficiency unto himself. It affirms his self-sufficiency or perfection, because it implies the power of originating his own action. He who has power to originate his own action is sufficient unto himself, and to be sufficient unto one's-self is to be infinite or perfect. Infinitude or perfection means self-sufficiency. I admit the words are often used by rote, or without any definite intention. But whenever they are used intelligently, they are designed to express the subjects self-sufficiency. We can form no conception of the divine infinitude or perfection other than is expressed by saying that He is sufficient unto Himself. And if we further ask ourselves what we mean by His being sufficient unto Himself, we reply instinctively that we mean to express His power to originate His own action. This power, which is inherent in God, is the basis of His personality or character, is that thing without which to our conception He would not be God, that is, would not be infinite or perfect. Had He not this

power. He would be finite or imperfect. His power, like that of nature, would be limited by something external to Himself.

If, therefore, personality, when applied to any subject, expresses his infinitude or perfection, expresses his self-sufficiency, it is manifest, as was said before, that it cannot be applied to man in every aspect of his subjectivity, namely, as a subject either of nature or of his fellow-man, but only in his very highest aspect, which is that of a divine subject. For man's highest or inmost subjection is a subjection to God, which lifts him entirely beyond the sphere of necessity or duty, and indeed enables him, if need be, to lay off the bodily life and the friendship of men as easily as he lays off his garments at night. This subjection of man to God is involved in the very relation of Creator and creature. For the Creator being essential life, life in itself, cannot communicate life, save by *communicating Himself*, to the creature. And He cannot communicate Himself save in so far as the creature be made receptive, which receptivity becomes effected by means of the creature's natural and moral experience, the issue of which is to exalt him above nature and above society, endowing him with the lordship or supremacy of the external universe. Man's natural activity degrades or obscures his personality. It is not spontaneous—does not originate in his internal self, but in a mere necessity of his nature common to all its partakers. Instead of expressing his distinctive personality, therefore, it expresses a common property of all men. Regarded as a subject of nature, therefore, man lacks personality, lacks at least all such personality as reflects the divine.

His moral subjectivity presents a similar fatal defect. Morality covers my relations to society or my fellow-man. Thus, as my natural action is conditioned upon a law of necessity, or of subjection to nature, so my moral action is conditioned upon a law of duty, or of subjection to my fellow-man. I act morally only in so far as I act under obligations to others, being morally good when I practically acknowledge, and morally evil when I practically deny this obligation. Thus morality displays me in subjection not to God, but to society or my fellow-man, and thus equally with nature denies me proper personality. For personality implies the subject's absolute property in his action, which property is impossible unless the subject constitute also the object of the action, or, in other words, unless the object of the action fall *within*, be internal to the subject's self, and this condition is violated when I act not to please myself, but to please my fellow-man. Hence neither man's natural nor his moral action confers a divine or perfect personality on him. The former does not because it displays him in subjection to nature. The latter does not because it displays him in subjection to his fellow-man. Both the moral and natural man are imperfect. Both fail to exhibit that balanced or self-centred action, which is the exclusive basis of personality, and both alike consequently fail to express the DIVINE MAN, or accomplish the divine image in humanity.

But here it may be asked whether benevolence does not confer personality. Decidedly not, for the reason that benevolent action is not spontaneous, but purely sympathetic. Personal action—all action which warrants the ascription of personality to the subject—is of necessity spontaneous, or inwardly begotten. I say of necessity, because action which is outwardly begotten, or originates in something foreign to the subject, does not pertain to him absolutely but only partially, pertains to him only as he stands involved in nature or society. Now sympathetic action evidently falls under this latter category, being begotten not from within but from without the subject's self, as the etymology of the word indicates. It supposes a want on the part of somebody not the subject, disposing the latter to relieve it. If, therefore, you take away suffering from all others, you

take from the benevolent subject all power of action. And surely no one will consider that is a divine or perfect personality, whose power of action is controlled by circumstances foreign to himself.

Thus the fundamental requisite of personality, namely, that it attest the subject's self-sufficiency or perfection by exhibiting in him the power of self-derived action, is necessarily made void in all purely benevolent action. And the inevitable conclusion therefore is that the benevolent man, as such, does not possess true personality, or is incompetent to image God.

From the New England Washingtonian.

## OVER-SEA SKETCHES.

BY D. W. BARTLETT.

### A REFORM MEETING.

The Chartist excitement in Britain, in the spring of 1848, was intense. In London, especially, the people were thoroughly roused, and were demanding their agents with threats of physical force, instead of the long-used moral force. The Chartist leaders were unprincipled men, and the Chartists, themselves, low, ignorant, and many of them without principle. The more industrious, the temperate portion of the working-classes, while keenly alive to their position, and the wrong inflicted upon them, refused to have anything to do with such men as Feargus O'Connor or Ernest Jones. But there were millions of ignorant, determined men in the kingdom, who, with competent leaders, were ready to fight for their rights; and if they had only once fairly opened the campaign with physical force, leaders of tact, perseverance, and courage, no one can imagine the horrors into which the nation would have been plunged. But, through the treachery of O'Connor, the plot suffered a miscarriage. He had *talked* physical resistance as loud as any one, until he became fearful for his own precious body, and then became a sudden convert to the peace cause—a conversion not relished by the moral-force men.

It was a few nights after the downfall of the Chartist agitation when Lord John Russell declared in Parliament that the British nation did not wish further reforms. The Chartists, as a party of agitators, were dead—completely slaughtered; but this insulting lie of the premier made them writhe with anger. Yet they could effect little against it. Finally, the friends of peaceful agitation in favor of universal suffrage were determined that Russell should suffer a rebuke for his infamous remark, and therefore some of the first men in the kingdom secured the hall of the London Tavern—one of the most aristocratic halls in the world—for a mass meeting of peaceful reformers on the subject. It was determined to exclude the violent, foul-mouthed demagogues, who were exciting the people to deeds of murder, as, if they were present, the voice of the meeting would not go forth to the world with half the power that it would, if none but sensible, cool, enlightened men took part in its deliberations. Tickets were issued, and it was thought if those who distributed them were sufficiently careful, no trouble need be borrowed as to the result of the meeting.

But the Chartists were maddened at the thought of a great meeting to advocate their ideas which would not endorse their mode of enforcing them, and a few of their leaders counterfeited the admission ticket; and when the evening came, a majority of those present in the body of the great hall were fighting Chartists, and a great number of moral-force men, who had secured tickets to their own

meeting, were excluded. Having an invitation to sit upon the platform, I accepted it to witness the *storm* of a public meeting in the metropolis on an exciting subject. When I took my seat, the body of the hall was crowded to suffocation; there was not a place where another man could be wedged in, so compactly was the room filled. The windows were open, and the streets were full of the thousands who could not gain entrance—they seemed determined to show the passers-by a testimonial against Lord John.

Upon the platform I saw, as I entered, Joseph Sturge, with his soft hair and mild blue eyes, and saintly countenance; Colonel Thompson, the Parliamentary reformer, with a head as white as the driven snow; Sherman Crawford, an Irish M. P.; young Henry Vincent, with his face glowing with excitement, and his body uneasily seated in the arm-chair next the one reserved for the speaker; Charles Gilpin, with his tall, spectre-like form; the Rev. John Burnet, with his face overflowing with good humor and wit; Elihu Burritt, in a retired position—he was there, like myself, as a spectator; Robert Charlton, of Bristol, a veteran reformer of the Friends' Society; Edward Miall, of the *Nonconformist*, with his pale face and nervous hands; and many other distinguished ones I now forget.

Colonel Thompson was moved into the chair, and was received with deafening shouts and acclamations. He stood up before them, and he was as fine a picture of an earnest reformer as I ever saw. His body is of good size, his face is honest and smiling, and his hair is as white as snow. He tried to speak, but the thunder of the applause prevented him for awhile. At last, the sea of heads beneath his feet grew calm, and he burst forth at once into a strain of fiery eloquence. He spoke the name of "Lord John Russell," and, in an instant, it seemed as if the very walls of the hall would be shaken to pieces by the groans, and hisses, and shrieks of "Shame upon him! shame upon him!" The myriads in the streets learned the cause of it, and added their quota to the general thunder of discontent. It was in vain that Colonel Thompson tried to still the audience—one-half of them were fiery, fighting Chartists, and they would not be stilled. His voice could no more be heard there than a dozen feet from Niagara. At length he sat down, then rose, and, with an expressive motion of the arm and look of the eye, *commanded* silence. The effect was instantaneous, for they were quiet at once. Then he went on with his speech, burning with indignant eloquence.

When he sat down, Henry Vincent was called to the floor, and that night he was in all his glory. He was very excited when he rose, and in ten minutes was in a perfect pandemonium, as far as shouts and shrieks of applause could make it so. His eloquence was almost or quite fearful. He touched upon Lord John and his base lie, crushed every bone and fibre in his body, and when he was done sat down amid "A three times three for Harry Vincent!" The people down in the street heard it, and the shout of "Three times three for Vincent!" came to our ears, followed by a tremendous volley of cheers. Then mild Joseph Sturge came to the floor, and every mouth was still to listen to his Christ-like utterance. His words fell from his lips like drops of precious dew upon the flowers. He calmed the angry tumult of mind almost miraculously. He was firm against restriction of suffrage, but deprecated violence or a violent spirit, and was not afraid to say so in the face of the many fighters assembled. From any other man they would not have taken so much, but from good and glorious Joseph Sturge they could not help taking anything in good faith.

When he sat down, old John Burnet got up and kept the great audience laughing for an half-hour. Then a very talented speaker, but one who detested with his whole soul the unprincipled leaders of Chartism, arose—invited by the getters-up of the meeting—to support a resolution

which expressed a disapprobation for the late violent proceedings of the Chartists. The moment the resolution was read the Chartists present broke forth into a tornado of screams, and hisses, and groans. They knew very well that they had no business at the meeting, and had procured their entrance through villainy, but that made no odds: they were determined on breaking it up if possible. It was utterly out of the question for the resolution to be argued; already the Chartists showed indications of mob-resistance, and one ragamuffin, just in front of me, leaped from the crowd up on to the platform and commenced to speak. A brawny Scotchman at my side was roused at this, and took the fellow by the collar and swung him back into the sea of human beings below, as he would have done a child. This started the Chartists, and headed by Ernest Jones—now a close prisoner—they made an onset upon us. Of course a few of us could not prevail against such a mass of villains, and, reluctantly, Colonel Thompson left the chair, and we all retreated out of a back door, save the Scotchman, who gave one or two fellows a good thrashing first, and then joined us.

Such is a veritable picture of a London public meeting I once witnessed.

—From the London Weekly Tribune.

### P. J. PROUDHON,

PROUDHON was born in 1809, of parents in humble circumstances, at Besançon, the birthplace, by the way of Fourier; and where Proudhon began life as a compositor in a printing-office. This printing-office he afterwards occupied on his own account; but some years since, he quitted Besançon for an engagement in a mercantile house at Lyons. In his youth he was much attached to metaphysical, philological, and theological studies; but he subsequently became familiar with questions of banking, inland navigation, and general traffic. In 1839, while still residing at Besançon, he produced his first work, an essay "On the Celebration of the Sabbath," the Academy of Besançon having offered a prize for the best memoir on that subject; but as Proudhon's memoir contained opinions on social points to which the Academy could not subscribe, it did not gain their approbation, and the author published it himself. For the same learned Society he produced, in the following year, a second essay, entitled "What is Property," in which the anti-social doctrines that had appeared in his first essay, were developed with such audacity, that when it was printed the Society publicly disclaimed all connection with it. The book, however, became widely known; and, being read in some circles of Paris, it apprized people there of an eccentric paradoxical being living at Besançon: whilst the attention of the Minister of Justice being called to it, the author narrowly escaped prosecution as an enemy of public order. The impression made by this treatise was renewed from time to time, by subsequent works from the same pen, including a "Second Memoir on Property;" a pamphlet entitled "A Warning to Proprietors;" a volume "On the creation of Order in Humanity," published in 1843, and a large work published in 1846, named "Economic Contradictions on the Philosophy of Misery;" besides tracts on "Credit and Currency," and on the "Competition between Canals and Railways." It was only a month or two before the revolution of 1848 that Proudhon, then about 39 years of age, went to reside at Paris, presenting himself to persons who had already known him through his books, as a man of spare and somewhat peculiar figure, with severe hirsute visage, and wearing spectacles.

"To give an idea of Proudhon to those who have not seen any of his writings is impossible," says the writer of a very able paper in the *North British Review*, No. 20.

"To say that he is a Socialist, or even that he is the most daring and profound of Socialists, is to call up a notion very insufficient. Of an intellect that one would call enormous, plying a remorseless logic, bringing into literature a plainness of speech quite unusual, and paying deference to hardly any man or sect that he names, one regards him at first as a great scornful misanthropist, dealing blows out of sheer hate. Even then, one admits his gifts as a writer—the terrible energy of his style, the almost blasting eloquence that bursts up amid his algebraic reasonings, the resistless force with which he makes the French language go down to depths that it rarely seems to reach. At length, through some characteristic passage one sees him better, and recognises in him a man whose mood is that of fierce and universal intolerance. Not as a smooth-tongued flatterer does he come before the people, with the French balderdash in his mouth of *gloire, honneur, &c.*, but as a taskmaster with a whip of scorpions. That crime is punishable and retribution just; that work is obligatory; that marriage is holy, and all unchastity an offence against nature; that a lie is the murder of the intelligence; that law is not the expression of will, either individual or general, but the dictamen of conscience applied by reason; that he who provokes to debauch by word or witness is infamous; and that he who denies God is frantic—such are the sayings that Proudhon seems to rest in and recur to, careless whether or not, to use one of his own expressions, his readers may find the medicine too harsh, the brewage too bitter. Though he marches, therefore, in the same general direction as the Socialists, it is in a character quite his own, and with a disposition ever and anon to knock one of them down. Causidiere, for example, loving him as he says extremely, yet cannot but lament very much that waywardness which leads him, in his fits of despondency, to 'turn round on his own supporters, and to treat men as if they were nine pins.' On many points Proudhon is at one with the Economists."

From the London Weekly Tribune.

### THE CONFESSIONS OF A REVOLUTIONIST.

This remarkable and original production of the boldest writer of the French Socialist school, displays on its very title page a motto which is completely characteristic of the man; it is taken from the song of Moses, in Deuteronomy 32 and 40, "For I lift my hand to heaven and say; *I live for ever*," that is, in M. Proudhon's translation *my idea is immortal*; a very modest reply to the question asked in his work on property, "who is he that says property is plunder?"

In the first chapter entitled *CONFITEOR, I Confess*, after declaring that the Democratic and Socialist party is everywhere crushed under the superior physical force of the pretended friends of order and family, and that Europe is now governed by a praetorian guard, he maintains that even now the fate of these charlatans is sealed, and that the republicans have the game in their own hands, if they will only refrain from attempting revolutions; and, leaving their cause in the hands of Providence, with the confidence of certain victory, employ the present period of inactivity in educating and strengthening themselves in their faith. France has ever been the great exemplar of nations, whether in her shame or in her glory: if she rises, the nations arise; if she sinks, the nations succumb; therefore, it is important to all people to trace the causes that have led the French nation to taste only the bitters of democracy, without experiencing its promised advantages. He proposes, by an examination of the various steps of the revolution and by a statement of his own proceedings, projects, and errors, to show who are the real anarchists, atheists and plunderers. He will compare the faith of the Democratic

Socialists with that of these men of God, who, the enemies of every society that will not reward their vices, of every religion which condemns their licentiousness, and, laden with the spoil of the fatherless and the widow, cry out with hypocritical indignation against us as robbers and irreligious rebels. In exposing the motive of his own actions, and thus publicly confessing his faults, he expresses a hope that it may lead the Democrats to discover the secret of their miseries and to indulge the hope of a happier future.

In the 2nd Chapter, entitled "PROFESSION OF FAITH: NATURE AND DESTINATION OF PARTIES," M. Proudhon first declares his abhorrence of the priestly doctrine that the views of Providence are inscrutable to human wisdom, that fallen man has no more right to inquire of God what are the reasons of his dealings towards us than the vessel has to ask the potter why he has made it; and adds, that by the help of philosophy, he will endeavor to make the ways of Providence intelligible to all; that although we must bow before the indisputable decrees of the Deity, we may, and ought to investigate every thing to the bottom, and above all examine the causes of our differences; for had we always occupied ourselves in this way, man would long ago have been the master of the earth, and the Democratic Socialist would not from February 24th, 1848, to June 13th, 1849, have forsaken the substance for the shadow.

He then goes on to examine the causes of the differences of opinion amongst men on social and political subjects. Society, like time, consists of two dimensions, *Past and Future*—the *Present* is the imaginary line which divides them. Past and future are the two poles of humanity; the first the parent of the second—the latter the necessary and logical complement of the former; these two dimensions of history, viewed in their totality, form a complete *social system*, without interruption (*solution de continuité*, a medical term, signifying the separation of parts caused by a wound,) identical with itself in all its parts, in which the anomalous and accidental circumstances serve to bring out more plainly the order that reigns through the whole course of history. Hence no one can possibly understand the social system in its integrality until it be completed at the end of time: the last man will alone be able to comprehend the truth, beauty, and uniformity of the whole social system; we can only approximate to it by crude conjectures, and our business, therefore, is, from a comprehensive knowledge of the past, to aid the development of the future. Our fathers handed down to us a certain form of society—we, in our turn, shall transmit another to our descendants.

Since humanity is progressive, acting upon the memory of the past, or the foresight of the future, it is necessarily divided into two great classes; the one, admiring the experience of former ages, hesitates to trust itself to the dangers of an untried path; the other, impatient of present evil, is eager for reform. It would be contrary to the imperfection of human reason to hold an even course of progress by deciding impartially between the merits of tradition and theory: hence discord is the first condition of our education. Having thus discovered the cause of our disputes, we may reasonably hope to banish them from human society without the aid of magic or mysticism.

Think and act just as if thou wert about to quit the world. If there be a God, he will harm thee not; otherwise a Godless world were not worth living in. But there is indeed a God—a providence which has a care over man, which shields him from every real calamity; for if what we esteem misfortunes had been so in reality, then should we have been gifted with the means of avoiding them.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, JANUARY 12, 1850.

## THE LEGACY OF 1849 TO 1850.

Who is wise enough to weigh in even scales the gains and losses of Humanity during the last twelve months ?

Yet every editor should bear his part in rendering in the volume of testimony, whereby God's ways and thoughts are justified to man. And among the many lessons which this eventful year has taught, the following stand prominent :

I. The *progress of Liberalism is irresistible*. To the senses Absolutism and Reaction may appear to have triumphed ; but the spirit discerns that the true autocrats of the age are Mazzini, Manin, Kossuth, and their heroic compeers, crowned with glory, robed in praises, wielding the sceptre of indomitable influence. Let the bandied tyrants, mad with pride, hatred, avarice, defy God, and strive to monopolize the sovereignty which he distributes. Their massacre of the innocents but proves their faith that the Messiah is born. Immense armaments, diplomatic counterplots, and the infusion of Reactionary prejudices through every avenue of finance, commerce, literature, religion, manifest the universal consciousness of rulers and people, that Constitutional, Elective, Representative Governments alone correspond to the laws of human nature and of divine providence. The whole system of Feudalism—based upon exclusive appropriation of land, and rising through privileges of birth, exemption from productive industry, idle leisure, special opportunities of refined culture, social dignities not won by social service, partial legislation, the claim of an aristocratic caste to govern, till it culminates in hereditary nobility and monarchy,—is undermined by the fast swelling freshet. The questions in relation to Free Institutions are those alone of *Times and Modes*. When and how to constitute the Common-Wealth is the only problem.

It is the intuition of the Age,—which Nicholas and the long file of potentates, principalities and powers, of every name and degree, are forced to recognize, as plants in dark cellars put forth tendrils towards the light and warmth,—that every man is co-sovereign with the race, in virtue of his manhood, his reason and good-will ; that the sole claim of the Collective Man to regulate the conduct and character of the Individual Man, grows out of a presumptive possession of *larger* Justice and Love ; that every human being is a divinely accredited legislator and governor in proportion to his intelligence and rectitude ; that only by combining in highest harmony the wisdom and goodness of all heaven-appointed law-givers and kings, can a truly Legitimate Policy be organized, which will in some form be a Republic.

II. *Liberalism cannot stop short of Socialism*. If one fact has been made manifest during the last disastrous year, it is that the reason why Feudal Monarchs and the Privileged are slow to grant Political Reform, however equitable and expedient,—is their conviction that changes

necessarily will grow out from changes, until Society is dissolved into its constituent elements ; and equally plain is it that the reason why the Middling Class, and a large proportion of the People reluctant to swell the flood of Political Revolution, is their foresight that a *total reconstruction of Industry and Property* is the only effectual cure for existing evils, and that civil and foreign strife is not a help but a hinderance to Social Reform.

Civilized Christendom has passed through a development of intelligence, within the last half century, unprecedented for swiftness and magnitude, in human history. Scientific discoveries, improvements in agriculture, mechanical inventions, extended commerce, facilities for locomotion, political economy, and in a word, augmented skill in each branch of industry ; diffused intelligence through public schools, lectures, lyceums, cheap publications, translations, travelling, and efforts to bring the cultivated and common mind of the nations into freest intercourse ; above all the ever-widening philanthropic plans, called out by contrasts of wealth and want, luxury and squalidness, gentleness and brutality, and the instinctive tendency to cooperative action in every department of social life—have brought men at large up to a level table-land of thought, that over-looks the highest summits to which in earlier times an aspiring few attained. Insensibly old distinctions of Caste have been left behind—Justice has learned to be no respecter of persons—Humanity craves unchecked opportunity for genius and character to expand, in children of poor or rich, low or high, bad or good equally. In a word the science and art of Politics are found to consist in providing the amplest *conditions* for developing MANHOOD, collective and individual, to perfect proportions.

But there is nothing vague in these views, vast as is their scope. The visionary dreams of Political Revolutionists in the last century, have become transformed into palpable convictions. Men have outgrown their reverence for paper constitutions. Mere modifications in government will in nowise secure this integral development of human nature in all classes, which the conscience of the age demands. Popular institutions are good, not as an end, but as a means—the means of bringing distinctly out to universal intelligence popular rights, popular wrongs, and the judgment and heart of the people as to methods of removing wrongs by application of rights to every existing relation. The example of this Republic has proved to the world, that a Free Government can and will be ruled by Finance and Commerce, by Bankers and Merchants, by Combined Capital, by Industrial Feudalism, until through some truly radical policy—radically constructive—the composite tyranny of Rent, Interest, Speculation, Wages is broken. The vital question, after all it is seen, is the fundamental one of Labor and Wealth, which *must* be settled, and settled according to Laws of Divine Justice. Carry out a revolution in any civilized community, organize popular assemblies, elect a ministry, bring in a programme of measures ; and the first debate will prove, that the real points at issue are Land Appropriation, Remuneration for Labor, Equitable Exchange, Public Administration, so extended to internal improvements and foreign in-



tercourse, as to make legislative and executive bodies truly Industrial. Liberal Policy is summed up in the words, ORGANIZATION OF INDUSTRY.

Obvious to most transient observers are the facts and tendencies here noted. There is not a poor drudge so stupefied by want and toil, not a prosperous droue, so elate with gain and folly,—to whom intimations do not come of the impending change, which by overturn or by growth, will swiftly bring classes remotely sundered into nearest neighborhood. And Reactionists however proudly seated in power, or Revolutionists however prostrate, are blind and deaf,—if from the past year they do not draw at least this twofold lesson, that *Liberalism is of God, and that its heaven-appointed end is SOCIAL REORGANIZATION.*

III. *The surest, speediest way to Socialism is PEACE.* The immensity, complexity, profoundness of the problems presented all at once for solution to civilized states, have appalled the experienced, and made even the most sanguine long for sunny skies, in place of the red glare of war's tornado. Unspeakably much has of course been gained by startling the world into attention to the just claims of the People. But meanwhile precipitancy has blocked up a once open pathway with ruins, which prejudice has reared into barricades. Can anything be more apparent than that a vast proportion of the so-called foes of Socialism are banded, in self-defence, as they suppose, against a movement for universal spoliation, license, irreligion, and crazy utopianism? On the other hand, is it not undeniable, that the obstinacy, bad faith, meanness, cruelty of Reaction have bred most savage thoughts of exterminating destruction in the hearts of the consciously oppressed? And what a fog of obscure notions on every conceivable topic, political, domestic, religious, scientific, has overspread the public mind from the meeting of currents of thought, so unlike in temperature, and so little in equilibrium!

Could the outbreak of eighteen forty-eight have been postponed until a rapidly increased dissemination of Social Science had prepared Statesmen and People for the inevitable transformation of Civilized Christendom; could the Socialists of France and Europe, even when the outbreak came, with decisive unanimity, have beaten swords into plough-shares, spears into pruning hooks, and concentrated their means and energies upon proving by practical experiment, that Social Reorganization is the *only possible mode* of reconciling adverse claims, doing justice to conflicting parties, harmonizing discordant interests, really uniting liberty with law, and Christianizing mankind; then the tantalizing tragedy of these eighteen months, so prodigally wasteful of genius, heroism, humanity, might have been spared. To Man's want of love and wisdom, not to the indifference or severity of Providence, let us charge this account of gratuitous disaster. And burying the past with forgiving benedictions, let us gratefully welcome the risen hope. Liberalism, Socialism, are more vigorously alive than ever.

Even now, mad as the allied powers of Absolutism appear to be to stake their all in one last desperate struggle, and faithless as the People have become of reclaiming their

just inheritance by magnanimous patience—even now the word which Humanity in Heaven reiterates to humanity on earth is Peace. Not from effeminate exaggeration of war's cruelty—for there may be other desecrations of God's image in mankind as hateful—is a policy urged of declining the combat which Tyrants offer; but from conviction that TRANSITION is the surest, speediest way to the era of Combined Order. The Privileged Classes, with the Potentates at their head, are not wholly insensible to facts, incapable of reason, indifferent to humanity, presumptuous towards heaven. They can be made to comprehend the actual crisis, and to recognize the alternative presented—of directing by their means, influence, personal agency the Social Reformation, or of being ground to dust by Social Revolution. Surely, they can be convinced that the only course not absolutely suicidal for the Privileged, is to meet the People, more than half-way, in a spirit of Christian Brotherhood and Positive Justice, and by a thoroughly compact, progressive policy of transitions, extending from land-ownership, finance, &c., up to universal education and religious coöperative societies, to prepare for that *Organization of Confederated Communities*—associated serially in all relations—whereby alone the Ideal of Christendom can be realized in Universal Unity.

W. H. C.

### THE PROBLEMS OF THE PRESENT.

Account for it as we may,—the fact is plain, that our Age is inspired with the Idea of a *Life perfectly harmonious* in individuals and communities. Its restlessness,—criticism of men, measures, systems,—destructiveness towards detected shams,—suspicion of specious pretences—are but inverse signs of the intense enthusiasm, boundless in hope, credulity, optimism, sympathy, daring, which is working at its heart. The toughest Conservatives in Church and State are half conscious that the rind of their prejudices is bursting, and that the root and stem of a wholly new style of existence, are germinating through their formal speech and stiff demeanor,—are afraid to own to themselves, to bosom companions and nearest confidantes, how profound and far-reaching are their hidden heresies. And one has but to turn over a file of newspapers, go about for a week to lecture-rooms, listen to average talk in steam-boats, and railroads, open a page of countless new publications, to learn how insanely presumptuous, upon every conceivable question of Destiny and Duty—according to past standards of sane Orthodoxy—is the Progressive Spirit of this generation. Not here and there in a few philosophers and poets, does the mighty movement, prophetic of Integral Reform, the Restitution of all creaturely good, the Reorganization of Society according to Heavenly Models, the Realization of Divine-Human-Natural Life, individual and collective, appear,—for every age has had its seers;—but the peculiarity of the present influx of inspiration is its *Popularity*. Men of the People they are who most gladly, with single minds and open hearts, catch the glad tidings of Heaven and Earth made at-one though Humanity.

It is the unpardonable sin against this Spirit of the Age



to be partial and negative, sceptical and cavilling, selfishly anxious, absorbed in practical trials, led away into ideal speculations, prisoned by caprice. The World has had far too much of such *divided* existence; what it longs for, now is *UNITY*.

For the end of showing how grand, complex, yet harmonious is the work to which we are welcomed, let us briefly state the Problems of the Present.

I. The Religious Problem, or the New Church.

II. The Political Problem, or the New State.

III. The Scientific Problem, or Laws of Divine Order.

IV. The Social Problem, or Serial Organization of Society.

These problems should be studied by all Socialists. No one of them can be slighted; no one can be satisfactorily solved alone. A vital relation unites them. The work to which this generation is welcomed is nothing less than Perfect At-one-ment.

W. H. C.

## MAN AND HIS MOTIVES.

BY JULIEN LE ROUSSEAU.

### V.

#### ATTRACTION, THE SOCIAL COMPASS.

SINCE attraction, as the principal attribute of life, is a universal law, which embraces necessarily all facts, it ought to be, at the same time, a certain guide to the knowledge of the destiny of humanity, the interpreter of God in relation to the organization of human societies. This is, in fact, the test of the value of different methods employed to govern the race, and by this we can determine if they are good or bad. If the natural attractions do not produce in each of us any clashing; if, on the contrary, they find satisfaction in the social form, then this form is in harmony with our nature, and consequently good; we live, then, under a true law of love and beauty. But if our attractions are painfully compressed, we submit to the yoke of men; we are slaves, and unhappy, and we ought to seek the means of freeing ourselves—that is to say, of constituting a medium in which we can find a guaranty for the regular and harmonious development of all our legitimate propensities. This medium is a perfect human society. To dispute the possibility of this society, is to reject entirely the idea of a happy destiny—it is to destroy the liberty of man, in affirming that he can never realize his end—it is to deny a regulating wisdom in the universe, and to fall into Atheism—that confession of powerlessness to elevate ones self to the calculations of causes and ends.

### VI.

#### PASSIONAL ATTRACTION.

As our end here is to develop the principles of the science of man, it is important to study especially this living agent, without which his general destiny would never be accomplished.

Until now, the study of man has been pursued in the most incomplete manner only. The starting point has been a morality repressive, and not correspondent with absolute truth. Philosophers have admitted, as essential faculties of man, those only which appeared to enter within their narrow limit, and have proscribed, as the fruit of the fall,

of sin, of degradation, whatever it could not contain. It has not even entered into their minds to question morality and society. They have preferred to accuse human nature, immortal child of God, rather than the creations of their insane imaginations. Or if some one among them has been brave enough to proclaim the native goodness of man, and the corruptions of civilization, which deform and vitiate him, it was not with the end of raising him to a superior state of society; but on the contrary, of carrying him back into savagism, as Jean Jacques Rousseau desired.

Within these modern times, alone have Charles Fourier and Gall recognized and proclaimed the innocence of the faculties; but especially to the first, was reserved the honor of giving a complete representation of the passional constitution of man, and we look to him for a scientific indication of the tendencies and social end of each of the three spheres of our activity.

"Passional Attraction," said Fourier, "is the impulse given by nature, anterior to reflection, and persisted in, notwithstanding the opposition of reason, duty, and prejudice. This definition indicates, in a few words, what are the properties and general characteristics of human attraction. One sees, in fact, that it is sovereignly imperious; that it yields only for moments to resistance which it cannot surmount; that it recompenses by joy, health, and happiness, docility to its laws, whilst it punishes pitilessly wilful disobedience.

### VII.

#### PRINCIPAL CHARACTERISTICS OF ATTRACTION.

Passional attraction has three principal characteristics. The first is its invincible tendency to union; the second, the invariableness of its impulses; the third, its use as a criterion for reason, to assure it that it is pursuing the right course.

Reason is often delusive, when it acts alone; but if it can have a compass to guide it, it becomes infallible. Attraction is this divine compass, by which man is permitted to direct himself in life. Provided he knows how to use this instrument, he has not the least pretext for complaining of Providence, because he can attain to absolute certainty—object of all his desires. It is unnecessary to observe that this compass does not acquire its complete and absolute worth, excepting under the necessary conditions for its action—that is to say, in a social medium, where the passions cannot go astray; although these deviations are only another proof of the indestructibility, and invariability of attraction. Whatever the social conditions may be in which man finds himself placed, there is always the same passional groundwork of existence; only different results are produced, according to the obstacles which the primitive forces encounter, or the circumstances which favor their development. The passion that finds itself arrested in its natural movement, produces inevitably very different effects from those which it would have manifested in following a direction co-ordinate with the general course of the other impulses. Passional force can be disarranged, and made to follow indirect methods, but it can never be destroyed.

## MURDER DISCOVERED BY CLAIRVOYANCE.

POPLAR RIDGE, Cayuga Co., N. Y.,  
December 10, 1849.

To the Editor of the Spirit of the Age.

DEAR SIR,—I wish to lay before your readers a brief account of experiments in Mesmerism, recently made in this vicinity, which have done not a little to establish in the minds of many heretofore skeptical, the claims of Magnetic Clairvoyance.

They may have learned from the newspapers ere this meets their notice, the particulars, so far as discovered, of one of the most diabolical murders on record, which has just been brought to light in the adjoining town of Venice. The principal facts, however, in order to be better understood, I will here repeat.

Nathan Adler, the murdered man, was a German pedler, and being somewhat acquainted with the family of Bayhams, called upon them on the evening of the 6th of November for entertainment during the night. Mrs. Bayham, at the time, lay dangerously ill—a crib of corn having fallen upon her that very afternoon, seriously injuring the spine and other parts; and precluding almost, in the opinion of all, the possibility of her recovery. But notwithstanding all this, it has been proven to the satisfaction of the entire community, that three sons of the almost dying woman—the oldest scarcely out of his teens—decoyed the confiding man to the barn, and there, in cold blood, murdered him! No suspicions were felt of the murder until his brother and cousin arrived at the house on the 24th ult., in search of him; when, being unable to trace him further, they imprudently accused the Bayhams of killing him, and left for Syracuse to obtain counsel. No move was made in the neighborhood until the return of the relations, with a search-warrant, on the 26th. Two nights were thus left for them to be employed in secreting the body and the goods. Search was made during that day, and in the night, or early next morning, the three sons were arrested for murder. In the meantime the search went on, the whole vicinity being much excited. On Wednesday, the 28th, a piece of candle and a pair of mittens were found in the woods, half a mile north-east of the house, buried four feet deep,—nearly over which, slightly covered, was the carcass of a horse. At another place, south-east of this, a skunk was found near the surface, but appearances plainly proved that the earth had just been filled in to some depth below.

At about this time some gentlemen went to visit a Clairvoyant, sixteen miles distant. Her husband mesmerised her, and without any previous knowledge on the subject, she was asked if there was any excitement anywhere in regard to a murder. She replied with a shriek; and then went on to give the circumstances of the murder. She said that the body was then buried for the third time, mentioning the carcass of the horse at the first place, and declared that it was then buried under a log-heap, or between two logs, together with the trunk; but she could give no definite directions for finding it, though promising

that it would be found. Her description of the last place of burial, as will presently be seen, was also correct.

In the meantime another Clairvoyant, a young man, was being tried at Northville, where the prisoners were, some three miles from the scene of the murder, by Mr. N. Kellogg. The first trial was made, I think, on Friday, the 30th ult. The subject agreeing substantially with the first tried Clairvoyant so far as he went. He traced the murderers to the top of a knoll after the body was dug up a second time,—when, as he said, all was dark. Nothing farther could then be elicited.

The next trial was on Saturday evening, the 1st inst., Mr. Kellogg operator, as before. Present, George Haight, D. Adams, and Mr. Pomeroy. The Clairvoyant described the murder, and two burials substantially as before, and again stopped on the top of the knoll. Here the Mesmeriser excited the organs of locality, eventually, firmness, &c., desiring him to look sharply,—when he exclaimed, “they’ve put him into a wagon.” He then said, “they were going towards the barn,” and finally, “by the barn,”—which is nearly half a mile, perhaps more, from the place, where it is supposed to have been buried the second time. The barn stands some ten rods north of the house, the latter being on the north side of the road running east and west. The body, it was said, was then taken out of the wagon, and carried on a south-west direction to the road, and again put into the wagon, which had been driven through the door-yard into the road, empty. To questions, “where are they now?” “where are they now?”—the Clairvoyant answered, “they’re going west”—“they’re going west,” and finally, “they’ve turned north.” “Where? at the red school-house?” (the first corner about one hundred rods from Bayham’s.) “No.” “At Talcott’s Corners?” (more than a mile from the red school-house.) “No.” “Where then?” “Between the two.” Here the operator supposed a mistake was made, as he recollected no road there, but the subject continued:—“They’ve turned into the woods,” which reminded those present of a wood-road there. “The road was then described as accurately,” in the words of Mr. Haight, “to the spot where the body was found, as any one can now describe it, who has been to the place.” “The distance, too,” continued the same gentleman, in answer to my inquiries, “were it chained to day, would differ but slightly, if at all, from that given—three-quarters of a mile from the public high road.”

The next morning, Sunday, Messrs. Haight and Pomeroy set out in search of the place described by the Clairvoyant, and went directly to the place. Mr. Pomeroy even stepped over the body of the fallen tree, in the top of which the body lay buried, but perceiving no indications of it went on. Through the forenoon, nearly all continued as before in the eastern woods. But about noon, at the suggestion of the constable, and the people from Northville, two or three hundred men collected in a line, determined to scrutinize the entire woods, in which the body was said to be. About 4 o’clock, some shawls were found in a slough-hole, ten or fifteen rods from the body, which led to a more confident search in the immediate vicinity; when the body was found, together with a pack and trunk,

lightly buried, as before stated, between two large branches of the tree, over which Mr. Pomeroy had walked in the morning.

I have this statement from the lips of both Mr. Kellogg and Mr. Haight. As soon as the body was found the remainder of the family—the old lady excepted, who is still very low—the old man, two daughters, and the youngest son, were taken into custody. The examination was closed on the 6th inst., the three brothers committed to jail, and the rest discharged

STEPHEN YOUNG.

## Reform Movements.

### NEW ENGLAND PROTECTIVE UNION.

#### QUARTERLY CIRCULAR OF THE CENTRAL DIVISION FOR NOVEMBER, 1849.

It is considered important by the Central Division, that more full and complete statistics should be obtained from each Sub Division, than have heretofore been received. It is impossible to represent the importance of the Union, and the increasing magnitude of its operations, without a knowledge of certain facts which are in the possession of the several Sub Divisions. We have repeatedly urged upon the attention of the officers of Divisions, the necessity for complying with the provision in the Constitution concerning Quarterly Reports. The table of Divisions appended to this Circular, shows how fully this request has been complied with. It would no doubt be gratifying to each Sub Division to know the extent and amount of the trading operations of the whole Union, and to compare the results of each successive quarter. This result can only be obtained by each Division doing its appropriate part of the work, and forwarding to the Secretary of the Union, on or before the day of each quarterly assembling of the Central Division, the necessary information. With a view to obtaining this information, the Secretary will append to his next Circular, to be issued in December, a blank form, as follows:—

No. Div.	In what to'n or city.	No. of memb.	Capital in trade.	Am't purch'd through Central A'cy du-ri'g past qu't'r	Am't purch'd thr'gh other sources du-ri'g past qu't'r	Am't of sales for y'r ending De. 31, '49.
NAME OF DELEGATE. NAME OF PRESIDENT. NAME OF SECRETARY.						
REMARKS.						

With this form in the hands of the officers of each Division, it is hoped the facts may be obtained which will enable the Central Division to show to the world the progress and present importance of our institution. The great battle between the principle upon which our Union is founded, and the large class of persons who have constituted themselves agents for the people, to dole out to them, with multiplied profits, the necessities of life, is probably yet to come. The gigantic scheme which we have so successfully commenced, is yet to meet with fierce attacks from a powerful foe. We must be prepared to go before the middling and poorer classes with such facts as will clearly demonstrate the righteousness, justice, and reasonableness of our position. The Union is an institution for the benefit of the great masses who toil and eat, and when its plain principles are fully understood by those most interested for its ultimate success, its friends and adherents may be termed legion.

Then let these several Divisions be true to themselves, and true to the confederacy into which they have entered; if the

small host we already number stand each by his brother in the Union, no opposition can successfully contend against us.

Respectfully submitted,

ALBERT J. WRIGHT, *Secretary C. D.*

#### EXTRACTS FROM REPORTS OF DIVISIONS.

The Report from a Delegate of Div. 59, says:—"I expect soon to forward you more petitions. The cause is gaining ground rapidly in Vermont. The system is the system that is destined to do the mercantile business of the State."

Div. 73.—"Capital \$560. We are expecting our capital increased \$100 or \$150 in one or two months. Our prospects are very favorable. There is evidently a growing interest in favor of the Union."

Div. 3.—"About a year ago, Division No. 3 comprised nearly 300 members; a large majority of whom were determined to withdraw from the general 'Union,' vainly supposing that they were not benefited by the Board of Trade, and could trade to better advantage if disconnected from it.

The Division had sold their goods at an advance on the prime cost of 8 per cent, and discovered that they had lost money. A minority of the Division, believing that 'union' was the only safe course, withdrew from the location and started another store, retaining their number after the majority had adopted a new style.

Fearing that 8 per cent would not pay, the Division voted to put the per centage at 8 to members and 10 to the public, and after nine months, finding the increase of capital to be too speedy, the per centage was reduced to a mere trifle, as it is not the desire of this Division to make money.

The profits since last November amount to over \$850. The Division voted, that, since adhering to the Union has proved to be the only safe ground, they will give it all the support in their power.

This Division supplies the poor of South Boston with the goods at prime cost.

So far as the old majority (now known as 'Laborers' Union') is concerned, the impression is, that their 'tale will soon be told.'

Div. 55.—"Division 55 pays for rent of Store and Hall for meetings, \$108 per annum; pays storekeeper \$700; three Directors and Treasurer \$25 each. Amount of sales for the quarter ending August 24th, 1849, \$8,265 41. The sales to members are at cost of goods at the store; six per cent advance is charged on goods sold to persons not members; paying all the expenses, and leaving a surplus of \$190 50. There are about forty widows and indigent persons trading with the store on the same terms as members."

Div. 81.—"This Division has been formed something less than two years, and has in every sense exceeded, in point of usefulness, all our expectations. From a sale of \$150 per week, we have increased to something over \$500 per week, and I doubt whether there is another store in the place that sells near as much. We have probably increased the last three months, over and above our actual expenses, \$60."

#### PRACTICAL MELIORATIONS.

I am prepared to give you some preliminary statements on two new institutions for popular improvement that have been proposed and accomplished within a few years. I allude to the lodging-houses for poor families, and also for single persons of both sexes, and to the public baths. It is proved that establishments of this kind have not been burthensome to the Society for Meliorating the Condition of the Poorer Classes, which founded them; that they have even paid five per cent.

interest on the capital employed, and an increase of capital, which is designed, as it accumulates, to construct similar establishments. The Bishop of London took occasion of the Thanksgiving to make a voluntary appeal for subscriptions, in an Episcopal letter, in behalf of the Society. The amount of contributions increases every day. They amounted yesterday to about \$6,000.

The Society for improving the Lodging-houses of the Poorer Classes, which has already many houses in the vicinity of Bloomsbury and Hatton Garden, at the West End, and which numbers also in several places, and particularly in Leicester Square, many very flourishing bathing establishments, is about to open a new house, capable of holding a large number of families, in a crowded locality, between New Oxford and Russell-street. The establishment will be entirely ready for use by next March. It contains small suites of rooms and separate chambers. Each suite of rooms will have a small common parlor, fifteen and a half feet by sixteen feet two inches, a sleeping-chamber twelve and a half feet by eight feet two inches, a second sleeping-chamber ten feet by eight, a convenient ante-chamber, a kitchen, the means of ventilation, and an open gallery five feet in front. Each division forms a square apartment, containing less than seven windows, and consequently exempt from the tax. The total expense of construction amounts to \$39,350, and by paying a premium of 1 per cent. the building is insured.

The lower story is divided into numerous work-rooms, with a common wash-room and baths.

The communications between the different stories is by an open stairway leading to the galleries, where are the entrance and the ante-chamber of each suite of rooms.

The Society has already laid out \$85,000 upon its different establishments.—*Foreign Correspondent of the N. Y. Tribune.*

### SOCIALISM AND ANTI-SOCIALISM IN FRANCE.

#### THE CHAIN OF WAGES-SLAVERY RE-RIVETED.

The Legislative Assembly have adopted the law changing certain articles of the penal code relative to coalitions on the part of masters or workmen for the purpose of strikes, lowering or raising wages, &c. By the old law, just abolished, masters were punishable for coalitions against their workmen, but the punishment was much less in their case than in that of workmen accused of the same offense. The new law remedies this, and enacts as follows:

"All coalitions among masters tending to lower salaries, if there has been an attempt or commencement of execution; all coalition on the part of workmen to create a strike, or prevent workmen from going there either before or after certain hours; and in general to suspend, prevent, or increase the price of work, if there has been an attempt or commencement of execution, are punishable, as regards the prime movers, with imprisonment of from two to five years. Further, all masters or workmen who shall have imposed fines other than those fixed by regulation, or shall make interdictions or prescriptions by threats, shall, beside the punishment abovementioned, to which they are liable, be placed for five years under the surveillance of the police."

### REVOLUTION PROGRESSIVE.

PARIS, NOV. 22, 1849.

The Revolution is progressing steadily in France, and on the continent of Europe generally. The decline and fall of old ideas and the germination of new theories assist each other in their evolutions, as the fermentation and absorption of the pulp or fruit of any kind of seed accompanies and fosters the

development of the forthcoming germ. The men of capital and privilege and rank are *falling out* more violently everywhere among themselves—as men of labor, slavery and poverty are organizing new associations on the principles of unity and equity.

The Revolution is progressing steadily in theory and practice: all hands are busily engaged in pulling down or building up, and something grand and hopeful may be looked for confidently—and I think ere long—from the great providential movement of the age. One hopeful sign is manifested by the endless splittings of the "friends of order" and another by the active thought and zeal increasing everywhere among the laboring classes and the lovers of fair play. Socialism is gaining wisdom daily, and enlightenment as privileged authority is sinking deeper into silliness and foul obscurity.

These are happy signs—and I rejoice in them. The friends of Truth and Liberty may all rejoice in them; for they announce the coming day of Freedom for Humanity—whatever winds and storms may intervene between the fading darkness of the moral night and the long hoped-for radiance of the spiritual sun.—*Foreign Cor. of N. Y. Tribune.*

### Literature and Art.

EMANUEL SWEDENBORG: A BIOGRAPHY, By James John Garth Wilkinson. Boston: Otis Clapp. New York: John Allen. pp. 270.

A more attractive title-page than this could not well be presented to any one who has read J. J. G. W.'s racy letters to the *Tribune* and the *Chronotype*, even if he has had no opportunity of studying the introductions to "The Animal Kingdom," and "The Economy,"—those admirable essays, whose pure, solid thought and well wrought, finished expression placed their writer at once in the foremost rank of English authors. And expectation, however highly raised by the title, will be fully gratified by the book. Sympathy has endowed the disciple with insight rightly to appreciate, worthily to portray the master. Most lovingly was the work attempted; most genially has it been fulfilled. "I have written the life affirmatively," says Mr. W., "because I could not help it. \* \* Nothing, however, will better please me than a fair biography, by another from the opposite point of view. \* \* I have said of Swedenborg the worst that I honestly can; it will be a good voice that says the lawful best. I have not attempted it."

Passages not a few are marked for extracts in future numbers. Meanwhile, however, readers who wish really to form acquaintance with a man, now universally recognized as a transcendent scientific genius, and reverently regarded by an increasing body of earnest believers as the *Seer* of modern times, are counselled to *buy* this book. It is worth being *owned* and studied till one makes it *his own*, or rather is re-made by it, in the image of the truly grand original, whom it describes. In going through it, the surprise is ever fresh at the skill with which Mr. Wilkinson has illumined the abstrusest doctrines, and thrown a charm of glowing naturalness around the most subtle spiritualism. Part I. opens thus:

"The majority, it is true, know nothing of Swedenborg; and it is for them we write. But the vast majority of those who *do* know—and the number is considerable in all parts of the civilized world—regard him with respect and affectionate admiration; many hailing him as the herald of a new church upon earth; many as a gift of the same provident deity who has sent, as indirect messengers, the other secular leaders of the race,—the great poets, the great philosophers, the guiding intellects of the sciences; many also still looking towards his works in order to gain instruction from them, and to settle for

themselves the author's place among the benefactors of his kind. We ourselves are in all these classes, allowing them to modify each other; and perhaps, on that account, are suitable to address those who know less of the subject, for we have no position to maintain but the facts of the case.

"Now whence this change in public opinion? It has been the most silent of revolutions, a matter almost of signs and whispers. Swedenborg's admirers have simply kept his books before the public, and given them their good word when opportunity offered. The rest has been done over the heads of men, by the course of events, by the advance of the sciences, by our new liberties of thought, by whatever makes man from ignorant, enlightened, and from sensual, refined and spiritualized. In short, it is the world's progress under Providence, which has brought it to Swedenborg's door. For where a new truth has been discovered, that truth has said a courteous word for Swedenborg; where a new science has sprung up and entered upon its conquest, that science has pointed with silent-speaking finger to something friendly to, and suggestive of itself in Swedenborg; where a new spirit has entered the world, that spirit has flown to its mate in Swedenborg; where the age has felt its own darkness and confessed it, the students of Swedenborg have been convinced that there was in him much of the light which all hearts were seeking. And so forth. The fact then is, that an unbelieving century could see nothing in Swedenborg; that its successor, more trustful and truthful, sees more and more; and strong indications exist that in another five-and-twenty years the field occupied by this author must be visited by the leaders of opinion *en masse*, and whether they will or no; because it is not proselytism that will take them there, but the expansion and culmination of the truth, and the organic course of events. The following pages will have their end if they be one pioneer in this path which the learned and the rulers are to traverse."

REVIEWS AND ESSAYS.—By E. S. Holland. Wm. Crosby & H. P. Nichols, Boston. Francis & Co., New York, printed with the admirable correctness and elegance which mark all the work of John Wilson.

This Book is "characterized by one leading idea," to use the authors language, "the supremacy of the spiritual nature in all that constitutes the true glory of man." Its temper is liberal, hopeful, humane; its trains of thought are expansive, calmly aspiring, for the most part attractively fresh; its expression is even, graceful, always simple, often strong. Had this book appeared twenty-five years ago, it would have been regarded as a prairie-land expedition; but now, it must be said that the *wild west* of hopeful discovery has been opened far beyond the clearings here described. There are passages, indeed, in the volume which indicate that the writer has been to "California," surveyed a placer or two, bagged some dust, and brought it home; but perhaps he thinks the Utopian fever in the public mind already too high, and prefers to tarry with friends in the homestead, till the railroad to the "Pacific" future is opened. To drop the metaphor: while we heartily respond to Mr. Holland's Christian *Liberalism*, we feel the lack of Christian *Socialism*. For those who are seeking for themselves or for others an Exodus from bigotry, theological, moral, literary, these Essays will be a safe, strong-limbed, brave-hearted guide. We have marked some extracts for future numbers, good gold coins from our author's mint.

PSYCHOLOGY: or the Science of the Soul considered Physiologically and Philosophically, with an Appendix containing notes of Mesmeric and Psychical experience; by Joseph Haddock, M. D. With engravings of the Nervous System. Fowlers & Wells, Clinton Hall, 131 Nassau street, New York. pp. 109. Price 25 cents.

Among the many interesting works on "Mesmerism," whose number and variety is certainly one of the most promising signs of the times, we have met with none which more briefly and clearly sets before the reader the facts and laws of

man's PSYCHICAL LIFE, than these lectures of Dr. Haddock. After a brief notice of Mesmer, the author proceeds to trace the degrees of the Psychic State from Simple Sleep to Spiritual Life—then examines the Brain and Nervous System,—which portion of the book, admirably complete and lucid in itself, is made more valuable by sixteen illustrations;—next discusses the Philosophy and Psychology of Mesmerism, making a new and important distinction between PSYCHEISM and SOMNOLISM, or the Soul Body and the Brain; and closes with an Appendix filled with instructive records of Psychical experience. We wish the American publishers had retained the authors title of PSYCHISM,—for it is a good name, a philosophically true name, a name that is needed, and one that should become popular.

## Miscellany.

### THE MYSTERIOUS KNOCKING.

The Editor regrets that the paragraph justly criticised below made its way, unknown to him, into the columns of *The Spirit of the Age*. While too slightly informed to hazard a judgment upon these remarkable phenomena, he waits with deep interest for the developments which there is reason to hope will soon be made. Meanwhile he readily gives place to the following communication.

AUBURN, N. Y., Dec. 26, 1849.

To the Editor of *The Spirit of the Age*:

In your paper of Dec. 15th, I find a paragraph with the classic heading, "*Stop dat knocking*," which is so much at variance with facts that I deem it right to correct some of its misstatements, without taking any notice of the style, so contrary to the general tone of *The Age*. In that it is stated that "the presence in any place of a Mrs. Fish and a Miss Cox, (should be Fox,) ladies well known in Rochester, produces the knocking; and without their presence *the noise is never heard*." The fact is, they are heard in a number of families in Rochester, Auburn, and various other places in Western New York. I state this on my own knowledge—not hearsay. They (the sounds) are heard not only where the persons above mentioned are not present, but *where they have never been present*.

If the editor had read the statement in the *Tribune*—published nearly two weeks before the date of his paragraph—in regard to the meetings at Rochester, it does seem that his common candor would have prevented him from inserting a paragraph so entirely at variance with the facts well known and widely published.

It is, as yet, an unexplained but fast-spreading phenomenon, which has only three main facts incontestably established, viz: The sounds, the display of intelligence superior to the persons who hear them, and the absence of all collusion or deception. Leaving it here, those who have investigated the matter must ask others, if they can, to explain them in candor. If they cannot do it, let them—at all events such papers as the *Age*—refrain from using so cheap a weapon as ridicule and misrepresentation. E. W. C.

THE CHARCOAL ROAD—SOMETHING NEW.—The following statement from JOSHUA HATHAWAY, of Wisconsin, the Secretary of the Company, gives some interesting details about

the charcoal road on their line, between Poplar creek and Pewaukee.

The Madison, Watertown and Milwaukee Plank Road Company have contracted for the construction of four miles of charcoal road, in place of planking. The price of construction is \$1,200 per mile, exclusive of sluice ways and deep grading, which is to be paid for in addition.

The mode of construction is as follows:—

The wood taken from the track is cut into the longest possible cuts, being straight; the stumps reduced to the surface; the wood being piled lengthways, eight feet wide, four feet high, with slopes of forty-five degrees, is covered with straw, and earth from the ditches, is then charred and quenched in ten days. The earth cover is then raked off to the four feet next inside to the ditches; the charcoal is then raked open to the width of sixteen feet, two feet thick in the center, and a foot at the margin; the burned earth at the sides is then to be raked into shape, and the weather and use will complete the work.

The company are confident that this charred portion will prove the best and most economical and durable portion of their road.

**SCIENTIFIC DESTRUCTIVENESS.**—Commander Jerningham is concentrating the broadside of the *Leander*. The object of this is to ensure the certainty of delivering the first broadside with the most deadly effect; the whole of the guns should be fired simultaneously, or the smoke from a single gun would obscure the object at the moment the others are to fire; and after the smoke has rendered everything invisible from between decks, the only chance of getting a sight of the enemy is from the upper deck, or aloft, as long as the masts are left standing. Captain Jerningham's plan, therefore, which was satisfactorily proved on board the *Wellesly*, in India and China, in 1837, and on board the *Excellent* in 1847, is one that may be adopted in every ship without any additional fittings, and in a few hours. The guns may be brought into position to cover a horizontal line varying in length from one inch to fifty feet, at any distance up to six thousand yards within the angle of training of the guns in the ports, and the fire repeated with the same precision and rapidity as is now done with the single guns.

**USEFUL INVENTION.**—It is stated that a new machine has been invented for sawing ships' timbers, calculated to have an influence in cheapening construction which will be of some importance in connexion with the repeal of the navigation laws. It has been introduced into the ship-building establishment of Mr. Wigram, London (where four of them are now being put up), and is alleged to have been found upon trial to produce not only a considerable saving in wages, but also in materials. Its construction is simple, and it cuts the floors, the futtocks, and nearly every other part of the timbers required in a ship, so as to render them capable of being at once placed in their position without any operation of hand labor.

**THE INDUSTRIAL EXHIBITION IN 1851.**—The preliminary arrangements for the great trial of the industrial strength of nations which stands for 1851 are, we are happy to announce, progressing successfully. The sum of £20,000 to be given away as prizes has been deposited, and stands now in the hands of trustees for the objects intended. Mr. Lea, of Astley, Worcestershire, formerly a large manufacturer, has put the working men of Kidderminster into training for the contest. He has issued an address to them, in which he calls their attention to the projected exhibition as a means by which the

trade of Kidderminster may be promoted,—requests them to form committees of the men at the principal firm, and endeavour to make some improvements in their staple manufacture which may call the attention of foreigners to them,—and offers the munificent prize of 100 guineas for the man or set of men who may invent a new article of any description, provided it is done in Kidderminster, and adapted for general use.

**BALLOONING.**—The proposition made by Mr. Gale, through the London newspapers, to endeavor to discover the whereabouts of Sir John Franklin by a balloon ascent, has called forth, in Paris, a letter from a M. Dupuis Delcourt—alleging that the first idea of such an ascent in the Polar regions was made by him in a publication nearly twenty-five years ago, and was repeated in another publication in 1845. But this is not all. Mr. Delcourt, not content with robbing the English lieutenant of his laurels, gravely assures the world that he is about to promulgate a project for undertaking the *circumnavigation of the globe by means of balloons*; and he says that he shall appeal to the government, to foreign and national academies, and to other learned bodies for the means of executing his project. As we have not yet got beyond that state of aerostatic science in which the crossing of the Alps in a balloon is deemed a marvellous exploit, it may be doubted whether the Frenchman's scheme will meet with much encouragement.

**COMMITMENTS IN BROOKLYN.**—We are indebted to our friend Mr. A. Campbell, for the following statistics of crime in Brooklyn for the last twelve years. There were confined in the county jail in 1838, 111 persons; in 1839, 256; in 1840, 361; making a total of 728, under the mayoralty of Mr. Udell. In 1841, 362; in 1842, 328; in 1843, 417; making a total of 1,107, under the mayoralty of Mr. Stryker. In 1844, 587; in 1845, 712; in 1846, 864; making a total of 2,163, under the mayoralty of Mr. Jenkins. In 1847, 1,172; in 1848, 1,850; in 1849, 2,672; making a total of 5,694, under the mayoralty of Mr. Van Voorhees.

The statistics, as above arranged, show at a glance the rapid increase of crime within the period named. The expenses of supporting the jail is now about \$20,000 per annum. Does any one pretend to doubt that rum is the great cause of this alarming increase? There are now in jail 33 men for drunkenness, 27 women for ditto, and 8 boys, the children of drunken parents; and yet people fold their arms and do nothing.

**THE LAW OF COPYRIGHT.**—A curious case relative to this law was heard in the Court of Common Pleas last Wednesday. Messrs. Leader and Cock entered an action against Mr. Strange, for publishing in the *Musical Bouquet*, a song entitled "My Boyhood's Love," which was sung by Mr. Charles Braham at the Princess's Theatre, in an opera of Flotow's, entitled "Leoline." It appeared from the evidence that the plaintiff's copy was altered from the original, and that the defendant's was a literal translation of the German version. After hearing the evidence of several musical celebrities, the jury returned a verdict for the plaintiffs, giving, however, the defendant leave to move to have it entered for him, on the ground that he had published and not printed the song, and did not know that it was unlawfully printed and published.

**NATIONAL FREEHOLD LAND-SOCIETY.**—A meeting was held at the London Tavern, on Monday evening, in furtherance of the objects of this society. Mr. S. Morley having been voted



to the chair, opened the business of the evening in a few observations relating to the society. Mr. Cobden then presented himself for the purpose of moving the first resolution, which he did in these terms—"That the freehold land-movement, adapted as it is to the various positions and circumstances of all classes of the people, is calculated to improve the parliamentary representation of the country." The honorable gentleman spoke at some length, and was loudly cheered. He said he wanted to infuse the practical sense of the people into the Government, in order to prevent the latter's profligate expenditure of the public money. He saw no way of doing this but by increasing the number of voters, and there was no other mode of proceeding but by the purchase of 10s. freeholds. The resolution having been seconded by Mr. W. A. Wilkinson was carried. A second resolution, moved by Mr. C. Gilpin, and seconded by Mr. W. J. Hall, declared that the movement was calculated to improve the social and moral condition of the working classes. Mr. John Chapel spoke in support of this resolution, which was also carried unanimously: and with a vote of thanks to the chairman, moved by Mr. Cobden the meeting terminated.

**A MONEY-LENDER'S CLERK'S CONSCIENCE.**—At a trial which took place in the Court of Queen's Bench to recover the amount of a bill of exchange for £300, for which the defendant Mr. Howard, the nephew and heir of Lord Wicklow, had received no consideration, a witness named Parry, clerk to the plaintiff Lloyd, a money-lender, gave the following evidence on his cross-examination:—"I was about a year in Lloyd's service. He trusted me. We had no difference, but that he did not pay me. I have got a judgment of the County Court against him for £15 for salary. I threatened him to do all the mischief I could unless he paid me. I have not yet been paid. I only want my money. *If he had paid me I should not have bothered myself about these transactions. I did make up my mind to do him all the mischief I could. I did not change my mind. I thought the business I was doing for him was nefarious. I did not tell him so. I had to get my living. I was not doing that for myself. I did not do the wrong—he did it. I am not responsible for what I did as his clerk.* The jury gave a verdict for the defendant.

**AN INGENIOUS INVENTION FOR EARLY RISERS.**—A mechanic, residing at 104 Newcastle street, Hulme, has constructed a little machine for the purpose of awaking himself early in the morning. To a Dutch clock in the kitchen he has attached a lever, from which a wire communicates through the ceiling to the bedroom above, in which he has affixed his novel invention. Having set the lever to any hour at which he may wish to be awakened, when the time arrives, it is released by the clock, and the machinery up stairs rings a bell, then strikes a match, which lights an oil lamp. This lamp runs upon four wheels, and is at the same instant propelled through a tin tube on a miniature railway, about five feet long, which is raised, by small iron supporters, a few inches above the bedroom floor. Near the end of the "line" is fixed an elevated iron stand, upon which a small tea kettle is placed (holding about a pint), and immediately under it, by the aid of a spring, the lamp is stopped, and its flame boils the water in the kettle in twenty minutes, this enables him to take a cup of tea or coffee prior to going to work. The bell attached is so powerful that it awakes his neighbor, and the machine altogether is of a very neat appearance, the mechanism being of polished iron. The inventor has made it during his leisure hours, and has been about eighteen months in bringing it to a state of perfection. He has also combined economy with utility, as the working of it does not cost more than a halfpenny per week!

## CONTENTS.

Power of Money.....	17	Man and his Motives.....	26
National Debt.....	18	Murder and Clairvoyance..	27
Divine Man.....	19	N. Eng. Protective Union..	28
A Reform Meeting.....	21	Practical Illustrations.....	28
Proudhon.....	22	Socialism & Anti-Socialism..	29
Confessions of a Revolutionist.....	23	Revolution Progressive.....	29
Swedenborg.....	28	Swedenborg.....	29
Eighteen Forty-nine to Eighteen Fifty.....	24	Reviews and Essays.....	30
Problems of the Present..	25	Psychology.....	30
		Miscellaneous.....	30-32

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One True, Holy, Universal Church* of Humanity, reconciled on earth and in heaven—glorifying their planet by consummate art—and commingling with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in, least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

## EDITOR

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

☞ All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawks.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

## LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRUCE STREET, N. Y.



# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, JANUARY 19, 1850.

No. 3.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Poetry.

For the Spirit of the Age.

### THE IMAGE BREAKER.

BY WM. OLAND BOURNE.

I walked the centuried aisle of Olden Time,  
In the great temple of the added years,  
And saw the old mosaic stained with tears,  
Or graven with the style of monster crime;  
The pillars, sculptured with the sharpened sword,  
Bore images of vile device, and stayed  
The antique roof of darkness, while there poured  
Through blood-stained windows, where the sunlight played,  
A lurid gleam, that with a doubtful ray  
Kept Darkness struggling at the door of Day.

Far down the vista broke a feeble light,  
And hastening thitherward my feet were turned;  
There, in the secret chambers of the night,  
A forge I saw, and fires thereon that burned;  
The grotesque Vulcans, with their practiced skill,  
Were taught by one who as a monarch bade  
The artisans, that knew his inmost will,  
And at his feet their choicest works displayed.

The vaulted roof, the arches, and the aisle  
They lighted up, and forth the Vulcans bore  
Their images of iron, brass, and more  
Than e'er had names, and clanked their chains the while;  
And sitting one by one on altars high,  
They bade the worshippers of each draw nigh.

With golden censers down the aisle they swept,  
Each to his altar that he loved the best;  
And at the shrines strict service long they kept,  
And faith in baldest lies with joy confessed;  
The incense rose—the solemn anthems rolled  
In swelling peals; the temple grim and old,  
In which I heard the strains of worship rise,  
Was Folly's fane of old Idolatries.

One was an image wrought of finest gold—  
A Crown was on its head, and countless gems,  
And jewels rare, and many diadems,  
That lay around, the costly offerings told:  
Upon his brow, "THE RIGHT DIVINE OF KINGS,"  
In antique characters was graven deep,  
While sceptres, thrones, and royal birth were things  
Mid which the millions worshipped but to weep.

There frowned the monster of the Old World's death—  
Hideous of form, outstretching countless hands,  
Which grasped with demon force the iron bands  
Corroded with the captives stifled breath:  
And while they chanted still they groaned with pain,  
And loved the "TYRANNY," but cursed the chain.

Near these sat one to whom ten thousand priests  
Made sacrifice of souls in countless feasts:  
One hand was raised to heaven—one grasped the earth:  
With one it dared the sovereignty of God,  
Yet lusting for the things of sensual birth,  
It claimed the clod.

One stood in bloody pools,  
Near which a fierce old demon took his place;  
Around were shackles, whips, and branding tools,  
To sear the name of "slave" in every face;  
And groans were heard, and sighs of anguish deep—  
With crimsoned tears, that only slaves may weep.

One was of plastic clay. Refined or rude,  
It changed its form to each as each drew nigh;  
And though their vision varied, there they stood,  
While "Great is Dian" rent the distant sky;  
"Society" arranged by gods of old  
Was here a demi-god of changing mold;  
And down the aisle the deities were seen,  
With priests and vestals at each sacred shrine,  
The millions bowing as they passed between,  
And swinging censers at the name divine;  
The bloody Mars won holocausts of souls—  
The gallows stood 'mid broken golden bowls—  
The goddess Fashion won the giddy throng,  
While Fame allured the cheated fools along.

Then THE REFORMER, clothed in glorious youth,  
Who bore a ponderous sledge, resistless TRUTH,  
Came down the aisle  
And saw the altars vile:

With Light that purely beamed, and Love, and Peace,  
He bade the erring world its folly cease;  
With quickening feet he on his mission sped,  
And while the lightning flashed, he said,  
"What means this altar high?

What mean these bloody streams?  
Forsake the ancient lie  
For truth's unclouded beams."  
And while he cried, "In God forever trust!"  
He smote the golden image down to dust.

The iron monster, grim with old despair,  
The thrones and sceptres, and the nameless things,  
That formed the stock in trade of bankrupt Kings,  
In scorn and mockery he scattered there;

He cried, "Oh Nations! learn  
That ye are free to-day!  
On holier altars burn  
The sacrifice ye may!"  
And with his uplift arm, one mighty blow  
Laid both the altar and the idol low.

So on he sped! The thousand thoughts profane,  
Materialized in grossest types of sin,  
That cursed the world and bound it down in pain,  
Unhonored fell in Triumph's battle-din;  
The world's old idols, forged in darkness deep—  
The world's old altars, built by robber-hands—  
The world's old worship, luring souls to sleep—  
The world's old sacrifice of blood-stained lands!

One holy altar built of Love He set,  
Where fire came down from Heaven to live thereon;  
And near the nations of the earth were met,  
On whom unclouded rays forever abine;  
And Liberty and Hope, and Faith divine,  
In God's true worship keep their holy shrine.

*Lowville, N. Y., 1849.*

From the London Weekly Tribune.

### ELECTORAL AND SOCIAL REFORM.

"MAN never is, but always to be blest," says the poet. The same may unfortunately be said of the working people in relation to political and social blessings, they always are to be, they never are politically or socially advanced. Promises are abundant as blackberries, performances are as scarce as black swans. The people labor like slaves for years, to carry some pet measure, and then they argue for years as to whether they have become worse or better for having carried it. Their faith whilst they labor, and their patience whilst they argue, are equally remarkable. Enthusiastic in carrying out their designs, they are equally enthusiastic in covering over their disappointments, or in taking up some new scheme as a pleasant exercise for their fancies and their hopes.

This has certainly been the case with the people of England for the last few years. Mr. Cobden made large promises on behalf of Corn Law Repeal, which promises we are afraid, in some measure, still lack realization. He is now again before the country, with a freehold land scheme, for the purpose of securing votes to the liberal interest, and, as he also states, with a view of elevating the character of the working people. As regards the first of these objects, it appears to us a very tedious and expensive way of obtaining that which could be more extensively gained if Mr. Cobden and his followers would take the field boldly for universal suffrage, or something approaching thereto. They, by this plan, countenance the old injustice of a money qualification. There are tens of thousands, most exemplary men, in this country, who have not the shadow of a chance of laying by from thirty to fifty pounds for the purchase of a vote, and any political agitation that does not in some way include this class, will never meet with a hearty public support.

Putting this out of the question, we see many objections to the possession of a vote where a man is not immediately connected by residence or business interests. Besides, the three or four per cent that land may pay, will be a very small annual return for the poor man, who has strained every nerve to scrape together thirty or fifty pounds. Thirty shillings annual rent, which may not be paid, will be a very poor compensation for seven years saving and seven years agitation.

As for the elevation of character attending this movement, it may, or it may not be, seeing that it will depend very much on the success of the undertaking; the suspicions and bickerings attending a disappointment of hope, may have an effect the very contrary. Upon the whole, this appears to us a very dilatory and very costly undertaking for the sake of a vote, and a small pecuniary interest uncertain in its payment.

Feargus O'Connor's land scheme in its day received a very large share of the patronage of a certain class of the working people. They had great faith in his promises. They subscribed their money into a common fund, and then when the land was bought, they took possession of it by ballot, in farms of two acres and four. They who were fortunate enough to be balloted counted themselves happy. They thought they were secured for the future, in, at least, the present comforts of life. They have been disappointed—sadly disappointed. Their colonies became nests of poor people, each struggling for himself, without any view to a common end; their coöperation ceased when their subscriptions ceased; isolation and individualism became the order of the day amongst people who were too weak to stand alone, and unfortunate failure is the natural result. Some few in these colonies are managing to get on, but these are people who, having some capital, bought themselves in; they were not amongst the original allottees.

This attempt on the part of the Chartists may be very properly contrasted with the coöperative experiments of America. There the parties began in debt and ended in affluence; their present condition is an exception to the rest of the world; without poverty, or debt, or beggary, or crime, they enjoy the happy fruits of a just coöperative equality.

In the collection of funds, both these societies have proved their power. The Chartists raised very large sums, and the friends of Mr. Cobden have also succeeded in doing the same.

The one, however, has managed the expenditure without advantage to the subscribers, and the other to our apprehension, does not seem likely to be much more successful, and even the fullest success promised to them, will hardly benefit the class which stands most in need of political and social assistance. In fact, the section of the working people that can subscribe to such a scheme is a wonderfully small one.

The desirability of something being done for the people still remains, and we cannot help thinking that if an agitation was started for a plan including the better parts of both these movements, with some point added, in which the whole of the working people could feel a serious interest, something of happy advantage might be attained. Why cannot these people go a step further, and having proved the advantage of coöperation in subscribing, aim at coöperation in the expenditure of their funds.

It appears to us, that a society of men might be got together, who, having purchased an estate, and secured their votes, instead of letting their portions in small separate bits, or in connection with one or two others, might organize the whole thing for a grand coöperative experiment. This could be done by the subscribers themselves, or by an auxiliary society, formed for the purpose.

Such an undertaking would answer two purposes. It would in the first place secure the right to vote for members of parliament, and its next and most important function would be the solving of a problem, to which the working people of this age, all over Europe, are looking for their salvation.

We put this matter before the Social Reformers of England, in the hope that they will not dismiss it without giving it a calm and earnest consideration.

From Blackwood for December.

## ROTHSCHILD.

All things are measured by money: and when money is acknowledged as the chief motive power, he who knows best how to amass it cannot fail to be the object of attention. But the marked and indiscriminate homage which is paid to wealth alone, without regard to the character of the possessor, or the means through which that wealth has been acquired, is, in our estimation, a feature disgraceful to the age, and, were it altogether new, would justify us in thinking that the spirit of independence had declined. We shall hold ourselves excused from illustrating our meaning by making special reference to a recent but striking instance, in which wealth suddenly acquired, though by most iniquitous means, raised its owner, for a time, to the pinnacle of public observation. We prefer selecting from the pages of Mr. Francis the portrait of a man whose character displayed nothing that was great, generous, benevolent, or noble; whose whole life and whole energies were devoted to the acquisition of pelf; whose manners were coarse; whose person was unprepossessing; whose mind never ranged beyond its own contracted and money-making sphere; and who yet commanded, in this England of ours, a homage greater than was ever paid to virtue, intellect, or valor. Such a man was Nathan Meyer Rothschild, the famous Jew capitalist.

Originally from Frankfort, this remarkable man came over to England towards the close of last century, and commenced operations in Manchester, where he is said to have speedily trebled his first capital of £20,000:—

"This," says Mr. Francis, "was the foundation of that colossal fortune which afterwards passed into a proverb; and in 1800, finding Manchester too small for the mind which could grapple with these profits, Rothschild came to London. It was the period when such a man was sure to make progress, as clear and comprehensive in his commercial views, he was also rapid and decisive in working out the ideas which presented themselves. Business was plentiful; the entire Continent formed our customers; and Rothschild reaped a rich reward. From bargain to bargain, from profit to profit, the Hebrew financier went on and prospered. Gifted with a fine perception, he never hesitated in action. Having bought some bills of the Duke of Wellington at a discount—to the payment of which the faith of the state was pledged—his next operation was to buy the gold which was necessary to pay them, and, when he had purchased it, he was, as he expected, informed that the government required it. Government had it—but, doubtless, paid for the accommodation. 'It was the best business I ever did!' he exclaimed triumphantly; and he added that, when the government had got it, it was of no service to them until he had undertaken to convey it to Portugal."

Rothschild was, in fact, a usurer to the state, as greedy and unconscionable as the humbler Hebrew who discounts the bill of a spendthrift at forty per cent, and, instead of handing over the balance in cash to his victim, forces him to accept the moiety in coals, pictures, or cigars. His information was minute, exclusive, and ramified. All the arts which had been employed on the Stock Exchange in earlier times were received by him, and new "dodges" introduced to depress or to raise the market.

"One cause of his success was the secrecy with which he shrouded all his transactions, and the tortuous policy with which he misled those the most who watched him the keenest. If he possessed news calculated to make the funds rise, he would commission the broker who acted on his behalf to sell half a million. The shoal of men who usually follow the movements of others sold with him. The news soon passed through Capel Court that Rothschild was bearing the market, and the funds fell. Men looked doubtfully at one another; a general panic spread; bad news was looked for; and these united agencies sank the price two or three per cent. This was the result expected; and other brokers, not usually employed by him, bought all they could at the reduced rate. By

the time this was accomplished, the good news had arrived; the pressure ceased; the funds rose instantly; and Mr. Rothschild reaped his reward."

The morality of the ring has sometimes been called in question; but we freely confess, that we would rather trust ourselves implicitly to the tender mercies of the veriest leg that ever bartered horse-flesh, than to those of such a man as "the first baron of Jewry"—a title which was given him by a foreign potentate, to the profanation of a noble Christian order.

Such were the doings of Rothschild; let us now see him in person. "He was a mark for the satirists of the day. His huge and somewhat slovenly appearance; the lounging attitude he assumed, as he leaned against his pillar in the Royal Exchange; his rough and rugged speech; his foreign accent and idiom, made caricature mark him as its own; while even caricature lost all power over a subject which defied its utmost skill. His person was made an object of ridicule; but his form and features were from God. His mind and manners were fashioned by circumstances; his acts alone were public property, and by these we have a right to judge him. No great benevolence lit up his path; no great charity is related of him. The press, ever ready to chronicle liberal deeds, was almost silent upon the point; and the fine feeling which marked the path of an Abraham Goldsmid, and which brightens the career of many of the same creed, is unrecorded by the power which alone could give it publicity."

Poor as Lazarus may be, let him not envy the position of Dives. Even in this world, riches cannot purchase happiness. Any pecuniary loss was enough to drive Rothschild to despair. His existence was further embittered by the dread of assassination—no uncommon symptom, when the mind is rarely at ease; and those who knew him best, said that he was often troubled with such thoughts, and that they haunted him at moments when he would willingly have forgotten them. "Happy!" he said, to reply to the compliment of a guest—"me happy! what! happy when, just as you are going to dine, you have a letter placed in your hands, saying, 'If you do not send me £500, I will blow your brains out!' Happy!—me happy!" We are not compassionate enough to wish that it had been otherwise. Such thoughts are the foreshadowing of the end of those who have prospered beyond their deserts, and have failed in making even that negative expiation, which conscience sometimes extorts from the apprehensions of unscrupulous men.

And here we shall close our remarks. There is still a fertile field before us, on which we might be tempted to enter; but that discussion would bring us too near our own days, and involve the resumption of topics which have already been handled in *Maga*. The time doubtless will come, when, after the cessation of some new fit of speculation, and when men are cursing their folly, and attempting by late industry to repair their shattered fortunes, some historian like Mr. Francis shall take up the pen, and chronicle our weakness, as that of our fathers is already chronicled. In the meantime, it would be well for all of us seriously to lay to heart the lesson which may be drawn from this interesting record. Speculation, carried beyond due bounds is neither more nor less than a repetition of the old game of *BEGGAR MY NEIGHBOR* under another form. To fair and legitimate enterprise we owe much of our modern improvement; which has been further rendered necessary by the pressure which has increased, and is increasing upon us. To unfair and illegitimate enterprise, undertaken for the sole purpose of immediate gain, we owe nothing save periods of great misery and desolation. The game of *BEGGAR MY NEIGHBOR* may be played privately or publicly. Some of us have taken a hand in it privately, with what results we shall keep to ourselves. For several years

back, our statesmen have played the public game, and played it well. They have succeeded in inflicting successively a blow upon each great interest of the country, by dealing with each separately, and by alienating the sympathy of the others. The game is now pretty well played out; and when we come to reckon our counters, it is evident from the result, that not one of the parties so dealt with has been a winner! Who, then, are the gainers? We think the answer is plain. They are the Capitalist and the Foreigner.

From the London Examiner.

### GERMAN UNITY.

Thoroughly to unravel the tangled web of German politics would be a difficult task for a German; for an Englishman it is a hopeless one. But by taking some of its principal threads singly, we may perhaps succeed, if not for our readers at least for ourselves, in freeing it somewhat from the apparently inextricable confusion into which it has at present fallen.

Depressed as the public mind in Germany, worn out with its late violent emotions, undoubtedly is,—indeed in somewhat unworthy, if not unnatural, despondency at not having at once realised all its vague aspirations; and complete as, on the other hand, appears the triumph of military reaction; the necessity of maintaining at least the semblance of free institutions is recognized by the most absolutely inclined of its Governments.

And, what is a far more remarkable evidence of the power of the popular will, although the endeavors of the Frankfort Parliament for unity not only failed, but its whole proceedings have been covered with not altogether unmerited ridicule, yet among the many counter projects now bandied about among the Governments, not one supposes the possibility of a return to the loose Confederation of 1815. This, too, with the desire for unity much less equally felt among the German populations, if not much less generally so. For the Prussian, the Austrian, and possibly even the Bavarian, has a certain amount of pride of country purely as such, and may, with many great advantages, lose somewhat on the score of individual national dignity in becoming merely a German; whereas the Hanoverian, the Swabian, and the man of Baden has not much to lose, the third part of a Hessian and the fifth part of a Saxon everything to win. Here, then, we see recognized, even by the German Governments themselves, two great necessities,—that of yielding to the desire of the German people for representative Government, and that of satisfying in some way or other their craving for unity.

But the recognition of this latter necessity has begotten another,—that of uniting under the supremacy of one power. And hence the curious struggle now going on among the three contending dynasties.

We say three, for, independent of the two great powers, Prussia and Austria, the advantages of whose now undisguised rivalry were so well pointed out in a recent able article in the *Daily News*, a more modest pretender is now slipping almost unobserved into the field.

Bavaria,—which, when Austria was temporarily crippled by its Italian and Hungarian difficulties, put forward its fidelity to that power as an excuse for not consenting to any combination exclusive of it,—now that Austria has not only re-entered the lists but quietly divided with Prussia the temporary *Suzerainty* of Germany, is endeavoring to inveigle Saxony, Wurtemberg, and some of the large small states into a league, with the avowed object of counterbalancing the influence of both Austria and Prussia, but with the more real one of keeping the imperial chair open for its own small future chances.

This budding pretension, however, is but a negative one,

and worthy of notice rather for its powers of hindrance than for its chances of success. Merely keeping it in view, then, we will confine our attention to the two greater and more positive rivalries, as entwining with them most of the threads we are trying to unravel. And, in using the terms Prussia or Austria in this case, we of course speak merely of their dynasties and the Governments identified with them, not of their populations, whose interests or whose prejudices may occasionally be flattered by either party, but who are in reality being played for rather than with!

Prussia has in its favor,—it being a more purely German State,—the lead it has long taken in social and political progress,—the influence so skillfully acquired by the establishment of the Zollverein,—the superiority of its administration,—the excellence of its army,—the comparatively good state of its finances,—the strong desire of the populations of the smaller states to be incorporated with it,—and the preference for its supremacy entertained by those of the larger. The Protestantism of the North is for, the Catholicism of the South against it. The material interests of Germany are pretty evenly balanced for and against it. If it is to carry with it those of the North, it must decide for a liberal tariff, and then it disaffects the (supposed) manufacturing interests of the South; not only of the Southern Bavaria, but of Baden, Wurtemberg, and Northern Bavaria, the political sympathies of which are in its favor. But of these, again, Baden is already militarily incorporated with it by the occupation of Prussian troops; and with its approaching possession of Hohenzollern it will have secured a position in the rear of its most decided opponent. Against it are ranged all the petty provincial rather than national jealousies of the separate populations, and the active intrigues of the lesser courts, which, if recognizing perhaps the necessity for the supremacy of one or other power, see that that of Prussia would involve their virtual mediatisation, whilst that of Austria, hampered as it must be by its internal difficulties, would leave them a longer spell of comparative independence.

But more against Prussia than of any other circumstance is the character of the extraordinary jumble of human contradictions who personifies its ambition. In the mind of Frederick William ambitious desires and conscientious scruples, personal courage and mutability of purpose, asceticism and joviality, bigotry and free thought, the divine right of kings and the political rights of men, alike find place.

With intelligence to read the necessities of his time, but without the wisdom to bow to them; with the desire for extending sway, but without the will to pay its price; of too much weight to be passed over in any combination, yet too unstable not to insure its failure; he is at once the despair of Prussia and of Germany. He would be Emperor of Germany: but to be that he must be content to be a *bona fide* constitutional monarch; and stronger than his dynastic ambition is his love of direct personal government. Now this, with Russian and Austrian countenance, he believes that he yet may exercise in Prussia for a while. Constitutional government has been accorded there, it is true; but for the moment it rests only upon his royal word. What is the value of that word in a mind so constituted let others say.

Austria has in its favor,—a far more decided will, if not in its head, in its councils,—its great military power, though this is more apparent than real,—the religious prejudices of the South,—as we have seen, the active sympathies of the German Courts,—possibly old associations, certainly the moral *vis inertia* of Germany, and all its illiberal tendencies;—but its main strength lies in the difficulties of Prussia.

Against it is the small proportion borne by its German population to its other heterogeneous elements; its decided

inferiority in general civilization to the rest of Germany; the great uncertainty attending its *own* fate, for with its non-German provinces it is an empire in itself, without them but a minor German state;—the requirements of liberal Germany, only to be satisfied by the establishment of a central general representation of the people, which Austria refuses—indeed, as now constituted, cannot consent to; and, to a greater or less degree, the material interests of the whole of Germany, for, in spite of the bait of gradually to be assimilated import duties thrown out by its Minister Schmerling, the interests of even the southern portions of the Zollverein must remain to a great degree opposed to it.

Between the two powers external influence is pretty equally divided. If Russian and French policy, big with the dread of a strong united Germany, sides with Austria, jealousy of Austrian obligations, if not political subjection to Russia, tells with Germany in favor of Prussia. And if our Government maintains a dignified impartiality in the question, the bustling sympathies of its small Pumpnichel diplomatic agents are warmly enlisted against every scheme which may endanger the existence of their twaddlesome nothingness.

While on the surface the intrigues and counter-intrigues, projects and counter-projects, biddings and counter-biddings, of the German Governments are thus crossing each other in every direction, beneath that surface the GERMAN PEOPLE, having pretty clearly indicated *what* they mean to have, are quietly deciding *how* they mean to have it.

The lower classes, always more easily to be excited for a moment in favor of violent subversive theories, than to be enlisted in the persevering prosecution of practical reforms, have fallen into a state of indifference, out of which they will probably only be roused by another revolution. The middle and the thinking classes, however,—those who make the opinion of a country,—if somewhat calmed down from their late exaggerated notions, are gradually banding themselves into three great political parties.

The Democratic party, the opinions of which may be considered to be represented by the writings of Vogt, is directing all its endeavors to the immediate propagation of republican opinions in the separate states, with the view of uniting them, when so republicanized, in one great central democratic republic, and meanwhile to the impeding of every scheme tending to the immediate unity of Germany without these conditions.

The Constitutional or Small-German party, which has its tactics directed by a committee elected at Gotha, and presided over by Gagern, has two immediate definite aims—the maintenance of constitutional monarchy in the separate German States; and the close confederation of those States, with a central general representation of both their governments and populations, under the hereditary supremacy of the Prussian Crown. And this to the exclusion of even the German provinces of Austria, which it would leave to reestablish, if it be possible, their ascendancy over the other Austrian possessions, and if not, to be received later into the more strictly German League.

The Austro-German, sometimes called the Great-German party, the third and last of these political sections, is opposed to any federation of Germany exclusive of Austria; but has as yet brought forward no feasible scheme for the maintenance of the connection, which it respectfully leaves to the Austrian Government to propose for its support.

But this last is rather a negative party, being chiefly composed of the opponents, secret or declared, of both unity and free institutions. Of the other two, the Small-German, or Constitutional, is by far the most numerous, and for the moment we believe gained ground. It must be recollected, however, that in the event of commotion the Democratic must always command to a greater degree the

support of the masses; and in the meanwhile it possesses a powerful ally in the King of Prussia, whose reign is one continued protest against Constitutional Monarchy.

Thus, we have separated a few of the threads, but the web is tangled as before.

With such conflicting elements at work, such numberless considerations to be taken into account, such chances to be allowed for, it would be bold indeed to prognosticate the result. As for the Governments, nothing practicable or permanent is to be hoped from them; and the experience of the last eighteen months would not lead us to expect anything much more so from the deliberations of the Germans themselves. Of the views, however, entertained by the three parties we have tried to define, those of the Small-German are perhaps the most practical, and certainly the most deserving of English sympathy. By the consolidation of Northern and Western Germany into a compact constitutional bond, represented in the European system by Prussia, the balance of European power would scarcely be affected, the relative position of Prussia and Austria being rather defined than altered. England, we are inclined to think, would find a natural and useful ally in Central Europe, against absolute aggression on the one hand, and revolutionary violence on the other; and better guarantees would thus exist for peace, than in the continuance of a confusion provocative of both.

From the London Weekly Tribune.

## THE CONFESSIONS OF A REVOLUTIONIST.

[Continued.]

To come to facts: the admirers of the past, according as we view them in a religious, political, or economical light, are comprised in the term *Catholicism*, *Legitimism*, and *Property*; and the general term for these three is *Absolutism*.

Our present condition, powers, and wishes, are derived from the past; that is, from property, royalty, and Catholicism, either as flowing directly from them, or by opposition of principles, and we are no longer to-day what we were yesterday, precisely because we were so then. The manner of this evolution is threefold. Catholicism by its very attempts to rationalise itself becomes corrupted, and, through various phases, arrives at the tolerance, or rather legal and constitutional indifference of the 19th century.

So royalty, which, mathematically speaking, may be termed the interment of paternal authority, by its very attempts at organization, the division of labor applied to politics, leads inevitably to democracy; for the various changes that have been introduced from the time of Louis XI. to the constitution of 1848 are but so many manifestations of the revolutionary principle. Lastly, property, by the various influences it has continually been submitted to, from the feudal times to the latest attempt to equalize taxation, is ever tending towards a radical change in its nature and form. Hence we see these three parallel movements are but the expressions of one and the same thing, namely, the gradual conversion of the *absolutist* into the *democratic and social* idea. Philosophically considered, royalty is but an emanation of Catholicism, by the separation of the spiritual and temporal power; property is an emanation of royalty through the feudal system; in like manner Socialism, the final result of Catholicism, is but the last form of royalty and property. Socialism the necessary result, and, at the same time, the adversary of Catholicism. Catholicism, royalty, and property, these three are one, and under the name of absolutism, express the *past* of history and society, of which social democracy expresses the *future*. As long as these two parties do not understand each other, they will be at open war; but the moment they discover that both are tending towards the same result they will

hasten to combine and amalgamate, to the annihilation of all social and political differences. Catholicism has enunciated the problem, Socialism will give the solution; such is the inevitable necessity of events. But these revolutions are not brought about with the calmness and regularity of philosophy, for men receive new truths with reluctance, and human reason is naturally free; hence at every progressive step, a tempest of oppositions and contradictions arises, which, instead of being settled in an amicable rational manner, results in some terrible catastrophe. From these disturbing causes, human nature does not move on to its destiny in a straight and regular path, but is subject to a variety of transverse oscillations, which, combined with the attacks of Socialism and the resistance of Absolutism, produce that apparently discordant and varied drama of society which is ever passing before our eyes.

These secondary oscillations produce two other parties, equally opposed to each other and to the former two; the first is known in history, as the party of the *juste-milieu doctrine*, or *moderation*; the second that of *demagogic jacobinism*, or *radicalism*. The *juste-milieu* is the hypocrisy, as *radicalism* is the fanaticism of progress.

The former addresses itself peculiarly to the middle class, hates the inactivity and privileges of the aristocracy, and fears the radical tendencies of progress. The latter is the favorite of the people, for the more a man feels he is disinherited the more ready he is to destroy everything, and reconstruct society by violence.

These four parties may be considered as the four cardinal points of history, and are met with under some name or other in all ages of the world, are all equally necessary and useful in the evolution of man's destiny, and impersonate the necessary conditions of social life.

The characteristic of Absolutism is its *vis inertia*: the truth it contains is its spirit of preservation, hence its other name of *conservative*. The *juste-milieu*, *moderate*, or *whig* party is distinguished by its sophistry and love of the arbitrary. Its true idea is the right to self-government. Law, according to this party, proceeds directly from the government, and is, therefore, preëminently *subjective*.

Radicalism is known by its violence against conservatism and arbitrary rule.

Socialism considers that society would be the result of a positive, an *objective* science; but is apt to look upon its theories as realities, and mistake its utopias for actual institutions.

There are, moreover, many different political parties, just as there are various systems of philosophy, the one arising out of the other, to which it serves as the extreme or opposite pole; hence the multitudes of shades of opinion. Sure every man who thinks must class himself with one or the other; and the man who never thinks is alone of no party, philosophy or religion. This last is the normal condition of the masses which, however, is not altogether unproductive; for it is the people who, in the long run, by their spontaneous creations, modify, reform and absorb, the plans of politicians and the doctrines of philosophers, and by continually creating a new existence are ever changing the basis of politics and philosophy. Of all the various parties and principles that have lately disturbed our country, what remains now under the flag of the republic but a combination of half-ruined *bourgeois* against a coalition of half-starved *poletarians*. Already political parties have ceased to exist, and universal misery will soon bring to pass what human reason has failed to accomplish; by destroying wealth it will have destroyed antagonism.

What has been said of the parties that have from the beginning divided society is simply a definition; and yet it comprehends all history, it is the philosophy of progress, the death blow of social mysticism, *finis theologica*, the end of theology. It is true, because it is necessary and uni-

versal, common to all ages and people; it is true because it cannot be that it should not be true.

Society, that living and perfectible existence, which develops itself through time, the opposite of the Deity who remains motionless in eternity, has necessarily two poles; the one directed to the past, the other to the future; the Absolutist who would preserve the past, the Socialist who would produce the future. But society, in accordance with the laws of human nature, continually oscillating and deviating to the right or left of the direct line of progress, comprises two secondary parties; in parliamentary language, a right centre and a left centre, a Girondist and a Mountain, which are ever turning aside the Revolution from its proper course.

From Haddock's Psychology.

### THE SPIRITUAL WORLD.

The subjects of these trances would afford matter for many pages; but some were of a private character, and, although highly interesting to the parties concerned, would not be interesting to others, except as illustrating the nature of the spirit's home, and some of the general laws by which spiritual associations are regulated. All that she has said tends to confirm the distinction between moral good and moral evil, and the impossibility of those who depart this life in a state of moral evil, attaining hereafter to a state of moral goodness.

Her general statements represent man as a spiritual being, rising from the shell of the dead body immediately after death, a perfectly organized existence, and having a complete *sensational perception* of his fellow spiritual beings, and of the beautiful scenery of the spiritual spheres; that is, provided he possessed during his natural life a moral state, in harmony with those spheres. The male and female sex retaining all the characteristics necessary to a spiritual state of existence, and living together in a state of angelic union. Those who have been interiorly united here, coming again into a state of union hereafter. She represents male and female spiritual beings, thus united, as appearing at a distance *as one*, and says that they are not called two, nor the married, but *the one*. Infants and young children, who have passed from this world by death, are stated to grow to a state of adolescence, but more speedily than in the natural world. During infancy and early in childhood, they are confided to the care of good female spirits, or angels, whose delight it is to instruct them by various methods, especially *by representatives of things*. These spiritual spheres, and their spiritual inhabitants, are in close association with us, and exercise an influence over us, although we are unconscious of it. All that is wanted to have a *sensational* knowledge of their existence, is the closing of the external consciousness, and a full awakening of the internal consciousness. In the highest state of trance, she appeared to herself, to be among spiritual beings, as one of themselves; at other times she appeared to them more shadowy. The first receptacle of the departed spirit she describes as a sort of middle place or state, from which the good gradually ascend to higher and more delightful places; those that are the best having higher abodes than the others. All are welcomed by angelic spirits, on their arrival in the spirit-world; but the evil will not associate with the good, and recede of their own accord, more or less rapidly, to darker places below and to the left; but of these darker places, she had not been permitted to know so much as of the abodes of the good.

Being asked, in one of these long trances, if she now could explain *how* she saw distant individuals in the mesmeric state; she said, "Yes; I can see how it is now, but I could not before;" and then stated that if spirits wished to



see each other, distance is no interruption; and words to the effect that spirits are not subject to our laws of space and time; and that man, *as to his spirit*, is a subject of the laws of the spirit-world, even while united to the natural body. The opening of her spiritual consciousness, gives her a *sensational* perception of the spirits of all to whom her attention is directed; and thus, however distant the individual, he can be mentally present with her. But this she further represented, as being accomplished by the aid of intermediate associate spirits, by whom the connection is completed; and she further represented every one, as having a connection with the spirit-world *generally*; and a more *particular one*, by means of this associate spirit. Whenever Emma speaks of going into a trance, she always represents it as "*going away*," and "*going a very long way*." Of any one that is dead, she says, "They have left their shell and gone away," and will never admit that they are dead.

In the mesmeric state, Emma represented the fibres of her brain as falling forward, and the hemispheres separating at the top, when she became lucid; and she further said, that a brain capable of these movements was necessary in order to attain a state of lucidity. In one of the spontaneous trances, I asked her if she could see me in the same manner as when mesmerised. She replied, that she had no recollection of the state of her brain while in the mesmeric state; but that in the state she then was, everything seemed light, or rather was seen in light. She knew that she did not see with the eye, and yet somehow she seemed to use her eyes. She saw me plainly; yet I did not appear as I ordinarily did; she could not explain the difference, only that I appeared light. It appeared to her, that light issued from within, outward.

From the London Spectator.

#### A POOR MAN'S PICNIC.

A great pleasure party left the Eastern Counties Railway station, at Shoreditch, on Monday, to spend the day in the pleasant neighborhood of Havering-atte-Bower. Every year the poor of the parish of St. Mathias in Bethnal-green, are carried out into the country to see how Nature made the hills and the valleys before man made Spitalfields; being too numerous for exportation in one mass, the holy-day makers are taken out in different parties; and this time the company included some twelve or fourteen hundred souls. And a strange sight was it to see them pouring by one of the side-doors on to the platform of the station, in order that they might be absorbed into the carriages of the train; now came a charity school of boys—one of girls—a body of weavers in their Sunday clothes—a score of work-house men—an aged couple—a miscellaneous crew of weavers, men, women and children, young and old, fat and lean, grave and gay, dirty and clean—a score of old work-house women—a horde of boys—the Sunday school teachers, the aristocracy of the race—more miscellany: there seems no end to them: the hour wears away, and still they come, like ants in Africa. The only change is, that as the time slips on they come faster; the railway officers stimulate them with "Now, this way! Carriages in front!" Boys get excited and run; fat women with large families display a power of collective locomotion which is amazing; aged couples do their best—which is not much.

The spectacle ought to be a pleasant sight, as any multitudinous holy-day should be; but it is not, at least on the surface. The race thus filing before you is not prepossessing; neither does it look happy. It is upon the whole a stunted race; plain flat features, with pallid cheeks, are the staple—not a starved, but an underfed, unwholesome, unventilated look. The old people are short, small-limbed,

and big-faced; slender types of Teniers' human-kind. The boys are dull and heavy-looking—less stupid than dull: they can get up a run, and shout and a grin; but they cannot muster the radiant life of your country boy. The women are better—women always are!—less deteriorated: but they are homely, if not squalid, care-worn, feeble, oppressed with the troubles of life. Some are bad sights—brutal and joyously malignant: no spectacle can be more repulsive than your robust work-house hag, spoiled to all memories except a brutal profligacy, deadened to all hope except the brawling gin-bottle. The girls are the best—women as yet unspoiled, except by whatsoever has stunted their growth. Beauty peeps out here and there, faintly, like a wild-flower in the neglected alleys of Bethnal-green. But for some part of her life at least, women carries the affections in her countenance, and that charm cannot be obliterated.

Altogether it is a depressing sight—so many living things, and so little life. Their mien is disengaged, as if free from restraint, yet they are on the whole subdued and slow.

At last the vast herd is packed away, and the train moves off. From the embankments you view the miserable tract of inhabited land—that parish of Bethnal-green from which these people have been drawn—an over-peopled, dingy, bustling, tumble-down place; you see squalid back yards—behind the scenes of that low drama; squalid loungers mounted at window and on house-top to cheer the parting train.

The engine, swift and steady, bears you into the freshening air; the lands grow greener and more green. The train stops; the narrow defiles of Romford station slowly disgorge the invading tribe; and when at last you take the road, the street of the market town is filled with the moving mass. Already they look more cheerful; and they fall into good walking order—through, the town passed, some few do run to the hedges to pluck the first dog rose.

A slow journey it is to Havering, three miles off; but not a dull one. Exercise lends its healthful stimulus; and when at last the multitude turns into the great open field on the hill-side, breaking into varied and scattered groups, the people have grown quite gay and sportive. They sit down to the dinner they have brought with them, and then spread abroad. But excellent order they keep.

How is it? Some unseen spirit of order must possess this great herd of creatures from the troubled region of Spitalfields; where, you know, the people are too wretched to be virtuous where they are so sunken as to be beneath the influence of order. And indeed here is such a spirit. Moving among them, unmarked except by his ubiquity and the unostentatious deference paid to him, goes a man in black—guiding their steps, animating the feeble, checking the disorderly: he it was who planned the exhibition, who orders the carriages, who mapped out the route, who conciliated the local authorities—who provides for that multitudinous march, its object, its means of transport, its fixed path, its order. It is the clergyman of St. Mathias, the Rev. Joseph Brown, of whom Lord Ashley made such respectful mention. He is there with his family; his excellent wife—a true working parson's kind and diligent companion, and his active sons; and even the infant is brought out to share the holy-day of his people.

It is a priest in his duty—the father of his flock, their companion and guide, the teacher and exemplar of manners to his people, be they never so lowly and lost. He it is that brings them again from the stifled oblivion of the crowded Spitalfields to the presence of nature—carries them out into the fresh fields, to sing the praises of God, and to bear home with them kind and healthful memories—flowers that never fade. He does his duty in the pulpit, with credit and approval in the church to which he is appointed;



but here we find him doing a wider duty in the roofless church which is open to all, be they never so poor or so sunken. He is working for the welfare of the people. The consequence is obvious: he not only bears his doctrine where the mere pulpit preacher cannot reach, but he fastens upon his people an influence once common to the church, but now well nigh forgotten. Carlyle has said that the function of the priest as a teacher and guide, has passed to the more modern "cloth" of literary writers; and the remark is true, because the priest has forgotten duties which the want and misery of Bethnal-green have recalled to the kind and acute mind of Joseph Brown.

Of course such a man finds help; and accordingly Mr. Brown was surrounded by a few friends, clerical and lay, who aided him in his active duties. But strangers also assist. A leading magistrate came down to Romford station to help in the task of guidance and order; he had in his pocket the keys of Romford Town-hall, sent by a brother magistrate, in case it should rain; a gentleman at Havering lent the grounds; the local clergyman, the Rev. Mr. Faulkner, was on the spot, hospitably active for the comfort of Mr. Brown's personal friends. The ruling spirit extended to all engaged. It is penetrating no secret to say that Mr. Brown must be a poor man, looking after other interests than his own: but he is powerful in zeal and rich in kindness, and by those two great influences, although he cannot renew the miracle of feeding the whole multitude from his own scanty store, he does contrive that they shall have their holy-day in ease and comfort without hindrance and without reproach.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, JANUARY 19, 1850.

### LECTURES ON CHRISTIAN DOCTRINE.

BY T. L. HARRIS.

#### I.

#### THEISM—PANTHEISM.

There is ONE GOD—One uncaused, unlimited Personality whose being includes within itself Infinite Good; infinite Wisdom or consciousness of Good; and infinite Will,—power, energy or determination of Good. This Being is Cause, yet himself uncaused. He is Creator, yet himself uncreated. He is revealed in space and time, yet exists above space and beyond time. He is manifested in the Universe, which is finite, yet is himself the Infinite. He may be apprehended, but cannot be comprehended. He may be received into the soul, but the soul can neither absorb and appropriate Him as its personality, or be absorbed and appropriated—lost to self-consciousness—in His Personality. He is distinct from Nature. Nature having an origin, but He being the Original: Nature being dependant, but He supreme—independent: Nature being receptive without ever becoming infinite: God ever imparting himself without ever merging in the finite: Nature being a means for a divine end: God being the absolute Good in which that divine end was conceived, and the Wisdom in which it was ordered to its accomplishment. Nature is then a divine means or instrument fitted for a divine end, and is distinct from God, as the Idea is distinct from the Mind in which it is conceived and the Life by which it is unfolded.

God is also distinct from the human soul as he is from the material atom,—distinct from the family of souls making up the Universal Heaven, as he is from the family of worlds composing the natural Universe. Each separate soul having its own defined and limited organism, its own will or power of self-determination, its own proper life, mind, and consciousness, its distinguishing peculiarity, its distinctive position, use and orbit, in the material and spiritual world. The Soul thus having an origin, but God being the Original: the Soul being dependant, but God Supreme: the Soul being eternally receptive without ever becoming infinite, and God eternally imparting himself without ever becoming finite: spiritual growth being not into the unconscious, but into higher degrees of self-consciousness: Man, angelic, heavenly, immortal man, becoming more fully conscious of Sonship,—that is of individual, personal, distinctive existence, with every ascent into higher planes of being and with every new influx of the Infinite Life. The Spiritual Universe,—peopled with immortal and ever-progressive beings, all formed in the likeness of the Divine Person, and all co-operating for universal advancement in light, holiness and love,—is distinct from God its origin, its sustaining Life, as the end is distinct from its causing Power, and distinct from Nature,—its field of manifestation,—as the end from the means, the object from the instrument.

Thus God is One Being,—Absolute, Personal, Self-Conscious, Self-Determined Good. He is distinct from Nature his means, and from Man his divine end. He is the Creator of Nature and the Father of Man. He delights his Wisdom by infinite Art, exercised in endlessly unfolding Creations. He delights his Goodness by endless impartation of his own nature to Spirit-children. He makes his all-perfect Art the minister of their welfare. He makes their welfare to depend upon voluntary reception and impartation of apprehended good.

This view is Theism, as it is disclosed in Christianity. It considers God as eternally distinct from Nature, from the Soul, from the Universe, material and spiritual. It considers Man as distinct from God, in whom his being had origin and from Nature, in whose bosom his life is unfolded. These distinctions must be kept in view, as they afford the final ground for faith in Providence, Revelation, Law, Duty, Eternal Progress and Everlasting Life. The view which I have endeavored to present is, as I believe, disclosed from God in Revelation, ascended to through Nature by deduction, and apprehended in the inner mind through Intuition. It is that initial truth of natural and spiritual science in which both mind and heart find sure and peaceful rest.

Fixing the thought on Christian Theism as the centre and beginning of truth, we discover on one side the error of Polytheism, and on the other side the error of Pantheism: the former being the mistake of ignorance, the latter of meditation. Polytheism denies the truth of the Infinite Cause by asserting Nature to be produced and acted on by a multiplicity of Causes, a plurality of gods, finite because many, since infinitude can be but claimed for the One. Pantheism denies the truth of the Infinite Cause,—either, in its spiritual form, by denying the reality of Creation, by making all human

actions phenomena of the Absolute,—or in its material form, by denying the reality of Creative Intelligence, by making the Universe a vortex of material substance, and person, mind, perception, passion, qualities developed by cohering atoms of that substance temporarily held in affinity. The age is not ignorant, therefore there is no tendency among us to Polytheism,—the error of Barbarians; it is meditative, and therefore there is a tendency to Pantheism,—the error of Civilization. Before proceeding to unfold my conception of CHRISTIAN DOCTRINE, I shall therefore call your attention to a brief analysis of the various theories classed under the general head of Pantheism, and the influences resulting from them.

Pantheism branches out into two species—Material and Spiritual. The first assumes matter to be the only reality and denies the existence of Intelligence, except as a result of the organization of matter. The second assumes Spirit to be the only reality, and denies the existence of being or action distinct from God. These systems being distinct, opposite and mutually destructive, must be treated of separately and in detail.

I. OF MATERIAL PANTHEISM. This denies the existence of any reality except the vortex of matter. It refers the phenomena of apparent creation to the action of laws or rather tendencies immanent therein. It makes person the result of coherent and interactive atoms; and love, will, intelligence, passion, the gradual consequence of organic activity. It denies the existence of God as Pure, Absolute, Infinite Being. The only God it can acknowledge is Intelligence resulting from the combined action and coherence of all substances. It limits him within the quality and quantity of matter, thus making him finite. It makes consciousness, passion, intelligence, to vary with the variation of matter, and thus makes him phenomenal and not absolute. It distributes God, the totality of intelligence and passion, among all organisms exhibiting action and passion, and thus limits God within them. He is thus considered the All of all, as well as the All in all. It makes Intelligence not antecedent but consequent and Personality phenomenal, and not absolute.

God is thus the All,—is Nature. He moves in the mineral, and lives in the vegetable, and assumes sensation in the animal, and rises to self-consciousness in man. He rustles in the standing corn, and shines in the effulgence of the summer noon. He moves in the pulses of the sea, and speaks in the voice of its many waters. He is light in the busy day, and silence in the still night. He is beauty in woman, and thought in man, and strength in the lion, and fragrance in the rose—The Universal Pan—the all of all. Creation is the flow, and destruction the ebb of this wide waste material sea. Suns and systems, like bells of shining foam upon the face of the eternal deep, break like the bubbles, and disappear forever. Material Pantheism thus finites God as it does Nature, within space, quality, and duration. It confounds in one identity, the dust, the worm, the man, the God. Its universe oscillates perpetually between the poles of the developement and decomposition, being as a whole eternal, but in all its organisms and individualities ephemeral.

"The One remains, the many change and pass,  
Heaven's light forever shines, earth's shadows fly;  
Life, like a dome of many colored glass,  
Stains the white radiance of eternity,  
Until death shatters it to fragments."

This form of Pantheism is in our time assuming a modification unknown to the ancients; or rather their Idea is now becoming methodized and defined. The ancient assumption that thought, will, passion, consciousness, personality, spring solely from the organism of attracted atoms, has been blended with the newly-apprehended truth of the Progressive Developement of the Universe—and the result is a more injurious error, already prevalent in our midst.

The Christian Theist in his reason, enlightened from the Absolute, beholds the Natural Universe first conceived in the Infinite Intelligence, as a means for a divine end of good, and then through Infinite Energy of Will unfolded in space and time. He traces the orderly and successive evolution of suns, and their systems, and from worlds the mineral, the vegetable, the animal kingdoms in which last he sees the culminating point of the material. He then sees Man—the divine end in creation occupying the Paradise thus manifested for his abode. In Man he sees the germ of the Spiritual Universe, and from the first created, he traces the multiplication of families, tribes and races exhibiting spiritual life in the natural plane, and from these he traces the multiplication of heavens, filled with the Angelic Creation, exhibiting spiritual life in the celestial plane: and thus his mind travels onward to the consummation of the ages, and beholds the final and universal heaven peopled with its beautiful Immortals, all living in consummate holiness and joy for universal ends and purposes of good.

But the Pantheist gazes on this magnificent vision, now gradually opening from the Infinite Consciousness into the Universal Reason of Humanity, and, combining a partial apprehension of it with his former idea, perverts it into a fatal error. When the Christian Theist discovers the creation of a finite Universe from Infinite Will, his mind suggests the evolution of a Universal Intelligence from active matter, makes the material all the embodiment and limitation of God, and fancies that it solves the mystery of the Divine Origin, making him first unconscious vitality, then conscious sensation, then active mind or gradually ripening and expanding intelligence. If by any process it were possible to open the spiritual senses to take the vision of the extent and developement of the outward and inward Universe, while the Reason of the man, unilluminated by Divine Inspiration and unfitted for that enlightenment, by reason of the absence of self-consecration, still traversed merely the natural plane—the sphere of effects—this modification of Pantheism would be apprehended as the truth. A mind like this, would doubtless disclose truth in the sphere of form and law—in the finite—but would not disclose truth in the sphere of cause and life—on the infinite. Legitimately it would deny the existence of self-determining power of will in man, and thus destroy the absolute distinction between good and evil, virtue and vice.

Pantheism thus stated involves these inevitable conse-

quences. 1. The denial of Immortality, the final absorption of all persons and intelligences in the primitive abyss. For since it limits creation within the quality and quantity of matter, and since it makes matter eternally active and existent, and since it gives to the Universe an origin in time, and admits no infinite fountain of supply, it must also admit that it rose out of the ruin of former Universes, and tends to a like destruction. First comes its dawn and its spring: Suns and systems crystallize into form and order, from out the mighty deep. Then comes its summer and its day, living creations unfolding into sensitive beings which develop intelligence: and thus Human Races, Angelic Races, and a Divine Being, their totality peopling the Universe:—Wisdom, Passion, Beauty, Art, Order, Harmony, universally revealed. Then the Autumn, and the Evening,—Men and Worlds and God growing old and weary and exhausted—the mighty procession of the Universe walking mournfully to its grave. Then the final Winter and the Night:—Worlds with their living kingdoms, Heavens with their illustrious races, blackening and crumbling to their ruin, and buried at last in the Abyss which gathers and closes above the Past, and buries it in its long and lost oblivion. 2. It involves the denial of a Divine Revelation in the Past: the God in History: the God in Christ. Since the Universe is in the phase of development, and since that development is integral, it is impossible that the Divine Man, who is the culmination, and who belongs to the highest point in the Future, should have been manifested in the Past, in the midst of lust and ignorance, and sensuality. And even if that manifestation were possible, Jesus could not have been the Man, because his teachings involved the freedom of will and the consequent ideas of reward, punishment, duty, obligation and responsibility, which are fictions to this hypothesis. 3. It involves the justification of all, which the moral code of Christ denounces as sin. For, since all activity is necessary, and all impulse inevitable, there is no alternative presented to man, he must follow his inclinations to their consequences. 4. It involves the denial of any responsibility for thought, determination and action, since man is but a medium for the inevitable activity of the Universe. 5. It involves the establishment of a monstrous egoism or self-worship,—the exaltation of the self-hood above law—above cause,—as the culminating point in the totality of God. Thus does this form of Pantheism—in hostility to Christian Theism—make Nature, Man and God, three forms of the material; thus does it lead to the denial of Immortality, Duty, Responsibility, Retribution, Will,—and thus to final and practical licentiousness. Thus thinks, thus lives the Pantheist, concentrating the God, the Law, the End within himself—"work of his hand

He nor commends nor grieves,  
Pleads for itself the fact,—  
Us unrepenting Nature leaves  
Her every act."

[To be Continued.]

'Tis the part of insanity to pursue what is impracticable,  
but the wicked can act no otherwise than they do.

For the Spirit of the Age.

## MOTIVES TO DUTY.

BY J. K. INGALLS.

Modern philosophy has attempted to exhibit a balanced account between benevolence and cupidity, and to show how the promotion of the public good will result to individual advantage. And this is true enough in a general sense, but does not admit of that specific application which could alone make it effective as a motive. However logical it may be to refer all action to self-love, the individual soul can never realize its truth; especially if swayed by the Spirit of the Master, who calmly contemplated the sacrifice of all, even of earthly existence, so that he might serve Man and perform his duty to God. The past is radiant with heroic examples, which a material philosophy has no power to explain. Doubtless there are many grades of self-love, exhibited in agreement with wisdom as well as folly; but it is the greatest absurdity to suppose that the truly benevolent mind, the conscientious spirit is guided by a cool calculation as to the results of any course, and before moving is first assured that the reaction will be *personally* beneficial. Right is right, whether the world will approve or condemn it: whether it will elevate you to a throne or a cross for being governed by its dictates. Kindness is kindness, whether the person you relieve will return your favors with friendship or studied treachery. The consideration of results do not constitute springs of action. Not until our noble nature has prompted to action, by its intuitive perceptions of what will accord with love and conscience, does worldly prudence come in with its estimate of consequences. To allow these to take a place among motives is to descend to their level in all our conduct, and reduce the whole question of morals to a mere system of expedients.

It is true that the internal results of action are always correspondent to the quantity and quality of the actuating motives; but it is not true that the individual can determine with certainty what will be the external result to *him* from the discharge of a certain duty. Philosophy has confounded the internal with the external consequences of action, whereas they only correspond to each other in the generale—not in particulars. He who saves his outward life by expedients, loses his true life; and he only knows spiritual life who would brave the loss of physical existence to maintain the law of life in the mind.

That selfishness which is directed entirely to the pursuit of individual good, by more open and adroit methods, seems on the point of culmination:—heaven speed its decline! It pervades all the secular and business departments of life, and has attained a conspicuous position in our religion and even in our systems of social and moral reform. Men must be honest—must not violate the current business maxims, if they hope to succeed in their schemes for realizing fortunes out of the toil of others. They must be religious to secure personal gain. The sensual and illegitimate temporal pleasures are placed in one scale, and heaven with its future pleasures in the other. Then with

hell for a make-weight it is shown that the latter preponderates on the logical beam. It is even attempted to prove that men will be benefitted pecuniarily by a conscientious observance of the Sabbath and the varied formalities of the Sects. Men are called upon to be temperate because it is more *profitable* than intemperance. The most sacred rights and duties of mankind are measured by a mercenary scale. Slavery should be abolished because *free* labor is *cheaper*, and would increase the wealth of the employer more rapidly. Go where you may this selfishness meets you. You must advance or retrograde—advocate war or peace, as they will make good a particular business and give opportunity to speculation.

This irreligious and ungodly parley with Mammon has wrought out results not few but questionable. A total recklessness of the general good; the corruptions of trade; the adulteration of almost every article of commerce; an irresponsible monopoly of all the bounties of heaven, and all the products of labor; the multiplication of the learned, scheming and useful classes, that swarm the land, like the locusts of Egypt, "devouring every green thing;" the desecration of morals and religion, to justify existing wrongs; a system of politics, where no questions of right, but only of expediency are entertained; a system of law and public justice, which counts the chances of personal advancement; and a religious profession for securing individual emolument, are some of the beauties of this temporizing philosophy, this counting-house morality. So false is it to all principle, that under its rule, not the culprit, but the victim is punished; not the coward, but the hero falls; not the lever, but the violator of justice is honored, while upon the head devoted to truth, to man, falls all the vengeance of the World God. Not lovers of self, but of man, have been the true teachers, leaders, heroes and martyrs—yet the world has ever honored the others. Nations will stand by and see each other reduced to despotism, calculating the chances of obtaining their own freedom by negotiation. They are willing to purchase immunities at the expense of a neighbor's thralldom. And individuals who are boisterous for their own freedom, will treacherously abandon, or help enslave others.

Too much importance should not be attached to the influence of principles, of morals and philosophy. It is probably true that the *times* exert as great an influence over the philosophy as the philosophy over the times. They rest upon each other. Both at present are most cowardly and selfish, and their influence upon each other is most deleterious. Nothing great or good will be accomplished in or for this age, until there arise self-sacrificing spirits; those who will not make as a first inquiry concerning any measure whether it is likely to bring them honor, ease or increased premiums, but simply whether it is just and fitting to be done, though they might not be able to get a living out of it. The men whose highest principle consists of worldly prudence, are entirely unfitted to the coming era. The destinies of our future shall be shaped, as the destinies of all times have been, by men whose rule of policy and estimate of forces shall not be based on a skillfully balanced account book. They will rather upturn the

whole calculations of Mammon, and demonstrate once more to the world, what has so long remained a problem in Christendom, that Love of God and of Man can make one true, although, in the place of filling his purse, it should require the sacrifice of every earthly hope and comfort. And this lesson has to be taught the world, and learned by it, ere it can make any advance except towards perdition. Parker Pillsbury's Deacon, who thought to make a good speculation by damming up "the river of water of life" to drive cotton machinery in the New Jerusalem, had a better conception of heaven than those politicians and religionists have of a truly Christian and democratic Socialism who imagine that the present prerogative of wealth, monopoly, individual aggrandizement and sectarian animosity can work anything but ruin to society and the race. We need to have done, once and for ever, with this material philosophy. It may have accomplished good, but its day is over; and if we would not go with it we must lay it aside. Many things must be done from a sense of right, independent of personal interest. The rising generation must be educated, and you must be taxed to do it, whether with or without a benefit to yourself. The teacher must abandon awhile his own pursuits, and, without direct intellectual benefit, labor to bring up the youthful mind to a comprehension of truths and principles old and familiar to him. The Poet and Prophet must give forth thoughts, diffuse hopes, and shed abroad a light that will never be reflected upon them. They have freely received, they must freely give. The Philosopher will make discoveries and inventions of incalculable benefit to the world, and be denied even the honor that belongs to him. Not by a motive of *quid pro quo* were Franklin and Newton incited to unfold the laws of electricity and the mighty powers of steam. The truth is that *life* and *action* are attractive to many, as well as the spoils of office to the politician, the beef and plum-pudding to the glutton, or even the *cent per cent* to the miser.

The aims and estimations of the world need elevating. To do any act of kindness, to visit the sick, to relieve distress, to proffer friendly advice, is above all sordid considerations; and he who attempts to account for his interest in such things on the ground that some time *he may be* in a condition to need such kind offices himself does injustice to the nobleness of his own nature, through a strange deference to a corrupt but current sentiment. The sun claims no return, but gives forth its light and heat, all for the blessedness of shining. The earth yields its stores of wealth only for the blessedness of giving. And is Man, the image of God, less godlike than these external forms? They have a poor understanding of the human mind who attempt to influence it to good or duty by appeals to its selfishness. This is all too strong now, and needs discouragement. Man is not merely an empty receptacle; his soul, for he has a soul, is permeated with the divine qualities of action—providence and dispensation. The Law of Love is the great Law of his being.

Whatever happens was designed from the beginning; thy lot is interwoven with the current of events from all eternity.

## Reform Movements.

From the Boston Chronotype.

### BOSTON TAILORS' ASSOCIATIVE UNION.

#### REPORT OF THE SECRETARY.

GENTLEMEN—The Constitution of our infant society requires that on the 1st day of January, in each year, a report of the progress we have made, together with a statement of our position and prospects should be given to you. In accordance with this wise provision, I proceed to give you a full detail.

This society, it will be remembered, was begun during the late memorable strike, at the close of a severe and protracted struggle of fourteen weeks duration, when the pecuniary means of the members of your trade were necessarily very much exhausted. The consequence was, that many who felt desirous of becoming members, were, for the want of funds prevented doing so, and the amount of stock subscribed for by those who originally became members, was, from the same cause, much less than was at first anticipated. After considerable difficulties and disappointments we at length resolved to commence business, even with the very slender capital in our possession, then only \$483, and to trust to our own humble efforts and the kindness and sympathy of an indulgent public for success.

On the 21st September, we opened our store at 88 Ann street, with a stock of goods that only served to make the nakedness of our shelves more visible. However, we had a firm faith in the good cause in which we had embarked, and determined to persevere.

In a short time we were visited by several kind friends who had encouraged us to form our society, who ordered several garments, and by their kind words cheered us on in the path which then looked so dark and dismal.

In a few days business began to increase, and we soon discovered that there was an amount of sympathy with us, of which we had no previous conception. Dr. Channing, of this city, who is ever ready to assist any good cause, called and left with us \$20, as a loan, and this was immediately followed by another loan of \$25 from a kind and philanthropic gentleman of Providence, R. I., who wishes to do good by stealth. This convinced us we had friends where we least expected, and that we had sympathy and support in circles of which we had no knowledge, and stimulated us to renewed efforts. At the end of six weeks we "took stock," and although we had considerable extra expense in fitting out our store, yet we found in that time that we had increased our capital by \$76. Since that time, eight weeks have elapsed, and we have continually found a firm and steady increase in our business. I will present you with an accurate account of the money we owe for loans, &c., the debts owing to us, and the amount of stock on hand. This will, more than anything I can say, show to you our true position.

#### BALANCE SHEET.

DR.	CR.
To total amount of Cash paid in by Shareholders since commencing to Dec. 31st, 1849, inclusive, . . . . .	By Shares returned . . . . .
\$868,74	By Debts owing to us 183,92
To Cash borrowed from various friends, . . . . .	Amount of Stock on hand, . . . . .
260,00	1575,28
To Cash owing sundry persons, . . . . .	By Cash in Treasurer's hand, . . . . .
206,20	107,09
\$1,335,60	Total, . . . . .
	\$1846,29
	Deduct . . . . .
	1335,60
	Nett profit, after paying all debts, dues and demands, . . . . .
	\$510,60

The result must indeed surprise you; it was not to be expected

by the most sanguine, that success so complete and triumphant should in so short a time have attended an effort originally so humble. To me as the founder of your society, the result is indeed pleasing, and I trust it will tend to convince all work ingmen of the immense lever they possess within themselves, by simple co-operation and association, to remove all the evils of which they complain.

And now, gentlemen, permit me to say that, having been the first to teach the working men of these States how to emancipate themselves from the mighty power of Capital, it is fit that you persevere to the end, in the great work which you have begun. For myself, I can see in the dim vista of futurity a glimpse of great magnitude and importance, to which our society must speedily arrive. You should bear always in mind that millions of the sons and daughters of toil are watching your efforts, with the most anxious feelings, and are only watching to see the problem, which you have undertaken to unravel, solved, to imitate your glorious example in hundreds of instances. See then that you cherish the holy cause committed to your keeping; watch over your society with the most anxious solicitude; above all things preserve it against the malice or cupidity of any who might wish to convert the work of your hands into a source of profit and emolument to themselves, and who would not hesitate to crush the hopes and aspirations of millions, to put a few paltry dollars additional into their own private pockets.

I cannot too forcibly impress this upon your attention; as it is from this cause that so many similar efforts of workingmen in Europe have hitherto failed. Do you then in time make such regulations as will preserve to you and to your children this institution, and prevent it from being converted into a means of aggrandizing a few at the expense of the many, by building up a few of your own class into employers as despotical, tyrannical, but more unprincipled than the class already in existence.

I think we have now demonstrated the practicability of labor associations, and proved that the only safe, and easy way, to improve and elevate the producer to the position which he ought to occupy, is by simply keeping the profits of his industry to himself. The Printers of this city have, in two instances, imitated your example, and I hope to see it followed by many others. Let us always remember that the remedy is in our hands, and that "God helps those who help themselves."

To the gentlemen who so liberally came forward to assist us with their means, our warmest gratitude is forever due. To the public which has extended the most extensive patronage to us, we owe the deepest obligations, which we can best repay by increased exertions on our part to prove by the superiority of our work, the excellence of our system of trade to that of the old.

It will be necessary in another month to open an additional store in connection with our society, as business is increasing so rapidly that the present store will not be sufficient for our purpose; and I trust by 1st of January in next year, you will have not less than half a dozen stores in full and active operation, in various parts of the city.

For this purpose I would urge upon all the associates the propriety of paying up their shares, in order to afford sufficient means to carry on with energy and success our business operations.

In conclusion, let me impress upon you the necessity of cultivating feelings of Union and Fraternal Love amongst each other. Difficulties and dissensions may arise; but bear with each other's opinions for the sake of the cause in which you are engaged. For Messrs. Plunkett, and Leonard, and myself, I will only say that we have discharged our duty in the manage-

ment, honestly and faithfully. It has been our anxious study, by unwearied diligence, to promote the success and prosperity of our institution. The result is before you—judge for yourselves. For myself, whether I am with you or not, nothing will ever give me more unbounded pleasure than to hear of your continued success, and to see your Society extend itself until it embraces the entire body of your oppressed and badly paid trade. Persevere in the good work which you have begun, and the future historian will illumine the brightest pages of his history with a detail of that great social revolution of which you are the precursors—a revolution which will stand second only in importance to that of our fathers, wherein they forever crushed in this country the tyranny and oppression of England. Your ship is now fairly afloat, and propitious breezes swell the sails. The haven of happiness and prosperity wherein is centered the welfare of unborn generations, is distinctly in view. See that you man the good ship well. But if storms should lower, and difficulties beset your course, meet them with warm hearts and cool heads, and calm, and sunshine, and pleasant breezes will return. But whatever difficulties beset you, “never give up the ship.” I remain, Gentlemen,

Yours fraternally,

B. S. TREANOR, Sec'y.

### REPORT

OF THE GOVERNMENT OF THE CENTRAL DIVISION, N. E.  
PROTECTIVE UNION.

Boston, Jan., 1850.—The government are reminded by the return of the Annual Session of the Central Division, that it may be proper for them to submit a few remarks, and to congratulate the Union on the continued increase and general prosperity of Sub-Unions.

The Supreme Division of the Working Men's Protective Union was organized in January, 1847. At this time there were only 12 Divisions in the Union. No special efforts were made to propagate the plan of our organization, and yet, as a proof that the plan commended itself to the good sense of the people, when known, we are able to state that in January, 1848, one year from the organization of the Supreme Division, our Sub-Divisions numbered as high as 42; and previous to January, 1849, we numbered 64 Sub-Divisions. During this period nine of the divisions had either withdrawn from the Union or ceased to exist, from various causes incident to any new enterprise; and we were all astonished as well as gratified at the general steadiness and firm adherence to the principle of Union manifested by the Sub-Divisions during the infancy of our Institution.

In January, 1849, an important step was taken in the organization of our body, which we believe has been followed with most happy results. The proper and necessary preliminaries having been taken for a revision and alteration of the Constitution, the good work was happily consummated at the annual session of 1849. We are happy to bear testimony to the adaptation of our present Constitution, after a year's experience under it, to meet the necessities of a body like the New England Protective Union. The change of name, both for the Institution itself and this important and central branch of it, has given us new strength by removing from our path those titles which to many were only stumbling-blocks.

We commenced the year 1849 as the *New England Protective Union*, and this body has since been known as the Central Division. The increase of Sub-Divisions the past year has exceeded our most ardent expectations. Instructions for the organization of Divisions have already been issued as high

as No. 106, besides the filling up of some vacant numbers, made such by the withdrawal or dissolution of the Sub-Divisions to whom such Nos. were originally given. The records show the number of such failures to be only five during the past year. If there are others, the Secretary has no official notice of the fact. During these past three years the trade of Sub-Divisions through our Central Agent has rapidly increased, until now it appears that there are but few Divisions who do not embrace and improve this channel for their purchases; a fact which shows the well-merited confidence reposed in our trusty agent, and an approval of the Union principles; and we venture to express the hope that the time is not distant when each Division in the Union will consider it for their advantage to help to swell our united capital by adding to it as far as possible the amount of their purchases.

The first Report of the Committee on Trade that we find on our file, was made in January, 1848, for the previous quarter; the amount purchased is stated at \$18,748 77. Since that time, the amount purchased through the Central Agent each successive quarter we find to be as follows:

1848 April,	\$24,359 02	And to-day we
July,	33,000 00	learn from the
Oct.,	36,400 00	committee that
1849 Jany.,	40,910 24	the purchases for
April,	49,601 14	the past Quarter
July,	60,439 00	amount to
Oct.,	69,851 22	\$102,353 53

This does not look like going backward or dying out, but rather fills us with courage for the future; and we have reason to thank God to-day for the success of this People's Institution, and to encourage ourselves in the belief, that while our brothers remain true to themselves and to each other, our beneficent Union shall increase and strengthen with each successive year.

The expenses of our Central organization are not necessarily very great, and we trust the provision of our Constitution for meeting these expenses will be cheerfully complied with. The printing of documents, services of a Secretary, use of Hall for meeting, and stationery, constitute the chief objects of expense; and obligations arising from such sources, we have no doubt will be promptly provided for.

There have been received by the Treasurer of the Central Division assessments from Sub-Divisions as follows:—

During the year 1847,	\$41 38
“ “ “ 1848,	115 44
“ “ “ 1849,	42 77

Amounting in all to \$199 59

There has been expended by the Treasurer during this time, as appears from approved bills, for the legitimate expenses of the Division,

\$258 74

From which deduct the amount received

199 59

And we are indebted to the Treasurer \$59 15

Which must be met from the assessment which shall be levied on Sub-Divisions for the current year, and the subject is referred to the attention of the Division. The Government recommend an Assessment to be levied at this Session on each Division now formed, or that shall be organized previous to July next, which shall be sufficient to defray this debt and the probable expenses of the year.

Respectfully submitted for the Government.

A. J. WRIGHT, Secretary.

**SAVINGS' BANKS.**—The Rochdale Bank defalcations will be read with painful interest by the thousands who are depositors in these concerns. The loss is set down at £40,000—no small



amount in one town. No doubt were the affairs of similar institutions in other parts of the country rigidly investigated, many other defalcations and rogueries would be discovered. This should lead the depositors among the working classes to consider whether some other means of investment could not be discovered by which, while their savings were secured, they might be made capital to work for them, instead of as under the present savings' banks system, being made a weapon in the hands of capitalists to crush them still lower in the social scale.—*London Tribune.*

### QUARTERLY REPORT.

TO THE CENTRAL DIVISION OF THE NEW ENGLAND  
PROTECTIVE UNION.

The Committee on Trade respectfully submit the following Report for the quarter ending December 31, 1849.

The Committee have been actively engaged during the quarter in carrying out the objects for which the Purchasing Department was instituted, and we are enabled, through the co-operation of the different Divisions, to report a still larger increase in the amount of trade than has been attained in any previous quarter.

The advantages of concentrating the funds of the different Divisions through one channel are better understood and more appreciated, and the practicability of the system adopted by the Union for distributing the products of labor among the working classes is no longer a question. The disadvantage which the poor man suffered under in purchasing the necessities of life, in contrast with the advantages possessed by those of ample means, was the cause which originated our Institution, which we believe is capable of doing much towards securing to the laborer as large a quantity of a given article for his dollar as the rich man can command.

The Purchasing Agent has been very successful in getting the lighter and small package goods of first hands, and he is constantly availing himself of the advantages which offer from time to time for the benefit of the Divisions; and such articles as can be delivered at the store in the most economical manner are received and kept there. On heavy goods, the course formerly pursued, of leaving them where they are bought until they are sent to the Depots, is found to be the most economical.

In the early part of the quarter, in accordance with the intentions made known at the last session, the Committee availed themselves of the services of W. F. Young, who went out to Western New York to see what could be done in relation to flour and other produce; and the result of his mission has been highly favorable to the movement. Through the assistance of Mr. Hugh Brooks, he was enabled to forward us some flour from three different mills, all of which has given the highest satisfaction, and also to obtain information which has proved valuable in relation to other lots; and it is believed by your committee that, taking the quality and weight into consideration, full 25 cents per bbl. has been saved on three thousand barrels of this flour.

We are still making efforts to secure a steady supply of flour of uniform quality and at reasonable rates, direct from the mill, so as to be able to send it from the mills to the Divisions with no other costs added but transportation, and as far as possible redeem the products, on which our existence mainly depends, from the control of monopolists and speculators.

We have received during the quarter several lots of Butter, Cheese, Poultry, &c., from the Vermont Divisions, which have

been sent by members of the Divisions, and we have considered the goods sent as the actual product of their labor, and as such we have endeavored to realize to its owners a fair remuneration, at the same time doing, as far as the nature of the case would admit, exact justice to all concerned.

In accordance with the policy heretofore pursued, no expenses have been incurred in anticipation of increasing business; but, as the receipts of produce and other goods will require it, a larger store will be obtained. The number of persons employed during the quarter, has been four permanently, and two transiently, making six in all. This force can be increased to any amount which the business demands. The Divisions will facilitate the movement by communicating with the Agency whenever they are offered any new article, either from a manufacturer, dealer, or pedlar; as instances have occurred where Divisions have paid much more for certain articles than they could be bought for by the ten or twelve packages at a time.

The amount of Goods purchased for the Divisions during the quarter is *one hundred and two thousand three hundred and fifty three dollars, and fifty three cents*—\$102,353 53.

JOHN G. KAULBACK,	PETER I. BLACKER,
E. H. BOOTH,	J. F. ABBOT,
WELCOME ANGELL.	ELISHA SMITH,
J. P. BURNHAM,	

THE NEW SOCIAL REFORM MOVEMENT IN ENGLAND.—Some parties object to the proposed scheme, because it does not lay down a plan of practical operations; others think it should start on a similar basis to the old Socialist agitation. With respect to the former objectors, we may state that those who wish for immediate practical operations, could not do better than lend a helping hand to the "Redemption Society," which appears to be conducted on such safe and sound principles as to render eventual success all but certain. Should that scheme not exactly suit some parties, then they must wait until another body of co-operators are ready to commence action for a co-operative community. To bring the latter speedily about, we must marshal public opinion; and this can best be done by lectures, discussions, and the issue of tracts, such as the proposed Association intimate their intention of carrying out. With respect to the other objects, we are opposed to a renewed agitation on the old Socialist basis, because it was made a sectarian and anti-theological crusade, and so conducted that no Communist or Socialist who did not make a certain metaphysical confession of faith, could join in it. A more cosmopolitan policy is now demanded. A new organization should be confined, as far as possible, to the recognition of those great economical and social truths on which all Social Reformers are agreed, and it should go before the country as a new and definite party composed of men who, though differing on certain points of faith and philosophy, are nevertheless agreed in the necessity of a new organization of labor on the co-operative basis. Besides, apart from metaphysical grounds, nothing could be more absurd and suicidal than to import into a young society the differences and disputes of a defunct movement, or to make new proselytes and parties responsible for old errors and mistakes.

The following propositions shall, for the present, constitute the principles and objects of the association:—

1. "That the means exist, in great superabundance, by which arrangements may be formed to produce, with ease and pleasure, far more than sufficient wealth to satisfy the reasonable wants of the whole population; and that these means may be

applied to effect this object, not only without injury to any, but most beneficially for all, of every class.

2. "That the means exist in more than ample sufficiency by which arrangements may be made to effect a most material improvement in the character of the present ill-trained adult population, and to educate the young in a most superior manner, by giving to all correct practical knowledge on the most important subjects connected with their welfare and happiness, and by creating new and favorable influence to re-form or well-form the dispositions, habits, and manners of all.

3. "That these means can only be efficiently applied by forming new combinations of circumstances in which to place the population, so that they may be enabled to produce and distribute wealth justly, harmoniously, and most advantageously, to educate wisely and practically, and to direct all their proceedings with justice, kindness, and mutual regard to the interests and happiness of all."

4. "That these new combinations of circumstances will constitute new co-operative townships or communities, each adapted for a population of from 200 to 500 families, or from 800 to 2,000 individuals.

5. "That these new townships may be formed without interfering with existing institutions, and will promote the peaceful progress of all useful reforms, with due regard to the interests of all classes.

6. "That this society eschew and deprecate the identification of Social Reform with any peculiar theological creed or speculations; such identification being contrary to fact, and calculated, most unjustly and falsely, to commit all who accept the economical, educational, and practical doctrines of Socialism, to theological or speculative opinions which they may not hold, and tending, in the existing state of public opinion upon such subjects, materially to retard the acceptance of the practical views of Socialism by society. But, at the same time, they claim for every individual, of whatever creed or sect, the most perfect unmolested liberty of conscience, and the right to express and advocate, with temper and fairness, his opinions upon all subjects."

**TUCKERMAN INSTITUTE.**—An institution bearing the above name has for some months been in existence for the benefit of the working classes in the vicinity of Toxteth Park. It is situated in Bedford-street, and has attached to it a news-room and a library, containing a well selected set of books, 900 volumes in number. The institution, which is held in a school-room, is open for the members from seven o'clock in the evening until ten, at the exceedingly low charge of one penny per week. Lectures on various subjects are also a prominent feature in the institution; and there are, in addition, other attractions of an intellectual tendency, all combining to render the institution one deserving of the attention and support of those for whose especial benefit it has been founded. It is gratifying to be able to state that, to a considerable extent, the working classes residing at Toxteth Park avail themselves of the advantages which the institution affords, the room being nightly well attended, as well as the lectures, in which much interest is taken. The continued increase in the number of members has led to a further step being taken in order to place the institution upon a permanent and sound footing, and a deed, setting forth the objects and principles of the institution, has just been formed, the trustees being William Rathbone, Esq., Thomas Harvey, Esq., Thomas Bolton, Esq., and R. V. Yates, Esq. There is every reason to suppose that this institution will, at no distant day, rank among the leading institutions in the town for intellectual and moral improvement of the working classes; and too much praise cannot be awarded to its founder, the Rev. Francis Bishop, whose object in naming it after the great American philanthropist, Tuckerman, will be generally apparent to our readers. On Thursday evening Mr. Leighton, secretary of the Roscoe Club, gave a lecture to the members on "The Voice, Speech, and Vocal Illusions." The lecture, which

was of an exceedingly interesting nature, was listened to with much attention by the auditory, and at its close Mr. L. was warmly applauded. The Rev. Francis Bishop, in an appropriate speech, conveyed to Mr. Leighton the thanks of the members for his kindness in coming forward to deliver the lecture.

### CHURCH OF ENGLAND SELF-SUPPORTING VILLAGE SOCIETY.

A meeting of the Church of England Self-supporting Village Society was held at Exeter Hall, on Wednesday evening, to publicly deliver to certain successful competitors for essays on the principles of the Society in question the amount of prize money promised for the best production by working men. A report of the proceedings will be found elsewhere.

We are pleased that Mr. Morgan has succeeded in getting so many clergymen to patronize his scheme, and hope he may manage to carry it into practical effect, though we cannot but regret that in the speeches delivered on the occasion, honor was not fairly paid where it was due, and that while every remote or secondary cause that had given birth to the movement was made duly prominent, no credit whatever was given to those who for the last 20 or 30 years in France and England have done their part to create a public opinion in favor of Social Reform. Not even Mr. Owen's name, whose plan has been literally plagiarized in the scheme submitted to the meeting, with the addition of a Church, was mentioned, though one or two speakers professed to give an historical sketch of the communistic idea. While we regret that circumstances create so much mental cowardice, we are, nevertheless, pleased to find some portion of the members of the Church of England clergy taking up the question of Communism in any form, and glad we shall be to learn that sufficient capital has been subscribed to ensure the erection of the first "Church of England self-supporting village."—*London Tribune*.

**THE LONDON TRADES CONFERENCE.**—An adjourned meeting of the London Trades' Delegates was held on Wednesday evening, at the Literary and Scientific Institution, John-street, Fitzroy-Square, to "receive a proposition for the profitable employment of the unemployed of the working classes of the United Kingdom of Great Britain and Ireland; for purchasing the estates of private individuals; also to provide for portions of the crown lands, together with the aforesaid lands, to be appropriated to the establishment of home colonies, for the wealthful and beneficial employment of the unemployed of the working classes, and thereby promote the prosperity of all classes of the empire."

After a lengthened discussion by the delegates, the preamble of the bill was amended by inserting the words, "that it is the first duty of all governments to provide for and protect the industry of those governed, and that any government neglecting this great duty fails to fulfil its chief obligation."

After passing the preamble, the delegates proceeded with the discussion of the clauses; and having agreed to the first clause, constituting a board of six commissioners for superintending the establishment of home colonies for the industrial employment of the working classes—one-half of such board of commissioners to be men most skilled and practically experienced in the various industrial occupations for the employment of the working classes in the industrial establishments contemplated by the bill.

An adjournment took place until Wednesday evening next.

## Miscellany.

**A PERSIAN HOUSE.**—The most remarkable disposition of the palaces and houses of the Mussulmen is divided into two very distinct parts; one for the master of the house, and the other for the women and the family. When the house is of any importance, the women have a part of the building set aside for their separate use. In the interior are two open areas; into the larger of these, planted with shrubs and refreshed by fountains, open the apartments of the men, and the smaller corresponds to the rooms of the ladies. Malcolm speaks of a ventilating apparatus placed on the roof a Persian house, which receives the wind from whatever quarter it may blow, and cools the air in the different rooms of the building. The beds are spread on a kind of platform, without any other covering than the vault of heaven. The Persian palaces are of large dimensions, and, besides innumerable apartments they contain baths, kiosks, libraries, aviaries, and fountains of every kind. According to this author, there is no building of a more striking appearance than a palace at Ispahan. The spacious hall in the centre is open like the stage of a theatre, and is supplied with a fountain, from whence springs a jet surrounded with flowers; it is supported on elegant piers, carved and gilded with the greatest care. The dazzling brilliancy of the light, admitted at large windows, is softened by stained glass of an artistic character. A gallery, communicating with the harem, runs at a certain height round this hall. This gallery is devoted to the use of the women at feasts and galas.

"Between the porphyry pillars, that uphold  
The rich mosaic work of the roof of gold,  
Aloft the harem's curtained galleries rise,  
Where, through the silken net work, glancing eyes,  
From time to time, like sudden beams that glow  
Through autumn clouds, shine o'er the pomp below."

Before each of these structures is a large open space with a fountain, near to which the menials stand watching for the orders of their master, mostly seated at one of the windows. These constructions are usually of light and graceful style, and glittering, from the enamelled bricks by which they are covered.—*Architect and Building Operative.*

**CALIFORNIA CASTLES "EXPLODED."**—A correspondent of the *Boston Traveler* has made some calculations that may well startle this California-crazed country. He begins by stating that there are now in the bay of San Francisco, 300 vessels. Five hundred will have left the United States by the end of the year, all of which, with the steamers, will have carried 50,000 passengers. An equal number will go by land. The cost of outfit and passage for these 100,000 men cannot be less than \$300 each, making, in all \$30,000,000. It will cost them at least \$500 a year to live. This makes \$50,000,000 more. Suppose the time of each individual be valued at \$200 a year, and we have a further addition of \$20,000,000, making a round aggregate of 100,000,000. Not half this amount can be realized from the mines. But this is not all. The forsaken vessels have lost an immense amount of time. They have been knocked to pieces on the voyage, and any one who examines the low scale upon which the above calculations are made, will be convinced that \$100,000,000 will not more than half cover the actual loss to the country caused by the California emigration in one short year. The testimony is that the mines are less productive than formerly, and it will probably take a dozen years to make good to the country the losses of the present year.

## CONTENTS.

Electoral and Social Reform	34	Report of the Central Division N.E. Protective Union	45
Rothschild	35	Quarterly Report	46
German Unity	36	Social Reform in England	46
The Confessions of a Revolutionist	37	Tuckerman Institute	47
The Spiritual World	38	Church of England Self-Supporting Villages	47
A Poor Man's Picnic	39	Miscellany	48
Theism—Pantheism	40	Portrait. Image Breaker	33
Motives to Duty	42		
Boston Tailors' Union	44		

## THE SPIRIT OF THE AGE.

### PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

EDITOR

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS & WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

### LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Frazer.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawk.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, JANUARY 26, 1850.

No. 4.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## Poetry.

### EQUALITY.

FROM SHELLEY'S REVOLT OF ISLAM.

"O Spirit vast and deep as night and heaven!  
Mother and soul of all to which is given  
The light of life, the loveliness of being,  
Lo! thou dost reascend the human heart,  
Thy throne of power, almighty as thou wert,  
In dreams of poets old grown pale by seeing  
The shade of thee: now, millions start  
To feel thy lightnings through them burning:  
Nature, or God, or Love, or Pleasure,  
Or Sympathy, the sad tears turning  
To mutual smiles, a drainless treasure,  
Descends amid us; Scorn and Hate,  
Revenge and Selfishness, are desolate—  
A hundred nations swear that there shall be  
Pity and Peace and Love, among the good and free!

"Eldest of things, divine Equality!  
Wisdom and Love are but the slaves of thee,  
The angels of thy sway, who pour around thee  
Treasures from all the cells of human thought,  
And from the stars, and from the ocean brought,  
And the last living heart whose beatings bound thee:  
The powerful and the wise had sought  
Thy coming; thou in light descending  
O'er the wide land which is thine own,  
Like the spring whose breath is blending  
All blasts of fragrance into one,  
Comest upon the paths of men!—  
Earth bares her general bosom to thy ken,  
And all her children here in glory meet  
To feed upon thy smiles, and clasp thy sacred feet.

"My brethren, we are free! the plains and mountains,  
The gray seashore, the forests and the fountains,  
Are haunts of happiest dwellers; man and woman,  
Their common bondage burst, may freely borrow  
From lawless love a solace for their sorrow!  
For oft we still must weep, since we are human.  
A stormy night's serenest morrow,  
Whose showers are Pity's gentle tears,  
Whose clouds are smiles of those that die  
Like infants, without hopes or fears,  
And whose beams are joys that lie  
In blended hearts, now holds dominion:  
The dawn of mind, which, upward on a pinion

Borne, swift as sunrise, far illumines space,  
And clasps this barren world in its own bright embrace!

"My brethren, we are free! the fruits are glowing  
Beneath the stars, and the night-winds are flowing  
O'er the ripe corn; the birds and beasts are dreaming—  
Never again may blood of bird or beast  
Stain with its venomous stream a human feast,  
To the pure skies in accusation steaming  
Avenging poisons shall have ceased  
To feed disease and fear and madness,  
The dwellers of the earth and air  
Shall throng around our steps in gladness,  
Seeking their food or refuge there.  
Our toil from thought all glorious forms shall cull,  
To make this earth, our home, more beautiful,  
And Science and her Sister Poesy  
Shall clothe in light the fields and cities of the free!

Victory, victory to the prostrate nations!  
Bear witness Night, and ye mute Constellations,  
Who gaze on us from your crystalline cars!  
Thoughts have gone forth whose powers can sleep no more!  
Victory! victory! Earth's remotest shore,  
Regions which groan beneath the antarctic stars,  
The green lands cradled in the roar  
Of western waves, and wildernesses  
Peopled and vast, which skirt the oceans  
Where Morning dyes her golden tresses,  
Shall soon partake our high emotions;  
Kings shall turn pale! Almighty Fear,  
The fiend-god, when our charmed name he hear,  
Shall fade like shadow from his thousand fanes,  
While Truth with Joy enthroned o'er his lost empire reigns!"

The act that fulfils its term, and the agent thereof, incur no loss. So where is the evil when life, which is a series of acts, draws to a close; does he who dies suffer aught when his time has come? One man may depart early, another live to advanced age, but the day and the hour are fixed by God. Thus by changes in its parts is the world preserved ever fresh and young; so the cessation of life is no evil; for what is there scandalous in death? There is nothing unsocial in it, for it is beyond our power. There is a good, inasmuch as it is in the course of providence, and agreeable to the constitution of the universe. Thus is he led by the hand of God, to whom God shews the way, and who follows with a willing heart.

Whatever subserves no rational or social purpose is beneath attention.

From the Massachusetts Quarterly Review, for Dec.

## A SCIENTIFIC STATEMENT OF THE DOCTRINE OF THE LORD, OR DIVINE MAN.

BY HENRY JAMES.

[Concluded.]

Who, then, is the true divine man? Who of all mankind possesses personality, and thus constitutes the image of God in creation? Evidently it must be some one who unites in himself, or harmonizes, all those finite or imperfect men. For the divine man does not exclude the natural man, nor the moral man, nor the sympathetic man, nor any other phasis of humanity. These are all constituent elements of the human nature, and the perfect man is bound not to exclude but accept them, blending and reconciling all in his own infinite manhood, in his own unitary self. These men are the geometric stones of the divine edifice of humanity; they are by no means the edifice itself, but its indispensable *material*, and he therefore who should attempt to construct the edifice to their exclusion, would necessarily have his work about his ears.

Who, then, is the perfect or divine man, the man who actually reconciles in himself all the conflicting elements of humanity? Is any such man actually extant? If so, where shall we find him?

We find him in the æsthetic man, or Artist. But now observe that when I speak of the æsthetic man or Artist I do not mean the man of any specific function, as the poet, painter, or musician. I mean the man of whatsoever function, who in fulfilling it obeys his own inspiration or taste, uncontrolled either by his physical necessities or his social obligations. He alone is the Artist, whatever be his manifest vocation, whose action obeys his own internal taste or attraction, uncontrolled either by necessity or duty. The action may perfectly consist both with necessity and duty; that is to say, it may practically promote both his physical and social welfare; but these must not be its animating principles, or he sinks at once from the Artist into the artisan. The artisan seeks to gain a livelihood or secure an honorable name. He works for bread, or for fame, or both together. The Artist abhors these ends, and works only to show forth that immortal beauty whose presence constitutes his inmost soul. He is vowed to Beauty as the bride is vowed to the husband, and beauty reveals herself to him only as he is true to his inmost soul, only as he obeys his spontaneous taste or attraction.

The reason accordingly why the painter, the poet, the musician, and so forth, have so long monopolized the name of Artist, is, not because Art is identical with these forms of action, for it is identical with no specific forms, but simply because the poet, painter, and so forth, more than any other men, have thrown off the tyranny of nature and custom, and followed the inspirations of genius, the inspirations of beauty, in their own souls. These men, to some extent have sunk the service of nature and society in the obedience of their own private attractions. They have merged the search of the good and the true in that of the beautiful, and have consequently announced a divinity as yet unannounced either in nature or society. To the extent of their consecration they are priests after the order of Melchisedec, that is to say, a priesthood, which, not being made after the law of a carnal commandment, shall never pass away. And they are kings, and reign by a direct unction from the Highest. But the priest is not the altar, but the servant of the altar; and the king is not the highest, but the servant of the Highest. So painting, poetry, is not Art, but the servant and representation of Art. Art is divine, universal, infinite. It therefore exacts to itself infinite forms or manifestations; here in the painter, there in the

actor; here in the musician, there in the machinist; here in the architect, there in the dancer; here in the poet, there in the costumer. We do not therefore call the painter or poet, Artist, because painting or poetry is a whit more essential to Art than ditching is, but simply because the painter and poet have more frequently exhibited the life of Art by means of a hearty insubjection to nature and convention.

When, therefore, I call the divine man, or God's image in creation, by the name of Artist, the reader will not suppose me to mean the poet, painter, or any other special form of man. On the contrary, he will suppose me to mean that infinite and spiritual man whom all those finite functionaries represent, indeed, but whom none of them constitutes, namely, the man who in every visible form of action acts always from his inmost self, or from attraction, and not from necessity or duty. I mean the man who is a law unto himself, and ignores all outward allegiance, whether to nature or society. This man may indeed have no technical vocation whatever, such as poet, painter, and the like, and yet he could be none the less sure to announce himself. The humblest theatre of action furnishes him a platform. I pay my waiter so much a day for putting my dinner on the table. But he performs his function in a way so entirely *sui generis*, with so exquisite an attention to beauty in all the details of the service, with so symmetrical an arrangement of the dishes, and so even an adjustment of everything to its own place, and to the hand that needs it, as to shed an almost epic dignity upon the repast, and convert one's habitual "grace before meat" into a spontaneous tribute, instinct with a divine recognition.

The charm in this case is not that the dinner is all before me, where the man is bound by his wages to place it. This every waiter I have had has done just as punctually as this man. No, it is exclusively the way in which it is set before me, a way altogether peculiar to this man, which attests that in doing it he is not thinking either of earning his wages, or doing his duty towards me, but only of satisfying his own conception of beauty with the resources before him. The consequence is that the pecuniary relation between us merges in a higher one. He is no longer the menial, but my equal or superior, so that I have felt, when entertaining doctors of divinity and law, and discoursing about divine mysteries, that a living epistle was circulating behind our backs, and quietly ministering to our wants, far more apocalyptic to an enlightened eye than any yet contained in books.

The reader may deem the illustration beneath the dignity of the subject. The more is the pity for him in that case, since it is evident that his eyes have been fixed upon the shows of things, rather than upon the enduring substance. It is not indeed a dignified thing to wait upon tables. There is no dignity in any labor which is constrained by one's necessities. But still no function exists so abject or servile as utterly to quench the divine or personal element in it. It will make itself manifest in all of them, endowing them all with an immortal grace, and redeeming the subject from the dominion of mere nature and custom.

But whether the illustration be mean or not, it is fully to the point. The divine life in every man, the life which is the direct inspiration of God, and therefore exactly images God, consists in the obedience of one's own taste or attraction, where one's taste or attraction is uncontrolled by necessity or duty, by nature or society. I know that this definition will not commend itself to the inattentive reader. But let me leave my meaning fully expressed. I say, then, that I act divinely, or that my action is perfect, only when I follow my own taste or attraction, uncontrolled either by my natural wants or my obligations to other men. I do not mean that I act divinely when I follow my attractions to the denial of my physical wants and my social obligations;

but only in independence of them. If these things control my action it will not be divine.

For example, I have what is ordinarily called a great love of luxury. That is, I have a spontaneous desire after all manner of exquisite accommodations for my body. I desire a commodious and beautiful house, graceful and expressive furniture, carriages and horses, and all the other appliances of easy living. But I lack the actual possession of all these things. I am utterly destitute of means to procure them. Yet my inextinguishable love for them prompts me incessantly to action. Now you perceive that my action in this case, being shaped or controlled by my want of all these things, cannot be free or spontaneous, cannot be divine as expressing myself alone. It will in fact be thoroughly servile. It will be abject toil instead of free action. That is, I shall probably begin by some low manual occupation, such as sawing wood or portage. I shall diligently hoard every penny accruing from my occupation not necessary to my subsistence, that I may in time arise to a more commanding vocation, in which I may realize larger prices, and so on until I have at length attained my wishes, and achieved the necessary basis of my personality. This action, then, is completely undivine; it does not originate in myself as disengaged from nature and my fellow-man, but in myself as still involved in subjection to them, and burning to become free. So long as this condition of bondage lasts, you may be very sure that my action will be the action of a slave, and that the deference I pay to morality will be purely prudential. If the great end, which is my personal emancipation, can be better secured by strict attention to its maxims, of course I shall observe them. But if not, I shall be likely to use *meum* and *tuum* quite indifferently, feeling, as the children of Israel felt on the eve of their emancipation from Egypt, that the spoils of the oppressor are divinely due to the oppressed.

But now, on the other hand, suppose my emancipation accomplished; suppose me in possession of all natural good, and of all social privileges; suppose, in a word, that I am no longer in bondage to nature or society, having secured ample wealth and reputation, and become free, therefore, to act according to my own sovereign taste; then you perceive, at a glance, that this love of luxury in my bosom, instead of leading me merely to the accumulation of wealth, would prompt me exclusively to creative action, or a mode of action which would enrich the community as much as myself. For, having now all that nature and society yielded for the satisfaction of this love, the love would not thereupon become extinct or satiated: on the contrary, it would burn all the brighter for the nourishment it had received, and impel me, therefore, to new and untried methods of gratifying it. Thus, instead of a mere absorbent or consumer, which my natural and social destitution rendered me, I should now become an actual producer of new wealth; a producer, too, whose power would be as infinite as the love which inspired it was infinite—being derived from the infinite God Himself.

A man, then, does not truly act at all, does not act in any such sense that the action may be pronounced absolutely *his*, so long as his personality remains undeveloped; so long as he remains in bondage to nature or society. Before he can truly act or show forth the divine power within him, he must be in a condition of perfect outward freedom, of perfect insubjection to nature and society; all his natural wants must be supplied, and all social advantages must be open to him. Until these things are achieved his action must be more or less imperfect and base. You may, indeed, frighten him into some show of decorum by representations of God as an infallible policeman, intent always on evil-doers, but success in this way is very partial. The church itself, in fact, which authorizes these representations, incessantly defeats their force by its doctrine of ab-

solution, or its proclamation of mercy to the most successful villainy, if only repentant at the last gasp. Not only the church, but the whole current of vital action defeats these safeguards. Thus, our entire system of trade, as based upon what is called "unlimited competition," is a system of rapacity and robbery. A successful merchant like Mr. A. or B. is established only on the ruins of a thousand unsuccessful ones. Mr. A. or B. is not to be blamed individually. His heart is destitute of the least ill-will towards the man whom, perhaps, he has never seen, but whom he is yet systematically strangling. He acts in the very best manner society allows to one of his temper or genius. He feels an unmistakably divine aspiration after unlimited power; a power, that is, which shall be unlimited by any outward impediment, being limited only by his own interior taste or attraction. He will seek the gratification of this instinct by any means the constitution of society ordains: thus by the utter destruction of every rival merchant, if society allows it.

So much for Mr. A. or B. regarded as in subjection to nature and society, or as still seeking a field for his personality. But this is not the final and divine Mr. A. or B. The final and divine Mr. A. or B. will have subjected both nature and society to himself, and will then exhibit, by virtue of that very force in him which is now so destructively operative, a personality of unmixed benignity to every one. The voice of God, as declared in his present instincts after unlimited power, bids him as it bade the Israelites of old, to spoil the oppressor, to cleave down everything that stands in the way of his inheritance. But suppose him once in possession of that inheritance; suppose him once established in that good land which flows with milk and honey, and which God has surely promised him, and you will immediately find the same instinct manifested in measureless and universal benediction.

The Artist, then, is the Divine Man,—the only adequate image of God in nature,—because he alone acts of himself, or finds the object of his action always *within* his own subjectivity. He is that true creature and son of God, whom God pronounces very good and endows with the lordship of the whole earth. It would not be difficult, in the writer's estimation, to show the reason why the evolution of this man has required the whole past physical and moral experience of the race, nor yet to show how perfectly he justifies all the historic features of Christianity, standing symbolized under every fact recorded in the four gospels concerning the Lord Jesus Christ. In some other place, or at least on some future occasion, the writer will undertake these tasks.

#### A MUTUAL BANK OF CIRCULATION AND DISCOUNT.

Reflecting upon the success that has attended the operations of the Mutual Insurance Companies, I am surprised to discover that no one has as yet endeavored to establish a Bank upon the mutual principle. A few years ago, practical men doubted whether the Mutual Insurance Companies could be made to work well; but now all such doubts must be regarded as having been dissipated by experience. If it is easy to establish an Insurance Company on the mutual principle, it is equally easy to organize a Banking Company on the same principle. The Worcester Mutual Fire Insurance Company has—as security for the notes deposited by the persons obtaining insurance—a lien on the property which it insures. Now let us suppose that 100 individuals organize themselves into a Mutual Banking Company, and that each individual pledges to the Company, houses, lands, or other property, to the value of \$1,000, as security for the bills that are to be issued. There would be a total amount of \$100,000 pledged by the members to



the Company, which amount may be pledged by the Company to the bill holders as security for the bills in circulation. This security would be good, but a further guarantee, which will be mentioned in a moment, would be required.

The bills of this bank might be put in circulation precisely as the bills of other Banks are put in circulation; that is, the Bank might discount all good and unobjectionable commercial paper. Perhaps the Bank ought never to have bills in circulation to an amount greater than the value of the property pledged as security—but all this could be determined in the provisions of the particular charter.

But now comes the great question. *How are the bills to be redeemed?* A mutual Bank is, by its very nature, the direct opposite of a Bank established on the old principle. A Mutual Bank is republican; a Bank established on the old principle is, by its nature, aristocratic. The old Banks propose to redeem their bills in specie; no Mutual Bank professing to redeem its bills in specie can by any possibility go into operation. Nevertheless, the bills of a Mutual Bank may be made to be safer than any that have been issued on the old system. How? *Let each of the 100 members of the Mutual Company bind himself, before the Mutual Bank issues any bills, to take the bills to be issued at their full value, in all the transactions of trade, and all difficulty attending the Bank's going into operation will be at once obviated.* Paying specie for bills, and thus redeeming them, is one thing: *receiving bills in lieu of specie*, and thus redeeming them, is another, and an opposite thing. The old Bank and the new Bank are opposites: the old Banks promise to *pay* specie for their bills; the members of the new Banking Company promise to *receive* the bills issued by their Bank *in lieu* of specie, in all the transactions of trade. The old Bank promises to redeem its bills at its own counter, by the payment of specie; the bills of the new bank are redeemable, not at the counter of the Bank, but at the stores, workshops, hotels, stables, &c., of the 100 members of the Mutual Company, who have, all of them, bound themselves to receive the money at its full value in all the transactions of trade.

It may be objected that such money might be local in its character, and therefore not good for traveling, and some other purposes. We remark that the money would probably be loaned at 1½ per cent. per annum, and that the holder might well afford to pay a premium for specie, when he should require hard money for special purposes. We remark, also, that the bills can never fall much below par, since they are issued only in the process of discounting notes payable at certain fixed dates, so that the Bank can never have more bills in circulation than it has money owing to itself; and, as the debtors of the Bank must pay the Bank, either in its own bills, in specie, or in the bills of specie-paying Banks, those debtors by their demand for the bills for the purpose of paying their debts to the Bank, will keep the bills always nearly at par. It is probable, indeed, that the bills would never fall below par, after the community should once clearly understand the principle on which the Bank is founded: for the money is certainly good since it is guaranteed (1) By the property pledged as security. (2) By the notes of the debtors of the Bank, and (3), By the promise binding all of the 100 members to take the money at its full value in payment of debts, and in all the transactions of trade. Moreover, the specie-paying banks would be themselves obliged to take the bills of the Mutual Company in order to avoid the necessity of redeeming in specie such of their own bills as might be received by the Mutual Bank in payment of debts. If the Mutual Bank takes their bills, they will be obliged to take the bills of the Mutual Bank; for very few specie-paying banks (if any) ever have more than one-fifth part of their capital on hand in specie, and

they would consequently have occasion to dread any run upon them by the Mutual Bank.

To come now to the consideration of the profits of such an institution. We may say that the inducements to embark in the enterprise are evident at first sight. Under the old system, you risk what you pledge, and lose the use of it while it remains pledged, and receive your dividends as a compensation for the risk you run, and for the loss of the use of your property: under the new system, you risk what you pledge, you receive your dividends, but retain the use of your property. Our system holds out all the inducements held out by the old system, with this one in addition, that you retain the use of all the property invested. You may continue to live in the house you have pledged to the bank, or reap the harvest on your lands, you lose no part of your rent or profits, you pay no actual value into the bank: you merely take your share of the risk, and, in compensation, receive your share of the profits. And the risk would not be so great as under the old system, for all the members, being mutually interested, would have their eyes constantly fixed on the operations of the bank.

The Bank might be organized on a somewhat different plan. The members of the company might (as before) pledge property as security for the bills, they might bind themselves (as before) to receive the bills in all the transactions of trade, and then they might vote, (1) To lend their money to no one not of their own number, and (2) To lend to each member, at a rate of interest just sufficient to cover expenses, an amount of money equal to the amount of property he pledges as security for the bills. Thus each member would be enabled to coin his house, his farm, or his workshop. Such a company would be organized into a veritable association. The members would trade at each other's stores, employ each other's services, &c., for they would be closely united with each other by the fact of their being mutually bound to receive a common currency established for the use of the particular company. Any number of tradesmen and mechanics may organize themselves into such a company, and derive from their association the advantage of not paying interest for the money used in their common transactions. I suppose it is now evident to the reader that 100 Mutual Banks may be organized in 100 different ways, and all of them work well.

From Blackwood for December.

## STOCK EXCHANGE.

The year 1823 was remarkable for the commencement of an epidemic which proved, in its effects, even more disastrous than the South Sea delusion. It would be tedious to enumerate or discuss the causes which led to this sudden outburst; some of them have been indirectly traced to the operation of Sir Robert Peel's famous Currency Act of 1819, which fettered the Bank of England, whilst it left the country bankers free to issue unlimited paper, and to the respite of the smaller notes which had been previously doomed to extinction. Whatever may have been the cause, speculation began and increased at a rate which was quite unprecedented. All kinds of ridiculous schemes found favor in the public eye: nothing was too absurd or preposterous to scare away applicants for shares. Mining, building, shipping, insurance, railway, colonizing, and washing companies were established: even an association for the making of gold was subscribed for to the full amount, and doubtless a balloon company for lunar purposes would have been equally popular. This period was marked by the apparition of an entirely new animal in the precincts of the Stock Exchange. Bulls, bears, and even lame ducks, were creatures coeval with its existence; but the "stag," in its humanised form, first appeared in 1823. The following

sketch might pass for a view of Capel Court some two-and-twenty years later:—

"The readiness with which shares were attainable first created a class of speculators that has ever since formed a marked feature in periods of excitement, in the dabblers in shares and loans with which the courts and crannies of the parent establishment were crowded. The scene was worthy the pencil of an artist. With huge pocket-book containing worthless scrip: with crafty countenance and cunning eye; with showy jewellery and thread-bare coat; with well-greased locks, and unpolished boots; with knavery in every curl of the lip, and villany in every thought of the heart; the stag, as he was afterwards termed, was a prominent portrait in the fore-ground. Grouped together in one corner might be seen a knot of boys, eagerly buying and selling at a profit which bore no comparison to the loss of honesty they each day experienced. Day after day were elderly men with huge umbrellas witnessed in the same spot, doing business with those whose character might be judged from their company. At another point, the youth just rising into manhood, conscious of a few guineas in his purse, with a resolute determination to increase them at any price, gathered a group around, while he delivered his invention to the listening throng, who regarded him as a superior spirit. In every corner, and in every vacant space, might be seen men eagerly discussing the premium of a new company, the rate of a new loan, the rumored profit of some lucky speculator, the rumored failure of some great financier, or wrangling with savage eagerness over the fate of a shilling. The scene has been appropriated by a novelist as not unworthy of his pen. 'There I found myself,' he writes, 'in such company as I had never seen before. Gay sparks, with their hats placed on one side, and their hands in their breeches' pockets, walked up and down with a magnificent strut, whistling most harmoniously, or occasionally humming an Italian air. Several grave personages stood in close consultation, scowling on all who approached, and seeming to reprehend any intrusion. Some lads, whose faces announced their Hebrew origin, and whose miscellaneous finery was finely emblematical of Rag Fair, passed in and out; and besides these, there attended a strangely varied rabble, exhibiting in all sorts of forms and ages, dirty habiliments, calamitous poverty and grim-visaged villany. It was curious to me to hear with what apparent intelligence they discussed all the concerns of the nation. Every wretch was a statesman; and each could explain, not only all that had been hinted at in parliament but all that was at that moment passing in the bosom of the Chancellor of the Exchequer.'"

The sketch is not over-colored. No one can have forgotten the sudden swarm of flesh-flies, called from corruption into existence during the heat of the railway mania and the ridiculous airs of importance which they assumed. A convulsion of this kind—for it can be styled nothing else—does infinite injury to society: for the common greed of gain too often breaks down the barriers which morality, education, and refinement have reared up, and proves that speculation, as well as poverty, has a tendency to make men acquainted with strange companions.

There were, however, features in the mania of 1823 which distinguish it from every other. The joint-stock companies established for domestic bubble purposes engrossed but a limited share of the public attention; though the extent of that limitation may be estimated by the fact, that five hundred and thirty-two new companies were projected, with a nominal subscribed capital of £441,649,800. Of course only a mere fraction of this money was actually put down; still the gambling in the shares was enormous. The greater part of the capital actually abstracted from the country went in the shape of foreign loans, of which there were no less than twenty-six contracted during that disastrous period, or very shortly before, to an amount of about fifty-six millions. On sixteen of these loans interest has ceased to be paid.

These foreign loans, and the drain of bullion which they occasioned, speedily brought on the crisis. It was a very fearful one, and for the second time, at least, the Bank of England was in danger. It was then that mighty establish-

ment owed its safety to the discovery of a neglected box of one pound notes, which, according to the evidence of Mr. Harman, one of the principal directors, saved the credit of the country. The coffers of the bank were exhausted, almost to the last sovereign; and but for that most fortunate box, cash payment must have been suspended in December, 1825; a position of affairs the issue of which no human intelligence could predicate. Subsequent legislation has not been able to guard us against the possibility of a similar recurrence. All that has been done is to insure the certainty of an earlier and more frequent panic, and to clog the wheels of commerce by rendering discounts impracticable at periods when no speculation is on foot. But as far as regards the stability of the Bank of England, under our present monetary laws, no provision has been made, in any way commensurate to the additional risk occasioned by the absorption of the twenty millions and upwards lodged in the savings-banks, all which must, when required, be repaid in the precious metals; and in case of any convulsion, or violent alarm, it is clear that such a demand would be made. The experience of 1832 has clearly demonstrated how the fate of a ministry may be made to depend upon the position of the establishment in Threadneedle Street.

Foreign Correspondence of the N. Y. Tribune.

## THE ABOLITION OF HOUSE-RENT.

### A DIALOGUE.

Have you heard of the new idea of abolishing house-rent?—Nonsense!—Not at all; it is quite serious.—It is reported that the working-men's associations intend to club together and build two thousand five hundred houses, the expense of which will be paid by yearly installments in lieu of rent.—What do you mean by yearly installments in lieu of rent?—I mean that the money now paid as rent will serve to purchase the house itself, and not merely the *use* of it. I have made a calculation, which shows that this house in which I dwell produces 200,000 francs of rent in 12 years, and that is the sum which was expended in the building. After paying this rent during twelve years the tenants have refunded the whole outlay, and yet the house does not belong to those who have paid the rent.—Certainly not; but what are you driving at?—I wish to show you that the tenants *exchange* their money for the *use* of a house, and not for the house itself, whereas the owner does not exchange his house for the *use* of the money paid as rent. He holds the money paid as rent, enjoys the *use* of that money, and retains his right of property in the house. The exchange is not one of money for property, or property for money; it is an exchange of money for the use of a house; or rather it is giving the *unlimited* use of money paid as rent for the *limited* use of money spent on house building; a hundred or a thousand year's use of money paid as rent is exchanged for twelve year's use of money spent on building: it is a false exchange.—How is that?—It is simply because you exchange your money paid as rent for the temporary *use* of a house, and not for the property of the house; whereas, according to the plan I speak of, you will exchange your money for the absolute possession of the house.—That seems more rational: I should certainly prefer exchanging my money for the real bricks and mortar of the house, as I do for the bread and beef, the furniture and clothing which I purchase, than for the mere partial use of them.—Very well, that is precisely what is intended in the plan I mention; a certain quantity of the materials of the house will be exchanged for the money paid as rent, or yearly installment. If a house costs fifty thousand francs to build, and two thousand francs are paid yearly by the tenants for the temporary use of it, the whole house will belong to them, in absolute use and possession

at the end of twenty-five years.—That is all very plausible, but how will you do it?—I will explain to you the project as it was explained to me. Twenty-two associations are formed, and it is proposed to build twenty-two houses, each of which will cost 65,000 francs, making a total outlay of 1,430,000 francs.—How will they build the houses without money to commence with?—They will create paper money to the required amount, guaranteed by the twenty-two associations, and issued gradually as the works advance. This paper-money will be formed of shares in the property constructed, and the working-men's associations will buy up these shares as fast as they are issued, and they will only be issued as fast as the buildings progress; so that the men who give their money for these paper-money shares will have in hand the value of the property constructed. This paper-money would not be received in the commercial world, but, as it is perfectly guaranteed by the buildings which it represents, it will be circulated as money, and in certain proportions among the working-men's societies, and also among those who mean to profit by the plan for abolishing house-rent. The paper-money shares will be divided in small amounts from one cent to five francs.—How do you make it out that those who receive this paper-money will abolish house-rent?—I will tell you. In the first place, those who hold this paper-money can make use of it almost as easily as other money. The working-men's associations have agreed to take it in lieu of money, in exchange for their productions, but as it is not in general currency, they can only receive it in the proportion of one-fifth of any payment: that is to say, if you purchase five francs worth of their goods, they will receive from you four francs of current money and one franc of this associative paper-money.—That is all very well, but how am I to pay no rent?—Wait a little. Those who hold this sum of 1,430,000 francs worth of paper-money agree to spend them at the stores of the working-men's associations, because no other stores will receive them. That is an advantage for the sale of goods in these stores, and as no one else will take them, the whole sum will very soon be in the hands of the paternal association, to whom the property will then belong. This property will represent the savings only of the working-men's societies, which is estimated at one-fifth of their receipts, and therefore it will not be wanted by them for the current outlays of their stores. These associations have agreed to place the whole sum thus realized in the hands of two trustees, who will again dispose of these paper-money shares for current money, to the same amount, to be circulated on the same principle, and serve to build another million and a half worth of houses. The buildings thus constructed as rapidly as possible will be tenanted by persons who are anxious to abolish house-rent by paying yearly instalments in lieu of rent for their habitations. [But if the persons who inhabit these houses should not remain in them long enough to pay the price they cost, what will become of the money paid in lieu of rent? It will be considered as so much paper-money shares in the property, which may be exchanged as other paper-money shares for current money among the working-men's associations. There are of course, certain regulations and stipulations required from these cases which are simple in themselves, but too detailed for general explanation. If twenty years' instalments are required to purchase the whole tenement inhabited by one who leaves it at the end of ten, his share in the property will be one-half only in lieu of the whole, and that half may be subject to a trifling diminution for the wear and tear of the building he has occupied. He may dispose of the paper-money shares he holds to that amount, but he cannot ask for interest on it. It is evident, however, that families will be disposed to occupy their houses until they have purchased them completely by the yearly rent, or rather their *exchange* instalments. H. D.] What is required to become an ad-

herent to this plan?—You must agree to exchange five francs worth of money for five francs worth of paper-money shares, every month until the operation is completed, and spend these five francs in the stores of the associations.—What will be done when the first of these buildings has been completed?—The working-men's associations have agreed by an authentic act, to confide this sum of one million and a half of paper-money shares, representing their property, to two responsible trustees, as soon as it is in their hands. These trustees begin to build another mass of houses for the same amount, and the whole cycle of operations is renewed until two thousand five hundred houses have been thus constructed.—I do not clearly understand how you can construct so many houses without advancing any serious amount of capital to begin with.—It is very simple. You must observe that the association stores only receive one-fifth part of paper-money in each transaction, and that only represents their profit for labor. They first accumulate a general profit of one million and a half of francs, and then they lend it out gratuitously to build other houses with. Instead of buying stocks or landed property, or any other sort of property with the profits of their labor, or, instead of allowing them to lie idle in their coffers, they agree to lend them out gratuitously to enable other working-men to do away with house-rent, and all other sorts of rent and usury.—Is it not superfluous in that case, to think of creating paper-money shares, when by waiting until the associations have realized a million and a half of profit they might lend out current money to conduct the building operations with?—All that is required for that is to encourage working-men to purchase from the stores of the associations in preference to others?—Not exactly so, for, without the creation of paper-money shares, you would have no means of calculating the fifth part of the working-men's transactions with the stores, and no certain guarantee with regard to the profits and the management of the associative stores, whose great prosperity is owing to the working classes; who, in their turn have a legitimate right to profit by the success of the associations.—How much time would be required to build so large a number of houses on this plan?—As much as would be spent in purchasing from the associative stores five times the value of the houses. If a thousand francs, for instance, are spent at the table of an eating-house association, that association agrees to lend two hundred francs of it, without interest, to this building operation, because those who spend this money at their table do so on these conditions. The houses constructed with the money thus advanced belong in the first place to those associations who have lent the money to build them; and as they gained this money from the working-men, they agree to receive it back from them by small instalments in the shape of rent, or annuity. At the end of twenty or twenty-five years, the working-men who inhabit the buildings will have returned the money lent without interest, and purchased for themselves a dwelling house, without expending more than they now pay forcibly as rent for the mere temporary use of it. Thus you see, it is a simple application of the principle of equal exchange, gratuitous credit, mutual service, loan without interest, and the consequent abolition of rent and usury.—The consequences of this operation may be very great?—Undoubtedly: the same principle may be applied to every sort of property, in houses, machinery, the instruments of labor in every form, and, above all, to that essential instrument of labor, the land. The general application of this principle would be a positive revolution?—Most assuredly; and when the working classes see that house-rent has been literally abolished in the *communes* of la Villette, what arguments will men of property and money-mongers bring in favor of monopoly and privileges?—Will they be able to maintain that the abolition of rent for land, and other instruments of labor, is impossi-

ble?—We laboring men shall understand the whole importance of the social question. We shall perceive that where *rent* and *usury* are allowed to exist under any form or shape, the working classes cannot be emancipated; we can never gain possession of the instruments of labor.—We shall understand that the *only possible solution* of the social question lies in the abolition of rent and interest on capital and property in every shape.—Our first business, therefore, is to carry out this plan successfully and rapidly. The prime result depends upon ourselves.

(Signed,) JULES TOURNOUX, *Workman in bronze.*

This article was published in the *Voix du Peuple* of the 15th inst.; after the practical proceedings had been commenced by the originators of the plan, Messrs. Francois and Richard, the trustees and directors of the whole business. The land on which the first houses are to be built belongs, I understand, to Mons. Francois, who values it at the sum of two hundred thousand francs—a sum much larger, probably, than its otherwise marketable value, but he will have nobly gained the surplus value, by his labors in conducting the operation. The paper-money shares are already in active circulation. I inclose you one of them, that you may see the nature of it. Careful measures have, I learn, been taken to detect and punish forgery. Each note has secret marks known and understood by the store-keepers who are to receive them in payment for goods. One of the directors, Mons. Richard, is personally known to me. I intend to ask him for more particulars. I bought the note inclosed from a group of working-men, who do not know the directors, but they are enthusiastic in the cause.

HUGH DOHERTY.

From the London Morning Chronicle.

### THE METROPOLITAN LODGING HOUSES.

"The lodging house to which I more particularly allude makes up as many as 84 'bunks,' or beds, for which 2d. per night is charged. For this sum the parties lodging there for the night are entitled to the use of the kitchen for the following day. In this a fire is kept all day long, at which they are allowed to cook their food. The kitchen opens at five in the morning, and closes at about eleven at night, after which hour no fresh lodger is taken in, and all those who slept in the house the night before, but who have not sufficient money to pay for their bed at that time, are turned out. Strangers who arrive in the course of the day must procure a tin ticket, by paying 2d. at the wicket in the office, previously to being allowed to enter the kitchen. The kitchen is about 40 feet long by 15 feet wide. The sleeping room is about 48 feet deep by about 40 wide. The 'bunks' are each about 7 feet long and 1 foot 10 inches wide, and grating on which the straw mattress is placed is about twelve inches from the ground. The wooden partitions between the 'bunks' are about four feet high. The coverings, a leather or a rug, but leathers are generally preferred. Of these 'bunks' there are five rows of about twenty-four deep, two rows being placed head to head, with a gangway between each of such two rows, and the other row against the wall. The average number of persons sleeping in this house of a night is sixty. Of these there are generally about thirty pick-pockets, ten street-beggars, a few infirm old people who subsist occasionally upon charity; ten or fifteen dock laborers; about the same number of low and precarious calling such as the neighborhood affords, and a few persons who have been in good circumstances, but who have been reduced from a variety of causes. At one time there were as many as nine persons lodging in this house who subsisted by picking up dogs' dung out of the streets, getting about 5s. for every basket full. The earnings of one of these men were known to average 9s. a week. There are generally lodging in the house a few bone-grubbers,

who pick up bones, rags, iron, &c., out of the streets. Their average earnings are about 1s. a day. There are several mud-larks, or youths who go down to the water-side when the tide is out, to see whether any article of value has been left upon the bank of the river. The person supplying this information to me, who was for some time a resident in the house, has seen brought home by these persons a drum of figs at one time, and a Dutch cheese at another. These were sold in small lots or slices to the other lodgers.

The pick-pockets generally lodging in the house consist of handkerchief stealers, shop-lifters—including those who rob the till as well as steal articles from the doors of shops.

The sanitary state of these houses is very bad. Not only do the lodgers generally swarm with vermin; but there is little or no ventilation to the sleeping-rooms, in which sixty persons of the foulest habits, usually sleep every night. There are no proper washing utensils—neither towels nor basins, nor wooden bowls. There are one or two buckets, but these are not meant for the use of the lodgers, but for cleaning the rooms. The lodgers never think of washing themselves. The cleanliest among them will do so in the bucket, and then wipe themselves with their pocket handkerchiefs or the tails of their shirts.

Having ascertained the original trades of the various parties in the lodging-house first referred to, and their present mode of life, I next questioned them concerning their earnings for the past week. One had gained nothing, another had gained 1s., eleven had earned 2s., eight 3s., nine 4s., five 5s., four 6s., four 7s., six 8s., one 10s., one 11s., and one 18s. From three I received no answers. The average earnings of the fifty-two above enumerated are 4s. 11d per week.

Respecting their clothing, fourteen had no shirts to their backs, five had no shoes, and forty-two had shoes that scarcely held together.

I now desired to be informed how many out of the number had been confined in prison, and learnt that no less than thirty-four, among the fifty-five present, had been in gaol once or oftener. Eleven had been in once; five had been in twice; five in three times; three, four times; four, six times; one, seven times; one, eight times; one, nine times; one, ten times; one, fourteen times; and one confessed to having been there at least twenty times. So that the thirty-four individuals had been imprisoned altogether one hundred and forty times; thus averaging four imprisonments to each person. I was anxious to distinguish between imprisonment for vagrancy and imprisonment for theft. Upon inquiry I discovered that seven had each been imprisoned once for vagrancy—one, twice; one, three times; two, four times; one, five times; two, six times; two, eight times; and one ten times—making in all sixty-three imprisonments under the Vagrant Act! Of those who had been confined in gaol for theft, there were eleven who had been in once; seven who had been in twice; two, three times; three, six times; one, eight times; and two ten times; making a total of seventy-seven imprisonments for thieving. Hence, out of one hundred and forty incarcerations, sixty-three of those had been vagrancy, and seventy-seven for theft; and this was among thirty-four individuals in an assemblage of fifty-five.

The question that I put to them after this was, how long they had been engaged in thieving, and the following were the answers:—One had been fifteen years at it; one fourteen years; two, twelve years; three, ten years; one, nine years; one, eight years; two, seven years; one, six years; two, five years; three, four years; and one three years; one, eighteen months; one, seven months; two, six months; and one two months. Consequently there were of the half-hundred and odd individuals there assembled, thieves of the oldest standing and of the most recent beginning.

Their greatest gains by theft in a single day were thus

classified. The most that one had gained was 3d.; the greatest sum another had gained was 7d.; another 1s. 6d.; another 1s. 9d.; another 2s. 6d.; another 6s.; five had made from ten to fifteen shillings; three from one to two pounds; one from two to three pounds; six from three to four pounds; one from four to five pounds; two from twenty to thirty pounds; and two from thirty to forty pounds. Of the latter two sums, one was stolen from the father of the thief, and the other from the till of a counter when the shop was left unoccupied, the boy vaulting over the counter and abstracting from the till no less than seven five-pound notes, all of which were immediately disposed of to a Jew in the immediate neighborhood for 3£ 10s. each.

The greatest earnings by begging had been 7s. 6.; 10s. 8d.; and 1£: but the average amount of earnings was apparently of so precarious a nature that it was difficult to get the men to state a definite sum.

According to the report of the constabulary force commissioners, there were in the metropolis, in 1839, 221 of such houses as the one at present described, and each of these houses harbored daily, upon an average, no less than eleven of such characters as the foregoing, making, in all, a total of 2,431 vagrants and pick-pockets, sheltered by the proprietors of the low lodging-houses of London. The above two-penny lodging-house has, on an average, from fifty to sixty persons sleeping in it nightly, yielding an income of nearly £3 per week. The three-penny lodging-houses in the same neighborhood average from fifteen to twenty persons per night, and produce a weekly total of from 20s. to 25s. profit, the rent of the houses at the same time being only from 5s. to 6s. per week.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, JANUARY 26, 1850.

### THE CO-OPERATIVE BROTHERHOOD.

THE above title is appropriated, until a better is determined on, to signify a movement in accordance with the principles set forth in my late article, *Method of Transition*. Since the appearance of that article, I have received communications from a number of individuals, from as many as six different States, signifying their approval of the plan, and willingness to coöperate. All, or nearly all, have signified their ability and readiness to join and contribute their proportion, and a little more. For the benefit of those whom I have not written to personally, I will now say, that there is a Tract of 3 or 4,000 acres in Texas, about forty miles from Austin, the Capital of the State. It is very healthy, but somewhat wild. There is immense water power, and considerable wood; the land is more suitable to grazing purposes than agriculture. The climate there is so mild that neither food nor shelter would be required for sheep or cattle, other than what is spontaneous. This Tract will be *given*.

There is another Tract on a branch of the little Kenhawa, in western Virginia, containing 8,000 acres, or more, where there is water-power, timber that can be rafted down to the Ohio, and other facilities. Some of it is already cultivated. It is in the hands of friends to the movement, who are understood to be willing to put it into the organization at a dollar an acre, to be paid as fast as the Association are able, *without* interest, they holding, as guarantee,

such land as is not paid for and improved. Another Tract in Indiana will be given, but about the particulars, I cannot now speak, but shall be fully prepared at the coming meeting. Another in Wisconsin, of 2,000 acres, will be partly given, and the rest put in at the Government price.

Thus far the proposition has been met with a response quite unanticipated, and what was but faintly suggested to my mind a few months ago as possible, seems now to promise a speedy realization. But it is not best to act precipitately, in so stupendous a movement as this will become, even from the smallest beginnings, if it is carried out in the spirit in which it has been conceived. Location, means, and position, are of secondary consequence, compared with the character of the elements, and their harmonious action with each other. As we shall proceed on principles which all who join will acknowledge to be just, if there is at first a perfect understanding between us, no essential discord can possibly arise. To promote this understanding, a meeting, of all who can make it convenient to attend, is called in New York, Tuesday, February 26th. Notice of the place and hour of meeting will be given in the Tribune of that morning.

As but a part, however, will be able to attend that meeting, the business will be confined chiefly to an arrangement of the general plan, matters of detail being left, as far as possible, for the actual Association to dispose of, as the collective wisdom and practical experience shall suggest. The question of location will properly come up for action, and perhaps an agent be appointed to visit some of the localities. Any persons having suggestions or propositions to make, will please address the writer before the time specified.

When the plan is fully matured, it will be published, so that all can have an opportunity to see how well it accords with their views. A year, or at least till next Fall will probably be needed to perfect the arrangements.

A word to those who correspond. If they propose to join, let them state their ages, occupations, families, and means. If the location is in the more northern States, it will be at least a year after emigrating before much can be realized; and with the economies which the Organization will furnish, it will be necessary that each head of a family have enough to provide the necessities of life, during the first season, for as many as it is proposed to bring in. If any are not able to do this, they must make arrangements with such as are, that the action of the body be not embarrassed. There are also some friends of the movement who do not propose to join at present, but who will furnish means to some worthy persons who do. If any propositions are made of land, let them be distinctly stated. It must be understood that the Organization *will pay no interest*, nor give any security which shall cover land that is paid for, or any improvements. Of course, no speculator, and no person who has not an interest in the movement, and in human progress generally, will have any proposition to make.

It is probably due to the public to make another statement. It is known that the Religious Views of the writer

are radically Liberal. It is also true that most, if not all, who have proposed joining, sympathize, more or less, with the spiritual philosophy which he receives. It is not proposed to have any test, nor is it desirable to have any persons join who do not feel and exercise the true spirit of toleration. Contention and wrangling on matters of mere theoretical speculation would be anything but favorable to general harmony and coöperation.

Southington, Conn.

J. K. INGALLS.

Translated for the Spirit of the Age.

## CAPITAL AND INTEREST.

FROM THE LAST WORD OF SOCIALISM.

Moved by the spectacle of society in its death-struggle, and threatened with a terrible crisis impending and rapidly hastening on, I ask for the source of these calamities; and I find it in the custom of paying *interest on capital*.

The followers of Owen and Babeuf deny the right of property, but on the contrary I oppose whatever impairs that right. Now that which above all else tends to its destruction is interest or rent; because these give for its foundation indolence instead of industry, oppression instead of freedom, revolting injustice instead of real equality. We have to do with facts not words; I have no system to propose, but merely to state the strict rule of justice. The only wonder in the plan which I shall propose is its extreme simplicity; for it is summed up in the principle, that *1 equals 1*. Applying this arithmetical axiom to the law of exchange, I say: *for value given an equal value should be returned*.

Let us consider the case thus. The baker, butcher, tailor, bootmaker, or any producer, disposes of his wares to you, for which you pay him an equivalent sum. Article for article, value for value, each receives with one hand and gives with the other, remaining exclusive master of what is received, while renouncing all claim to what he parts with. Here then is our fundamental principle illustrated, *1 equals 1*; for value given an equal value is returned. You need my article, yours on the other hand suits me, we make a transfer, and all is done; you sell me a garment for a hundred francs, I take it. But if you should take the hundred francs and keep the garment too, all the courts in the land would convict you of theft.

But now when we come to a proprietor who makes a bargain for estates belonging to him, all this is reversed. A landlord lets me a field which I bought for a thousand francs, for which I pay him annually a hundred francs rent. Do you think that when I have paid the full value of the field, I shall become owner? By no means, I shall have no right to a hand's breadth. Yet a hundred francs in specie are just as much equal to a hundred francs invested in the estate, as a hundred francs in gold were to a hundred francs in the garment. If the tailor had kept my money and the clothes, he would have been a thief; but the proprietor pockets my thousand francs and keeps his acres, and is every where reputed an honest man.

Evidently, here is a gross contradiction, inequality, in-

justice; and resting on a foundation so absurd and destructive, the right of property denies and overturns itself. If you take my money without a return why should you demand from me respect for yours. If I had paid you outright, and at once, in bank-bills a thousand francs, I should have been owner of your whole field for ten years, and yet because I have made over to you the same sum in twenty or forty payments, I have not acquired the right to a single inch. What should you think of a merchant who cancelled those debts only which were settled in a single payment, but left all those standing which were paid on account? Yet exactly what would seem so ridiculous and unjust in the case of a merchant, is actually done in that of the proprietor. Thus is created an exorbitant and monstrous privilege in favor of the rich against the poor; since my opulent neighbor, at one stroke, can take possession for one thousand francs, of a piece of property to which I can make no claim, although under the name of rent I have paid the same sum in a series of years. This palpable violation of the right of property in favor of the rich and against the poor, explains that frightful disproportion in fortunes, whose two extremes of excessive luxury and excessive misery, give birth to the social evils, whose cause is sought far and wide. For is it not clear that the principle, *1 equals 1, for value given equal value should be returned*, has given place to another, namely, *0 equals 100, 0 equals 1000, &c.*, or in other words, *for value received no exchange should be claimed*. The former is the arithmetic of the poor, the latter of the rich.

And now let no one think, that such revolting monopoly is limited to landlords of rural estates; for every inhabited house, every hired machine and instrument of labor, every sum of money borrowed on interest is a means and occasion for a similar attack on the property of the poor by the rich. For instance you pay a rent of five hundred francs, for ten years, for a house valued at fifty thousand francs, and thus make over a sum to the owner equivalent to a tenth of his property. According to the principle *1 equals 1*, 5000 equals 5000, you should become owner of the house in ten years. But what actually takes place? Why the landlord may receive similar rent from twenty tenants like yourself, without parting with a fraction of his property. So with machines and money, &c., on which interest is paid. Spite of all arithmetic, the capitalist proves that you have paid him nothing, stills claims his property, and on the least resistance claps you in jail.

But exclaims the enlightened political economist: the proprietor or capitalist has given you in return the *use* of his field, machine, money. Most true; and I have given them the *use* of the sum paid in rent or interest. *Use equals use*, and our account is squared. Now tell me,—why, if the proprietor takes back the use of his estate, should I abandon to him the use of my cash? Surely I ought to be repossessed of that, as he is of his field, &c. If in fifteen years I have paid him, in the form of annual rent, ten thousand francs, the price of his property—whether real estate, money or machines—I ought to keep the property; ten thousand francs rent are equal to ten thousand francs in land or fixtures; we have simply exchanged va-



lues, and of what is there to complain. EITHER USE FOR USE, OR PROPERTY FOR PROPERTY.

Economists! proclaiming that property is the child of industry, by whom it is begotten and nursed, you deceive yourselves. By granting to the proprietor the right of exacting a rent on the productions of his tenant, you establish a monstrous privilege in favor of idleness against labor. Is not this giving up to the indolent of the fruit of the producer's toil a destruction of property in its very principle?

Will it be believed now, that this amusing objection is brought up to the view here presented, "without the field the laborer could have produced nothing." At least it should be added; "the field remaining barren, the proprietor should receive nothing." Evidently we ought to say; "since in the natural and uncultivated state of the field, the proprietor could derive nothing from it, he should not claim that the fertility produced by another should be for his profit." Yet more, if the soil is necessary for the cultivator in order to produce, the grain produced is necessary for the proprietor in order to exist; why then should the latter enjoy a prerogative denied to the former? The world of mankind is united by a reciprocal right and duty of exchange, the governing law of which is, that *every article shall be paid for once and once only*, whether outright or by instalment. Under this law, inevitable and universal, should pass the field of the proprietor. The annual rent should be reckoned as part payment of the whole value of the property, and not as a tax laid on the labor of the producer, which alone is the creative and fertilizing power.

Still, it is objected, the property rented deteriorates, rent or interest is the price of this deterioration. Verily! In renting, then you charge to me all injuries which result from my acts, yet do not in consideration of lessened value lower the rent one tittle. But it is I after all who impose upon myself according to the plan proposed,—for when the rent annually paid shall equal the original price of the property, and in the course of years I shall become owner, it will come into my hands, lessened in value in proportion to the ravages of time. Imprudent proprietor! You suggest to me, that perhaps I have committed an error in exchanging my money which has always a fixed and unalterable value, for a property which has been deteriorating. Would you persuade me that I have the right to demand of you indemnity!

Statesmen! If you would avoid the most terrible of revolutions, hasten to re-establish on the immoveable basis of justice and equality, the corner-stone of the social edifice; efface from your codes all laws in favor of interest and rent, whereby the rich now destroy the property of the poor, and thus render the right of property contradictory, absurd, and unjust, while seeming to maintain it. Others would overturn existing institutions from foundation to cap-stone; I merely demand the introduction of this single sentence among our statutes: "Rent, Interest, and all similar arrangements without exception, shall be reduced to the simple conditions of Exchange or Sale, and regulated by the same laws. All legislative provisions to the contrary are hereby repealed."

## PSYCHOMETRY.

To those interested in the study of the phenomena of the human mind, every development, especially if it be in a new channel will be hailed with interest. Many investigations have of late been made into the subject of Psychometry, which teaches that if the letters of any individual be placed on the forehead or in the hand of those who are susceptible, the character of the writer can be delineated correctly from the mental impressions received. Having been an eye witness to some of these experiments, I send you a copy of several of the characters described, which may interest some of your readers. The subject was Mr. Jackson, one of the proprietors of Glen-Haven Water Cure, who has uncommon powers of intuition, an elevated mental temperament, and a highly susceptible mind. The operator was Dr. S. B. Heath, the Professor of Physiology in the Medical College of Syracuse, who is himself susceptible, and has made many experiments with Dr. Buchanan on the subject. The notes were taken by myself which I give to you verbatim et literatim.

A letter was placed on Mr. Jackson's forehead, who, with his eyes closed, thus described his impressions.

"This letter was written by a man; the handwriting is of the running kind, reverted or turned backward; he has prompt business habits. Has natural taste for chemistry, would make a good chemist by cultivation. Writes rapidly in a concise style. Is of more than medium height; pays considerable attention to personal appearance; walks erectly, is independent in character, thinks for himself. In the strictest sense not an original thinker, but is capable of adding to the ideas of others; is not as much an originator as a discoverer of truths. Would like place, position, is ambitious of distinction; has a good opinion of himself. Could hardly be called a visionary man, for he would unite theory and practice. Has much talent. Has many friends; largely endowed with the social faculties, fond of children; capable of being happy in the social relations. Is fond of observation, would like to pursue the abstruse sciences. Is known as a writer, under favorable circumstances would be distinguished as such; is prompted by the love of science, and writes to disseminate truth. Is careful about laying down postulates, but when he gives premises endeavors to prove them. Is reformatory in any sphere in which he moves. Feels that all truths are not discovered, that many lie hidden which can benefit the race; therefore he pushes his investigations still further. He has a cultivated mind; is chaste and refined in his feelings, never will be guilty of impure associations. Has fine development of the ideal and sublime, and would be almost transcendental if he were not as fond of science. Is logical, exact, hunts for truths as for hidden treasures. The truth to him when found would be original, but he can dress up those discovered by others, as the sculptor can the rough marble; many regard him a man of genius. He has much tact which is developed in his argumentations. His style is easy and ready. Will get into notice and be felt; his influence is daily increasing. He has much benevolence and kindness of feeling."

After these impressions had been declared, we were told by Prof. Heath that the letter was from *Dr. Buchanan*, of Cincinnati. Those who know the gentleman will recognize the description to be good.

Many other letters were then read with equal success, when the one, from which the following description was given, was tried, without a word being said with regard to the sex or any other peculiarities.

"This letter was written by a woman. She has great energy of character, has seen sorrow, is now living with her second husband. Is an authoress, interested in reformatory movements, dislikes drugs exceedingly, is interested in taking care of the sick, and is qualified for that sphere. Is short in stature, not above the medium height, independent in thought, feeling, action, and in the expression of her thoughts; is skilful in the application of means to accomplish her ends; successful in business operations; plain and direct in her pursuits. Rather a remarkable woman, originally possessed strong religious sentiments, was formerly very diffident, has grown into the character she now possesses within ten years; originally moved in a quiet sphere, but has been brought into public by exigencies. Never writes lengthy letters to simple correspondents, is terse, brief, pointed, without circumlocution. Is making a good impression in the age in which she lives on her own sex; wishes to be regarded in all sincerity as a reformer; is ambitious. \* \* \* Has a disposition to examine causes, but writes more under the influence of comparison than causality; illustrates what she writes. If placed in the right position, would study medicine, for she likes physiology. If a practitioner would be a hydropathist, for she abominates drugs." Said Mr. Jackson here, "it seems to me that I have seen this woman in New York, and that it must be Mrs. Gove Nichols." He was then told that his impressions were correct as to name and character. No one in the room had known that there was a letter of hers present.

Another—"A very good woman, one that loves the beautiful in nature, loves flowers, the grand ideal. Has a very correct standard of character; not over enslaved by etiquette: is simple in her habits, loves simplicity and beauty combined. Likes to have articles of dress rich and valuable, not gaudy and fanciful; disposed to cultivate the real and substantial, rather than the visionary. Has naturally great correctness of rhetorical expression: is characterized by sobriety of demeanor, but underneath this she has a fine flow of feeling and mirth. Loves her friends deeply; would grieve to have her social ties broken, but would assume a calm and peace-like resignation, and pursue her way with submission. Her anxiety is bounded by duty, she strives to regulate her feelings by right principles. She shines in the home circle—dislikes duplicity. Her letters are rather serious in their tone. She has seen sorrow in her own soul; is sorrowful now. She would elicit respect and confidence. We were told that the letter was written by the widow of —."

Another—"This was written by a female not over thirty years of age, pleasant in appearance, not over social in her manners. Has a fund of good feeling, a good sense

of propriety of character; is honest in her intentions, upright in her dealings. Has a mind susceptible of great cultivation; a good degree of application. If external circumstances are favorable she would apply herself to general literature—she likes the exact sciences. Walks erectly; has well developed firmness of character; is her own judge in matters of opinion; is not disposed to quarrel unless driven to extremities. She is a brunette with black hair, and black eyes. This was given from a letter of Mrs. —.

Mrs. L. N. F.

Syracuse, Jan. 14th, 1850.

[We trust that we are not over-stepping the limits of courtesy in publishing in full the names of persons so well and widely known, as Dr. Buchanan and Mrs. Gove Nichols. If so, we ask our friends' forgiveness. The other names, it has seemed proper to erase, in our ignorance of the willingness of the persons described to be thus noticed. This new art of Psychometry comes in aid of Phrenology and Physiognomy to bring in habits of simple-mindedness, straightforwardness, transparency of demeanor and speech, which will be most prolific of justice, charity, honor and heavenly harmony. God speed the day when "To be and not to seem" shall be the law of life. Ed.]

## Literature and Art.

LEONARD SCOTT, & Co.'s REPUBLICATIONS OF THE BRITISH QUARTERLIES AND BLACKWOOD.

These periodicals put it within the reach of all to fulfil a wish which travelers might seek to gratify in vain; by even a long residence in Great Britain; they admit readers to *conversation-parties* and *study-firesides* of the finest wits and ripest scholars. For a sum that would not half defray the expenses of a week's sight-seeing and lion-hunting, and for a thousandth part the loss of time, we may, by their means, become familiar visitors in the most brilliant circles of London and Edinburgh. We repeat this suggestion, because it is the strict fact that these periodicals are a public echo of words first spoken, and thoughts first shaped, amid the sprightly coteries and solitary sanctums of the most highly cultured spirits of the old world. Indeed, even more than this is true, for they contain the distilled essence of hours and hours of gossip and discussion, criticism and speculation, patient judgment and bold conjecture, with vapid common-places, cavils, piques, personalities, and crudities worked off. Or again, it may be said, they are patent concentrated intellectual food, warranted to keep in all climates, and fit for use at a moment's notice.

No one, who purposes to take his place in the grand exploring voyage, on which this generation seems providentially sent forth, can afford to go without these periodicals; for they are at once delicate barometers, indicating currents in the upper air of thought, which are soon to be followed by storms and calms on the ocean of public opinion—and exact chronometers, graduated by meridians of the ages' most sure observatories. Rich and retired scholars even, who can surround themselves with heaps of the selectest literature of the time, to be read at leisure, cannot spare these digests of latest intelligence in every department of science, art, letters, politics, religion. Upon the pages of these reviews is done to their hand what statesmen, writers, leaders of thought and action in Europe, have to pay a high price for; with the smallest fee

and no trouble, they receive, from a talented, quick-witted corps of explorers, spies and runners, the very latest news from all regions of the world of ideas. For the young, enterprising and aspiring, hurried to and fro, amidst the world's engrossing cares, the invaluable service is rendered of enabling them to keep up, by a few hours delightful study, with the grand army of progress. And finally, to the lonely, sad and poor, who, shut out from congenial society or inspiring pursuits, pine for nutritious stimulants to brain and heart, these periodicals come like a visit of friends, bringing with them freshness and sunshine.

With an earnest recommendation to our readers to avail themselves of the liberal offers of Messrs. Scott & Co., we would call their attention to the following card:

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet*," the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground between the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list viz:

THE LONDON QUARTERLY REVIEW, THE EDINBURG REVIEW, THE NORTH BRITISH REVIEW, THE WESTMINSTER REVIEW, AND BLACKWOOD'S EDINBURG MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though reprinted under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *fac-simile* of the Edinburgh edition.

#### TERMS.

For any of the four Reviews,	\$3.00 per annum.
For any two " "	5.00 "
For any three " "	7.00 "
For all four of the Reviews,	8.00 "
For Blackwood's Magazine,	3.00 "
For Blackwood and three Reviews,	9.00 "
For Blackwood and the four Reviews,	10.00 "

*Payment to be made in all cases in advance.*

#### CLUBBING.

Four copies of any or all of the above works will be sent to one address on payment of the regular subscription for three—the fourth copy being gratis.

\*.\* Remittances and communications should be always addressed, post-paid or franked, to the Publishers.

LEONARD SCOTT & Co.,  
79 Fulton Street, New York

REVIEW OF THE MEXICAN WAR. By A. A. Livermore. Boston: Wm. Crosby and H. P. Nichols. New York: D. Appleton & Co. pp. 310.

We desire heartily to thank Mr. Livermore for this carefully-prepared, high-principled, free-spoken volume. It deserves the widest circulation throughout the length and breadth of our land, and among all classes of our citizens. If its author had closed his life with this work, he could not have asked for a nobler monument of his patriotism and humanity. We trust that the American Peace Society will put forth this Review in the cheapest possible form, and so distribute it by extensive agencies as to secure its introduction universally. This book is not in some respects as much to our mind as Theodore Parker's Sermons and Reviews on the same topic in the Massachusetts Quarterly, which it would be most desirable to collect also in a volume; but it is admirably suited for entrance among all religious denominations and political parties. It teaches a stern historical lesson with a direct yet temperate truthfulness, which should bring it home to the very conscience of the nation.

JUVENILE DEPRAVITY AND CRIME IN OUR CITY. A Sermon, by Thomas L. Harris, Minister of the Independent Christian Congregation, Broadway, N. Y. Preached in the Stuyvesant Institute, Sunday morning, Jan. 13th. 1850. With an Appendix, embodying the recent report of the Chief of Police, concerning destitution and crime among children in the City.

It is designed to place this appeal in the hands of every family in New York and Brooklyn, with the view of calling attention to the subject of destitution and vice among the young, and of hastening that thorough and energetic action which the exigency requires. One-third of the sum needed to circulate forty thousand copies is already subscribed. It is hoped that all persons who take an interest in its purposes will inclose the sums they are disposed to contribute, however inconsiderable, to Mr. Charles Partridge, No. 3 Courtland-street, near Broadway, N. Y., who has kindly consented to act as Treasurer to the fund. Each dollar thus subscribed will secure the distribution of one hundred copies.

THE SOUL AND INSTINCT, Physiologically distinguished from Materialism; a Discourse by Martyn Payne, A. M., M. D., &c. New York: Ed. H. Fletcher, 141 Nassau-st. pp. 230.

Like many books, this volume is more valuable for information incidentally given than for light afforded upon the main topic discussed. The author's aim is to "afford reliable evidence of the existence of the soul as an independent, self-acting, immortal and spiritual essence," and to mark the distinction between the Soul and Instinct. The following sentences will indicate to the discerning reader what he may expect to find in this book and what to find out from it.

"We have the best reason for believing that the brain is especially designed for the subserviency of the will and perception, and has comparatively little connection with judgment, reflection, &c., and less with perception than with the will. The great final cause in respect to the soul and instinct, particularly with the latter, is to serve as a medium of communication with the voluntary muscles through the nervous power. The will is, therefore, a stimulus to the brain, while the organ supplies, in consequence, the nervous power, by which the voluntary muscles are brought into action." Page 82. Note.

.S. MARGARET FULLER, (now Marchioness Ossoli,) has nearly completed, says the Boston Republican, an elaborate History of the late Revolutionary Movements in Italy, in which will be included extended observations upon the Social, Political, Religious and Aesthetic condition of the country.

## Reform Movements.

### MUTUAL BANKING.

It is not to be expected that first attempts at Mutual Banking will be satisfactory; but it is well that Principles of COLLECTIVE CREDIT should be brought up in a form to attract public attention, and to ensure thorough scrutiny of the whole subject of interest. Certainly some plan can be devised, not only to enable merchants and holders of real estate to avoid the tyrannous entanglements of our present systems of currency, but yet more, fully to provide all producers with a TRUE SIGN of the fruits of labor and skill; yes! and of the power to produce, also. Capital and Real Estate can command advances by combinations of Capitalists and Real Estate owners; why should not Labor do the same, without tying itself up hand and foot by paying ruinous rates of interest—through combinations of Laborers? We are not prepared to pass judgment upon the following scheme; but we rejoice at this sign of growing interest in Mutual Banking, among the industrialists of Massachusetts.

*To the Honorable, the Senate and House of Representatives of the Commonwealth of Massachusetts:—*

The prayer of your petitioners humbly sheweth: that the farmers, mechanics, and other actual producers, whose names are hereunto subscribed, conceive that it is impossible for them, under the present organization of the currency, and the consequent present high rates of interest, to obtain the just reward of their labor. They, therefore, humbly pray your honorable body to grant to them a charter for a MUTUAL BANK, vesting in them the following powers, under the following regulations:

Any person, or company, by pledging real estate to the Bank, may become a member of the Mutual Banking Company; and the Company shall have power to receive new members to an unlimited extent.

Said Mutual Bank shall have power to issue paper money, which shall circulate as currency among persons who are willing to receive it as such.

Any member may borrow the paper-money of said Bank, on his own notes running to maturity, to an amount not exceeding three-fourths (or such other proportion as your honorable body in its wisdom may determine) of the value of the real estate by himself pledged.

Each member shall be bound by the act of incorporation to receive the bills issued by the Bank, at the full value borne on their face, in payment of debts, and in all the transactions of trade; but no member who has in his possession bills on the Bank to an amount equal to the whole value of the property by himself pledged, shall be bound to receive any more until some of those held by him shall have gone out of his possession.

The bills of the Bank shall thus be redeemable, not at the counter of the Bank, but at the stores, work-shops, mills, and other business places of the individual members of the Company: the bills shall thus be redeemable, not because they can at any time command specie at the Bank, but because they are at all times receivable in lieu of specie by the members of the Mutual Banking Company.

The rate of interest at which said money shall be loaned, shall be determined by, and shall if possible just meet and cover the average losses and necessary expenses of the institution.

No money shall be loaned by said Bank, except to members of the Company.

Any member, by paying his debts to the Bank, and giving thirty days notice to the President thereof, may withdraw from the Company, may have his property released from pledge, and may himself be released from all obligations to the Bank, or to the holders of the Bank's money.

The Company shall have power to pass such rules and by-laws, not inconsistent with their charter, and to elect such officers as may be necessary to accomplish the ends for which the Bank is instituted.

No paper-money shall be issued by said Bank, until after real estate to the value of Two Millions of Dollars, shall have been pledged to the Bank by its members.

**BOOT AND SHOE MANUFACTORY.**—It is proposed to hold a meeting of the boot and shoemakers, and others who may feel an interest in the movement, at the Union Rooms, in College Hall, (formerly the telegraph office,) on Thursday evening, the 10th inst., to confer upon the propriety of establishing a joint stock company, to be located at Home City, for the purpose of manufacturing boots and shoes upon an extensive scale, connecting therewith a tannery and a store for the sale of the manufactured article. Books have been opened, and stock is being taken with a belief that the plan is feasible, and calculated to promote the best interests of a respectable body of mechanics. The advantages to be attained are apparent to any observing mind, and consist in securing to such workmen as are stockholders constant employ, and insuring to each the full value of their labor, freeing the laborer at once from the shackles of wages-slavery, and rendering them independent of those "tricks in trade" by which they are robbed of half their earnings. Another advantage worthy of observation is the favorable opportunity afforded at Home City to secure a "Home" in one of the most pleasant locations on the Ohio River, and possessing every facility of communicating with the city, a point at which, owing to the many advantages it possesses for this and other similar manufacturing institutions, several of which are now projected, must bring together a large population of independent mechanics, and produce a state of society free from the arbitrary and degrading influences of landlords, speculators, loafers, and professional drones, who are ever ready by cunning or stealth to deprive the workman of the products of his hard labor. It is hoped there will be a full attendance at the meeting, and a lively interest felt in this, one of the progressive movements of the age. Persons will be present who will address the meeting, and set forth the advantages of the organization. The meeting will take place at 7 o'clock. Rouse, up, mechanics! your interests cry, Onward! in the march of PROGRESS.—*Cincinnati Nonpareil.*

The Minister of Agriculture and Commerce has presented to the Assembly a bill relative to the Associations for Mutual Relief, as proposed and drawn up by the President of the Republic. This project differs a good deal from that which has already come under the consideration of the Assembly. It introduces the intervention of the Government in the foundation and development of these associations. The donation proposed by the bill is 1,000,000 francs per annum, comprised in the ordinary estimates of the Minister of Commerce, and forming a special fund for relief, and the basis for contributions of a voluntary kind. The object of the new associations is thus defined: "Relief to operatives rendered unable by wounds or sickness to pursue their ordinary avocations, and the defraying the funeral expenses of deceased members of the association." Three systems are concurrently suggested for the benefit of the working classes—the creation of a Savings' Bank, where the operative shall deposit his savings, to support him when out of employment; a *caisse de retraites*, formed also of his savings, and destined to his maintenance, when rendered unable by old age to earn his livelihood; and a *caisse secours de mutuels*, in event of illness or wounds incapacitating him for labor. With respect to the first, the State leaves the operative at perfect liberty to transfer his savings to such fund or not, as he may think proper. As to the second, the State induces him to contribute to its support by the at-

traction of premiums after a certain specified period. In the third, the action of the State is more sensibly felt. Every Association of mutual relief must, with a view to legal authorization, have one co-associate for every four operatives belonging to the association, who will perform a portion of the duty without participating in its benefits. The Government engages to obtain the intervention of all over whom it has influence in every class of society. In order to give greater weight and authority to the establishments, the President of the Association will be named by the President of the Republic.—*N. Y. Tribune.*

#### NATIONAL CURRENCY REFORM MOVEMENTS.

UNDER this title a society has been formed by a body of gentlemen interested in the question, a preliminary meeting having been held, attended by Mr. F. Bennoch, Mr. Jonathan Duncan, Mr. Wyld, M. P., and others; the proceedings were pro forma. A correspondent says:—"I am fully convinced that currency reform will become the parliamentary question of the ensuing session. I know from high banking authority that the Bank of England has actually applied to Government to be relieved from buying all the gold brought to its counter at a fixed price. There is no doubt of the immense stores at California of the yellow metal; nor is it difficult to account for its not arriving, as the seamen leave their ships to speculate at the diggings. None but our own vessels of war are yet carriers of gold; but when merchant vessels also take it on freight the supplies to Europe will be prodigious. It now can be bought at San Francisco at 40s. per ounce, add freight, and see the magnificent gain by selling it to the Bank of England at 77s. 6d. Sir R. Peel's party already talk of adding to the weight of the sovereign, to perpetuate the bondage of all of us industrious producers. They will do their utmost to prevent even the interposition of God from releasing us from the fangs of Mammon."

The association has issued a manifesto signed by the president, F. Bennoch, Esq., from which we give an extract:—

"We are congratulated on the briskness of trade when we effect large exports of coal and iron, calico or hardware; how, then, does it happen that large exports of gold, for which we receive a full equivalent, are always attended with mercantile convulsion and an enormous loss of property? In answering this question we shall discover the source of very many of the complicated evils by which we are surrounded. With the exception of silver, which is a legal tender only to the amount of 40s., the Legislature has decreed that all taxes and all private debts shall be discharged in gold; and by putting a moneyed denomination on gold, its price is necessarily fixed in our coinage. To the foreigner our gold coin is not money, but a commodity; on the continent of Europe and in America, its price varies under the law of supply and demand, and when its purchasing power abroad is increased it is exported. When this happens, the Bank of England is compelled to contract the issue of its notes exactly in proportion as the gold disappears; we are consequently deprived of our legal-tender money, and as it becomes scarce its value rises; but a rise in the value of money is identical with a fall in the price of commodities. Under these circumstances the instrument of exchange is withdrawn; the power of distributing commodities is paralyzed; none can sell, because none have the means of purchasing; the real wealth of the country, however, is in no respect diminished, since it is plain when we parted with our gold we must have received an ample equivalent in exchange. The ruin, therefore, can only be traced to the viciousness of our monetary system; there is no other solution of the problem."

**FREEHOLD-LAND MOVEMENT AT STOURBRIDGE.**—It is pleasing to notice the rapid progress the Freehold-land Society is making in this town. It is scarcely more than eighteen months since the society was established, and the members have al-

ready purchased two pieces of land, together measuring twenty-four or twenty-five acres, adjoining each other, on the Enville and Bridgnorth-road, about half a mile from the centre of the town. The first piece was allotted some time back among forty-seven of the members, and the ballot for the other piece, which is capable of allotting fifty-five shares, will take place on Monday evening next, at the British School-room. We understand that land in this neighbourhood is being divided and sold in lots to purchasers, at similar prices and weekly payments as those of the Land Society. In this way the franchise will be greatly extended ere long.—*Birmingham Mercury.*

**LIFE ASSURANCE, BUILDING SOCIETIES, &c.—GOVERNMENT OFFICERS' PERMANENT BENEFIT BUILDING SOCIETY.**—A meeting of this society took place yesterday afternoon at Exeter-hall, for the purpose of electing a managing committee. Mr. Danby Fry, of the Poor-law Board, being called on to preside, stated that the society had originated out of a conviction that the benefits of building societies were so well recognised that it was desirable to render them permanent. The supporters of this society were encouraged to proceed by the very high premium at which the shares in a former society had been sold.—The new society would, in its main features, be the same as the old one, with this peculiarity, that it would be rendered permanent by a new society or class being commenced every five years. Two classes of persons were benefited by these societies, the borrowers and builders, and those who wished to secure a large return for their subscriptions at the end of a period, probably not longer than ten years. Though the borrower might pay an apparently high interest, it was clear that he found a compensating advantage, or he would not have borrowed; and, at the end of the period, he was in possession of a life annuity equivalent to the rent of his house. The benefit to the depositors was evident enough, as the amount of their subscriptions would be doubled at the end of the term. The old society proposed giving a bonus of perhaps 6 per cent. at the beginning of the year. Building societies had recently been brought into some disrepute; but everything depended on the way in which they were managed. Ten years would be the probable duration of the society; but borrowers would not be required to pay longer than 11 or 11 1-4 years, under any circumstances. The habits of business, general intelligence, and respectability of the Government officers gave the best guarantee for the good management of this institution. Their rules had been carefully drawn up, and certified by Mr. Tidd Pratt, and this meeting was now convened to elect the committee. Mr. Watson, of the Customs, expressed a fear that the establishment of a new society might injure the sale of shares in the old one. The Chairman said the demand for shares in the old society was much greater than they could possibly supply; and it would be greater still but for the fact that it had been four years established; and there were many parties who would borrow from a new society who could not do so in a society that had been some years in operation. Last year, 164 additional shares had been taken up in the old society, all by borrowers; and there were only about 100 more shares which would be sold before reaching the limit of 1000. Mr. Frederick Purdy, the secretary, explained that many wealthy borrowers had entered into the old society, so that the shares were almost taken out of the hands of Government officers, to whom the society had at first been confined. Hence the necessity of establishing a new society. A number of gentlemen then entered themselves as members of the society, and the committee and officers were afterwards elected.—*Daily News, Dec. 21.*

## Miscellany.

**BAD NEWS FOR THE RATS.**—A grand battue against the rats in the sewers of Paris, which are about 150 leagues in extent commenced on the night of Saturday. The result up to this time is said to be the destruction of 250,000 rats, and it is expected that by the 1st of next month the number will have reached 600,000. The municipal authorities are of opinion that by making four battues a year, Paris will be rid of these destructive vermin. Several plans of destruction were made use of by the different brigades of sewer-men; but that which was found to be most successful was the placing a large leather sack in which a large piece of mutton tallow was placed—a dainty of which these animals are very fond—at the corner of each sewer, and toward which the animals were driven.

The quarters which furnished the greatest numbers were the neighborhood of the Halles, the streets near the Seine, the rue Pascal, and the Faubourg St. Marceau. The *Union*, in giving an account of the affair says:—"The 250,000 rats were all of the grey Norwegian breed, except from 500 to 600 black or English rats. Two of these animals were put aside by the men as a curiosity, to be presented to the collection of animals at the *Jardin des Plantes*. From the extremity of the tail to the tip of the nose these two rats measured 51 centimetres, (nearly 20 inches English.) Their eyes are red, like those of white mice, and their coats are as black and glossy as the silk on a hat. The ferocity of those animals is such that one of the Norway rats was literally devoured in ten minutes by the two English rats above mentioned.

The animals after their capture were all taken to the *Ils des Ravageurs*, where they were killed and skinned, an operation that was not performed without much danger. It is said that some demur has arisen on the part of two glovers of Grenoble, who had offered to take all the rat skins at the rate of 100 francs per 1,000, they having discovered, a means of rendering them available in making gloves. It appears that they had calculated on the number reaching 100,000, and are now alarmed at the immense increase in the number; but as they have entered into a contract it must be fulfilled. It is said, however, that more advantageous propositions have been made by a Mr. John Warton, a rich leather dresser in London, who is not alarmed at 1,000,000, more or less, and it is thought that he will be the purchaser of the lot." The municipal authorities having raised the bounty from 50 francs per 1,000, the sum given last year, to 100 francs, the sum per head for the men will be 20 centimes.—*Galvani*

**IMPORTANT DISCOVERIES IN ABYSSINIA.**—Mr. Rocher d'Hericourt, who has lately returned from a Voyage in Abyssinia, has brought with him a score of MSS. in the Ethiopian language, all of vast antiquity and great literary value. They are folio in form, bound in red leather, with the Greek cross and strange ornaments on the covers. In some of them the writing runs right across the page; in others it is in columns; in nearly all it is firm and bold in character. Some of the MSS. are on history, religion, and science; one is a complete and very curious treatise on the mysteries of eastern astrology; and one, which appears to have been written at the beginning of the 11th century, contains a copy of the Bible, which differs in some respects from the ordinary version. To obtain these treasures, M. d'Hericourt passed a long time in Abyssinia, had to employ daring, cunning, persuasion, and force, to go through many extraordinary adventures, and endure many

hardships and persecutions. He has, besides, obtained a mass of curious information on the religion (which it seems is half Jewish, half Christian), the manners, and the government of the singular people who inhabit Abyssinia; has ascertained all that could be learned of their country, of which so little is known; and has collected all the facts calculated to throw light on geology, mineralogy, botany, and other branches of science. But what is more practically important than all, is, that he has brought with him numerous specimens of a plant, the root of which, reduced to a powder, is a cure for hydrophobia, both in men and animals. Of its virtues M. d'Hericourt had practical proof; four dogs and a man having been bitten by a mad dog, were, by application of the remedy, cured of the hydrophobia which ensued; whilst a fifth dog (bitten at the same time by the same animal) to which the remedy was not applied, perished in all the agony of that horrible disease. The virtue of the plant, and the manner of preparing it for use were explained to the traveler by a potentate of the country, who assured him that it was there generally used, and never failed. The specimens brought over by M. d'Hericourt have been submitted to the *Academie des Sciences*, and the committee of that learned body has been appointed to test their efficacy. If, as it is confidentially hoped, they have not lost their virtue in this European clime, the world will soon be put in possession of the means of curing one of the most frightful diseases to which flesh is heir, and M. Rocher d'Hericourt will have the glory of having conferred an inestimable blessing on mankind.—*Paris Correspondent of the Literary Gazette.*

**THE PEW SYSTEM.**—A novel meeting was held recently in Preston, England, to consider the subject of "a hired ministry and the support of the poor." One of the speakers argued with great strenuousness that in England the poor were starved to pay the preachers. "We never read," said he, "of the Rev. Dr. Paul making a collection in his own church for his own support. We never hear of the Rev. Mr. Barnabas making a collection in silver at the door. Look at the present mode of letting out seats in places of worship at pit, gallery, and box prices; those who cannot afford to pay, being treated like beggars. This naturally has a tendency to keep the proud working-man away." And again, "the hired ministers," he said, "after being sent to college to learn to preach the gospel, seemed to consider themselves the only patented vendors of the bread of life. As monopoly was done away in respect to the bread that perisheth, so he hoped it would be in regard to the bread of life."

As an argument against the pew system, the *Cheltenham Examiner* gives the following illustration, by an eye-witness of the scene at the parish church:—

"The church-warden walked up to the pew which was nearly half filled, the door of which was firmly held by a gentleman inside. Mr. —, you have no right to keep that pew while there are parishioners who cannot obtain seats. Mr. —: It is my pew, and I shall admit whom I please. Church-warden: You have no right to admit strangers while there are parishioners who cannot get seats. Mr. —: This pew is my property. Church-warden: If you do not open the door, sir, I shall order the beadle to force it open. Mr. —: You have no right to do so—you may as well order a man to break open my house. Church-warden: It is not your pew, and I shall insist upon its being opened. Mr. —: This is not the place to settle that question. Church-warden: I will have it settled here. Russell, I order you to break open the door. Pew-Opener: Very well,



sir. Mr.—: I insist upon the door not being opened. The door was burst open, and the pew immediately filled by the parties standing outside."

THE PRESENT CONDITION OF RUSSIA.—The *Tribune* translates from the *Augsburg Allgemeine Zeitung* the following letter from the Polish Frontier:—

"It seems beyond doubt that grave events are in preparation for the Spring. The idea that Europe will recover its old position is a pure delusion.

"The attitude of Russia sufficiently demonstrates that a decisive catastrophe is reserved for the ensuing year. Without going so far as to believe the common rumor, that Austria will be allowed to place a garrison in Poland, it is certain that Russia makes these demands—namely:—

"I. That the affair of the Duchies should be terminated as soon as possible. It will not be for the advantage of Germany that Russia will place its weight in the scale. Schleswig, then, may be considered as in a great measure lost for Germany.

"II. The Emperor of Russia will not tolerate any democratic progress in Germany, though restrained by the Constitution of the Confederacy, which shall compromise the dynastic interests and endanger the true monarchical principle. Russia will apply all its forces to the reconstruction of Germany, as it existed before the Revolution—that is to say, a Germany feeble and powerless. And not only Russia, but also France and England have a great interest in keeping Germany in a state of weakness and disunion: It presents a battle-field all ready for the great powers, where they can settle their differences without danger to their own countries.

"It is quite certain that the Emperor of Russia will realise his projects with regard to Turkey in the Spring.

"The old tradition of his country and his family, inspires the Czar with little confidence in a reign of more than 25 years, so that he is urgent to bring this project to a successful close, as he considers it indispensable, and is willing to leave the accomplishment of it to his successors.

"Two corps d'armee stationed in Poland, are all ready to march in the Spring to the Lower Danube, or the Black Sea. The fleet is concentrated at Sebastopol, where troops and provisions are arriving in immense quantities."

PROFITS ON LIFE ASSURANCE.—Few persons who have not the means of inspecting the annual accounts of the old assurance offices can have the slightest conception of the enormous profits which have been made under the original rates of premium, or can wonder that there should be so wide a field for competition, and that modern societies should be able to pay handsome dividends and bonuses, on a reduction of premium, in some cases, to the extent of 50 per cent. The Equitable, which was, we believe, the first establishment which originated rates of premiums far below the Sun, Phoenix, Royal Exchange, Amicable, and others under the ancient regime, have been realizing such extraordinary gains, that they now possess, in Consols, £2,305,000; Reduced Bank Annuities, £2,740,000; cash on mortgage, £4,121,844; making together a reserve fund, if it can be so termed, of the enormous amount of £9,166,849. Their receipts, as premiums and other business items, for the year ending December 31st, last, were £261,193, while their interest on mortgage debts was £160,105, and dividends on stock £152,925. The cash paid on policies, claims, and additions, amounted to £698,721; and for surrendered policies and additions, and further investments, £62,299; leaving a balance in hand of £35,969.

## CONTENTS.

The Divine Man, . . . . .	50	Reviews, . . . . .	59
Mutual Bank, . . . . .	51	Mutual Banking, . . . . .	61
Stock Exchange, . . . . .	52	Association of Shoemakers, .	61
Abolition of House-Rent, .	53	National Reform Movements	62
Metropolit'n Lodging Houses	55	Life Assurances &c. . . . .	63
Co-operative Brotherhood, .	56	Miscellany, . . . . .	68
Capital and Interest, . . .	57	POETRY.	
Psychometry, . . . . .	58	Equality, . . . . .	49

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church* of Humanity, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

EDITOR

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

☞ All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawke.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

## LONDON.

CHARLES LANE.

JOHN CHAPMAN, 143 STRAND.

GEO. W. WOOD, PRINTER, 15 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, FEBRUARY 2, 1850.

No. 5.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

From Wilkinson's Life of Swedenborg.

## SPIRITUAL OPENINGS.

A man who can without knot or break receive the flashes of his childhood, is from his rarity a marvellous character, and good may be expected of him. The truths of the connexion of things are those especially that he may declare. Coherent himself from first to last, he will see coherency where others miss it, and establish it where it is wanting. He will in short be a link, affectionate, doctrinal, or real. Swedenborg was such a link, and he and his writings may be looked on, in one point of view, as entirely an organ of communications. Let us regard them in this light with respect to some cardinal topics.

Truths, like the world itself which is one among them, consist of two things—places and roads. The intellectual globe lies round and colored as the material, consisting of continents, countries and counties, or genera, classes and species, and these are the places of the mind. Then between them, linking them in one, there are the truths of connexion, or the analogies that run from subject to subject; these are the roads of the mind. It is in knowledge so regarded that we now trace the presence of Swedenborg's genius.

This view distributes away much of the difficulty that hangs about him, and enables us to treat him in his threefold character of philosopher, seer, and subject of revelations, without the one element impugning or annulling the other two. The man who is *open*, is *ipso facto* an envoy and ambassador living for amenities and reconciliations which are not dreamt of until he appears.

A new religion is almost necessarily followed by new communications established by mankind with various departments of knowledge and existence; and Swedenborg was the apostle of a new religion. His position of the divine humanity as the sole, and only possible, object of worship, and his identifying of Jesus Christ with that object, amounts to a fresh link between God and man—in other words, to a new religion. The quantity of truth—of way and intercourse that is involved in that tenet, can hardly be estimated. In the highest case it unites the senses with the soul, spirituality with history, divinity with humanity, the private heart and the humblest knowledge and confidence with universal love and the sovereign justice of the Lord. It compounds or realizes the highest truth, and brings it into the world. It is the central at-one-ment, and already puts sight upon faith, and faith into sight, and abolishes miracle, by constituting it afresh as the order of nature. This is the greatest contribution of Swedenborg's books to human weal—the seizure of the fact, and the demonstration of the necessity, of the incarnation, because this makes God approachable through Him who is the Way, and approachable for all alike, children or men, learned or unlearned, sensual or subtle. This we term a new religion, because it leads us to a new God, and through

a way new in its fulness—namely, all our human faculties together.

After this, in which God himself is known to the senses, all other cases of communication and correspondence, being of a lesser nature, are easy and intelligible. Mankind is most estranged from the Most High; if this distance by his mercy be shortened and abolished, the smaller gap that separates man from any created thing cannot be an essential bar to his brotherhood with it. If the space between the Holy One that inhabiteth eternity and the sensual nature of mankind, be actually annulled, there is no space left in the way of hindrance, but only as an organ of communications. The world of truth in this wise is like the great ocean covered with ships, it is all roads and highways, one sublime plain, giving passage to every love, and fair winds to all desirable knowledge.

There is no religion, if it be lively, but tends to open the other life, because every religion prepares us for the future, keeps the spiritual as an end in view, and by consequence realizes it before the mind so far as it is able. Perhaps with the exception of Protestantism, there is not a faith recorded in the world's history but has leant upon supernatural revelations; and these the more bright and frequent, in proportion as we approach towards more primitive ages. A religion that has not the key of the spiritual world, is to this extent a failure, and enjoins its votaries to shoot at a mark that is not put up. Swedenborg's eyes, opened upon the other life, are then nothing extraordinary; they are eyes exercising that function that belongs to every justly religious man, and which is but a minor department of his prerogatives, included in his knowledge of God. It is the order of creation that the ends of actions should be seen in order to the shaping of beginnings, and seen not by intuition or philosophy, but by fair straightforward sight. The current vision of the end guides and steers the means towards their local fitness in the work.—The first communication then which we signalize in Swedenborg, is that between the natural and spiritual worlds, which after being shamefully lost, is logically restored in this plain religious man.

Concurrently with this he is the medium of proclaiming the spirit of the Word, and reconciling it with the letter. This is but part of the former case; or rather it is the whole, because the Word is the divine truth in heaven as upon earth. The spiritual world of the Word is the universal heaven: heavenly truth, heavenly space and heavenly objects are one and the same thing in that sphere. The unfolding of the inward or spiritual sense is then coincident with the entrance of a prepared man into the spiritual world. The science of correspondences arises under these circumstances. The comparison between two harmonious worlds necessarily gives birth to it. Apart from this comparison, truth must be simple and superficial; the spiritual deficient in weight, the natural devoid of fire; but let the two worlds be seen concurrently, and along the harmonies that subsist between them, the one will pass into the other,

and a complementary marriage ensue. The truths of harmony or connexion, the doctrine of correspondences, are the legitimate fruits of that union.

Swedenborg's function is therefore important because of his experience: he had seen both soul and body, and knew their harmony or agreement, which no one *could* know unless he saw both. Some of his allegations founded upon his compound experience may provoke incredulity. He often says that he taught the angels of heaven many truths. Philosophical shoulders shrug at the assertion.—But why so? A man who lived in two worlds at once, would, by his doubleness, learn and teach something that no single-world denizen could suspect. The angels did not know, until Swedenborg's visit, what matter was, or that it was distinct from spirit; they had lost their experience of it in gaining that of spirit; and it was only when a man came, who embraced at once matter and spirit and the difference between them, that an experience was given which taught what the difference is. For positive experience is as needful for angels and archangels, as for chemists, philosophers, and mechanics. In fact, in all wisdom there is no substance but fact, and nothing so divine as experience. He that has it, no matter whether he be high lived or low lived, upon his own subject, is a proper school-master for angels.

Swedenborg, then, as the correspondent between the worlds, and between the soul and body of the Word, in the exercise of his duplex sight and thought necessarily learns, in his own measure, the science of correspondences. This science is the spirit of his communications, regarded in their altitude.

An *open* mind is at one with itself, and feels itself as a harmony; whatever it thinks, is a thought enriched; whatever it does, is a marriage deed. It is a soul and a body in all cogitation and operation. Its truths are worlds, and its worlds are truths. It is a bundle of centers where the plumb lines of spirit tie love knots with the superficial rays of nature, and lay in colored, living mosaic the ground floor of a solid man. Thenceforth, his doctrines, embodied and illuminated, are sights and voices—things seen and heard. His intelligence is *clairvoyance*; what he thinks, that he sees, and *vice versa*. Most of us are fragments and divorces,—the products of some former violence or convulsion, but such is not he, but rather a fair planet on which Eden continues. Things to us the most irreconcilable, are his sweet harmonies. He is most wilful when he is doing God's will. His human reason is most independent when he is recipient of a divine revelation; his truth and God's truth belong all the more severely to each because they are the other's. The efforts of his genius are his obedience to a divine commission. He does not turn the tables upon his Maker, and discourse of "subject and object," and other illegitimate offspring of divorced soul and body; but he knows that he is something because God is something, and that any preponderance given to himself will make him shadowy and eccentric. Such a man, in his measure, was Swedenborg, and, therefore, at a certain stage of his development, that is to say, of his Divine preparation, his mind became a spiritual eye; his thoughts, experimental traveling; his doctrines, spiritual cities and scenery; and the deep movements of his sympathy, intercourse with departed men and women belonging to all ages and to several universes. The whole was fenced around by the solemnization of the union between religion and good works, whose early divorces had so long precluded the Book of Life.

This is the middle of harmony, the region of self-communications, where heart, and life, and doctrine, and sense, advantage each other and are each other. This is the flavor of humanity, when it is ripe in the hands of God: the

fruit hangs upon the tree, and yet is dead to the tree, for the sun is now the tree on which its ripeness grows.

We see that in a harmonic man there is nothing abnormal, but all that is natural, in supernatural pretensions.—Man is at once a natural and a preternatural being. It is his own fault if he flings away his better half. Divine commissions are intended to be common whenever men can receive them. Worthy men and women departed are angels, that is to say, God's ministers. There is no hereditary nobility in the skies, but the poorest goodness takes its own place. Many of the last are first, and of the first are last. We are not then offended with Swedenborg for claiming a privilege which he asserts is the common privilege of mankind. Every heart is meant to be a vessel of divine sympathies; every intellect an instrument of divine communications; all senses are given that God and heaven may be seen. The strangeness of this man's life is only a criticism upon his age. Had he lived before that flood which drowned the calmest perceptions of the race, he might have passed for a common-place man, too much addicted to worldly sciences, and impeded by mortality. Now he is bright and remarkable from the murkiness of our civilized air.

From the London Weekly Tribune.

### JULES LECHEVALIER.

We have perused a letter addressed to the President and Procureur-General of the High Court of Versailles, by M. Jules Lechevalier, late a member of the Socialist committee, and the committee of the Republican press, and at present an exile in this country, for having signed the protest of the 18th of June.

M. Jules Lechevalier asserts, and proves, that the protest was not only legitimate, legal, and constitutional, and that consequently the committee were justified in making it—but also shows that it was a duty, imperative on them as citizens, to defend the constitution, when violated, as it was by the intervention of France in the affairs of Rome, even by an insurrection, if no other means could be made available. He explains, moreover, that the insurrection was neither prepared nor desired by the organizers of the protest and manifestation.

The logical inference drawn from these facts is: that the signers of the protest are not called upon to submit themselves to the judgment of the Court at Versailles, which is legally and constitutionally incompetent. The moral incompetence of the accusers, court, and jury, is insisted on by M. Jules Lechevalier, particularly as regards himself, for the following reasons:

"The well-known antecedents and principles of the majority of them, as proved by their public life, compared with my principles and antecedents, in my opinion entirely destroyed their competence to decide as to what is good or evil for public order.

"The fact is, that by my antecedents and by the principles of which I have been during twenty years the faithful servant, I am neither a systematic revolutionist, nor a republican of yesterday. While the greater part of those who now pretend to be accusers and judges in the name of public and social order, were hindering and disorganizing the government of 1830, either as legitimists coalesced with elements the most opposite to their principles—or, as members of the opposition, called constitutional, which had so well conducted the affairs of the ancient *Regime*, and of the Republic, of which, in its simplicity, it considered itself the adversary; or, as members of the barren and insincere third party, which counted in its ranks so many advocates, lawyers, and even magistrates: the accused, who is now called to trial at Versailles, made

use of all the means in his power, in his humble position as an editor,

"Firstly, to prevent the too legitimate explosion of 1848.

"Secondly, to serve and consolidate, by means of social reforms and political ameliorations, the government of 1830.

"Thirdly, to give to the worst species of *barbarians* and *savages*,\* those armed by education and capital, who pilaged honors, places, and public business, for their intrigues, ambition and cupidity, to show to them (I say!) the example of a conduct actuated by motives different from those which directed the always contradictory and interested evolutions of their manœuvres in parliamentary strategy.

"I have always been an advocate of order and the government, a faithful observer of the laws, and a devoted defender of the political constitution of my country; even in opposition to my personal interest.

"In the name of these antecedents, and of these principles, I contributed to a protest, which is represented as a plot to destroy social order.

"In the name of these antecedents and principles, I associated myself with the acts of a party, which is represented as inciting to a social revolution—to a civil war against the class to which I belong by birth and education.

"My position has no other cause or motive than the energetic sentiment of its justice; this position is not that of disappointed vanity and ambition, nor that of envy and spite—it is still less that of a man who has not accomplished towards his fellow citizens, and towards those of his class, with the abnegation and persevering solicitude necessary in such a case, the duties of repeatedly warning them of the consequences of their actions.

"I will add that at the epoch of the revolution of 1848, I did not hesitate to sacrifice considerable interests, rather than to give way to the outrageous prejudices of the new Pluto-idolatry or Plutocratic Paganism against the new Christianity, the promoter of Fraternal Association.

"In 1829, I became a Socialist of the school of St. Simon. I was, in 1830 and 1831, a preacher and member of the college of that doctrine.

"From 1832 to 1834, I was with Victor Considerant, now my co-accused, and several others, one of the founders of the societarian school for the study, propagation and experiments of the theory of Charles Fourier.

"I still regard, as I then did, that theory (with the reservations which I have always made in explaining it), as a great progress in the syntheses and analyses of the rule of association as compared with that of exploitation."

Mr. Lechevalier concludes his letter by proving that Socialism as a school, or the Socialists as a party, had nothing whatever to do with the protest of the 18th of June, for, says he—"Socialism has nothing in common with revolution, opposition, or intrigue. It is a science, a principle of order and organization; it is a religious proceeding from Christianity and Biblical tradition; it is the realization on earth of an eternal ideal, whose type is spiritual. This religion, preached openly, condemns secret societies, conspiracies, and parliamentary or extra parliamentary coalitions. It has always been thus practised by its founders and disciples."

From the London Weekly Tribune.

## GREAT BRITAIN.

### PROGRESS OF THE REDEMPTION SOCIETY.

The Welsh estate is situated ten miles from Carmarthen, and twenty-two from Swansea; it is about three miles from a noted public-house, called *Crasshands*, and is between

\* These epithets were applied to the Socialists by M. Guizot.

that place and Carmarthen; it is a half a mile from the mail coach-road, and best known by the name of Gore's Community. Any person who should get within a few miles has only to inquire for the Community at Gore, and anybody would tell him. Swansea or Carmarthen may be reached by steamers from Bristol, and "Bradshaw's Guide" shows the days of sailing. Parties going by Swansea have twenty-two miles to walk, or ride by coach, which is high-fared there. Going by Carmarthen, they have only ten, or, as some say nine, miles to walk. Steamers also go from Gloucester (see "Bradshaw") and Liverpool to Swansea. The fare from Leeds to Carmarthen is about twenty-four shillings. We have been again requested to say more about the Welsh farms; and some suggest that parties unconnected with the Society should be sent to examine it. We shall always be happy to give all the information in our power, in order to facilitate people's visits to it; but we think that, after the majority of the board have been for the express purpose of examining it at their *own cost*, it would not meet with the approbation of the Society to *pay the expenses* of another party to do the same thing, though, it must be confessed, that the more that see it, and are satisfied, the more confidence would be created; and this view of the subject has caused some of our friends to suggest this matter. It is expected that, next year, the South Wales Railway will be opened, and, as a matter of course, cheap trips will follow, by which our friends can have a fine day out and see the farm, at a cost of ten or fifteen shillings fare. Meanwhile, we may state again, that the communal land neither belongs to the mountain or plain, but is situated midway between both. Like all upland countries, the soil is generally thinner than the same kind on the plains; still the quality of it is much the same. Being upland, there is, in general, a more humid atmosphere; yet with this drawback, our crops are ripe quite as early as the crops of the midland counties. We speak of it in its present state of cultivation; with superior agriculture it may be made still earlier. Some of the land is very steep, but all this portion of it is very good. This part will always be more difficult to work; but we have always designed it for ornamental gardens, for which its inclination to the south renders it peculiarly applicable. With the above exception, the land may be worked with facility. As we have before stated, there are two great divisions into which the soil may be separated, but these vary and shade into each other; one is red, with a dry bottom, and the other black, with a clayey subsoil. The black soil will grow green crops of all kinds to perfection. With subsoil ploughing, or trenching, a compost of excellent earth of twelve to fifteen inches may be obtained. The red will grow the cereal crops to perfection. Some of the intermediate soils are of the best description for wheat. It is not to be understood that the black soil will grow nothing but green crops. In the year 1847 there was one of the heaviest crops of wheat on the lightest black soil. The drawbacks in an agricultural point are irregularity of surface, upland country, difficulty of approach, and thinness of soil; as contra-distinguished from a perfectly flat country and deep soil. The advantages are easy drainage, lime near, and good water in plenty, with a healthy climate. A road from the mail coach-road may be made, which would be nearly level. This will ultimately be done, and the soil will be deepened and drained; and then it will be nearly equal to a lowland farm, in an agricultural point of view. Another feature, which for a community is of the highest importance, is the stream of water for manufacturing purposes which flows through it. The value of this cannot be properly estimated at present, but it is a power that is always ready for us, and is ever willing to work, when we have anything for it to do. The Anthracite coal is close at hand.

To a person unacquainted with an upland country, the

appearance of the farm is forbidding in winter. With a superior culture the very face of it can be changed. It may be asked, had you had your choice of a locality for a community, would you have chosen Gorse, in Wales? To which we answer, "Certainly not." "An estate, equal in extent, with the same manufacturing facilities, and fully answering our choice in all particulars, might have cost us £12,000 or £15,000, before we could have been in the position that we have already attained. We consider that we shall be able to purchase a second community in some other part of the country, in less time than we could have purchased our first, had we been obliged to purchase in the ordinary way. If our friends come forward with spirit, we shall be able to commence building this next year; these once up, we shall then begin to manufacture—it may be shoes, which will be sold to our outside members, the inside members consuming the farming produce on the spot, and taking a share in the agricultural operations. For this work it matters little whether our farm be upland or lowland; but it matters much that the situation be a healthy and pleasant one, with plenty of good water. These requisites the Welsh Community possesses, and will possess still more when the hand of the laborer hath done its work.

If we can secure land at something like 10*l.* per acre, and, by an outlay of another 10*l.*, make it as good as that for which we must give 30*l.*, 40*l.*, or 50*l.* per acre, is it not clear that the difference is clear gain to the community? We have not mentioned its distance from a market, because, in our case, we shall not want an agricultural market, and the matter resolves itself into the cost of import and export of raw and manufactured articles; and we have little doubt but we can convey shoes from the Community to Leeds at one penny per pair.

It must be constantly kept in mind that it is our full intention to employ as many of our members in the community as possible, and in the shortest time.—D. G.

#### MONEY RECEIVED.

Leeds, . . . . .	£2 15 11
London—Arfield . . . . .	0 5 0
Rathwell, Northamptonshire—John Bull . . . . .	0 1 0
Edinburg—Renton . . . . .	0 1 0
Hull—Foster . . . . .	0 5 9
	£3 8 8

From National Evils and Practical Remedies.

#### INDUSTRIAL ASSOCIATION.

BY J. S. BUCKINGHAM.

Of the power of coöperative or associated labor to produce a much larger amount of abundance and wealth in every form than can possibly result from individual effort in competition against each other, few can be disposed to doubt. But as there may still be some to whom this is not so clear as to others, it may be well to place before them a few facts for their consideration.

In agriculture, it is plain that, if an estate of 10,000 acres was parcelled out into minute sections of an acre each, among 10,000 persons, though the individuals on those acres might be able to work out of them a scanty subsistence on vegetable food, as the Irish peasantry do on their little plots of potato-ground, yet no operations of farming on an economical scale, so as to produce grain of every kind, vegetables and fruits of an equal variety, and to feed cattle of every species, could ever be carried on to advantage, or to profit. In the first place, if every man would cultivate his separate acre, 10,000 sets of plows, and every other instrument necessary for this purpose would be required, with 10,000 pairs of horses, or oxen, to draw them;

and even then, the unaided labor of a single individual for each acre, to drain, fence, weed, plow, sow, reap, and gather into the barn, and at the same time feed and attend the cattle, with the labor and expense of building 10,000 sheds or places of shelter for their residences, would eat up all the profit, and leave the occupants as poor at the end of twenty years' labor as when they began; while nothing but what they grew or produced on their own farms could be ever enjoyed by them, and they would be thus cut off from nearly all the luxuries of life.

But if these 10,000 acres were to be treated as *one single farm*, belonging to an association of 10,000 share-holders, every part of it might be laid out in that for which it was best adapted—some in wheat, others in barley, oats or rye—some in potatoes, others in edible roots and vegetables, some in fruit-gardens and orchards, others in meadows of grass for pasture, and some for mere ornament in flowers. In this case, 1,000 persons would be quite sufficient to cultivate the whole 10,000 acres well; while by their united labor every operation of draining, fencing, plowing, weeding, reaping, gathering in, &c., would be done in the best and most efficient manner. Only 100 plows would be required for this, instead of 10,000, if each man cultivated his own acre; and a corresponding reduction would take place in every kind of instruments required; while instead of 10,000 separate hovels—for these are what the Irish live in, on their acre, and half-acre plots—100 large substantial farm-houses, accommodating ten laborers, and their families each, during the season for farming operations, would be abundantly sufficient.

There would be 9,000 persons whose labor would be available for trades and manufacturers; and, by a proper arrangement, training, and classification of these, with the requisite work-shops, tools, and materials, and a systematic organization of their labor in admitting each to do that which they best understood, and liked most to be engaged in, a greater amount of wealth would be produced than by 9,000 persons, each working on his own account, in competition against rivals.

Take as an instance, the case of 50 tailors, 50 shoemakers, 50 bakers, 50 butchers, 20 hatters, 20 printers, &c. in a single town, each having his own house-rent and separate establishment to pay, each competing against the other to work for the smallest profits, and several of each without any work at all; and then, suppose by mutual agreement the whole 50 or 20 of each trade consented to unite their forces for the joint benefit, and having one large house instead of fifty small ones, with a corresponding diminution in the expense of rent and tools, and their labor so well organized and divided that no one was ever idle while others were over-worked, but all were steadily and moderately employed. The difference between the results of these two systems would be, probably, 200 or 300 per cent; for, while all the powers of production would be greatly increased by union and coöperation, all expenses of management would be greatly reduced, and the profit, as well as the comfort, of all concerned, thereby greatly augmented.

It is thus, that while a hand-loom weaver working in his solitary chamber 16 hours a day, ekes out for himself a miserable pittance, and never knows the enjoyment of sufficient food, repose, or recreation, a master manufacturer associates 1,000 men and women in a factory, and by the organization of their labor, not only pays them on the average double the wages which the hand-loom weaver can make for himself, but accumulates from £100,000 to £500,000 of fortune out of the profits made by the labor of others. So also, while a miserable cottier, on his acre of potato-ground in Ireland, even in the best years, earns but a scanty subsistence, and in bad years is only kept from perishing of hunger by alms of charity, the Irish landlords,

such as many of the nobility of England, who hold large estates there, derive from their large farms, worked by the united labor of numerous peasants and tenants, incomes of £50,000 or £100,000 a year and more, without themselves ever touching the soil, or even going to look at it, except at intervals of some years apart.

Surely, then, what these large land-owners and large manufacturers effect for themselves by the labor of others, can be quite as easily effected by the laborers, under a proper organization, for their own benefit; and that is what a great number desire to see attempted at least, stimulated as they are by the sight of so many large establishments giving such enormous fortunes to their masters, out of the profits of their own labor.

They perceive, for instance, the immense power to effect the greatest undertakings, conferred by coöperation or association, as in the case of Railroads, Insurance Companies, Mining Associations, &c. The wealthiest man in England could not of himself, and out of his own means, have constructed the Great Western Railway; but, by a union of capital, skill and labor, in such proportions as to be readily recognized, for dividends and payments, the work was easy; and now the heaviest goods can be transported the longest distances in a short space of time, and at very trifling expense, compared with the enormous cost of conveying a bale of heavy goods on horseback from London to Edinburgh, by several weeks' journey, which it required for a single horse, a few centuries ago.

In short, it is like the difference between carrying a cargo of 10,000 bales of cotton from India to England in one large ship of 2,000 tons burden, compared with the conveyance of the same bales, each in a single canoe, requiring 10,000 separate boats, and 20,000 men at least to navigate them—the latter showing the costliness of individual, and the other the economy of associated labor.

But in nothing, perhaps, is the superiority of organization and association more powerfully seen than in the arrangements of the Post Office, where the greatest degree of dispatch, punctuality, economy, and productiveness are exhibited. If each individual had to send his own letters by special messengers, as was formerly the case, to different parts of the kingdom, in all probability the average cost of each letter would be at least a guinea, and those to remote parts of the world a hundred guineas each, while the process would be as long dilatory as it would be insecure, as all would be a long time on the road, and many would never reach their destination at all. Now, however, by the power of organization and association of labor, 252 letters, at a penny each, can be carried for a guinea, (the estimated average price of one, if sent by individual messengers,) within the kingdom; and the proportion of difference is still greater in foreign letters, supposing them at present to average a shilling each; while such is the punctuality and precision with which all the operations of this great example of the "organization of labor" in the General Post Office are carried on, that, no matter how obscure the individual to whom a letter is addressed, if its superscription be legible, and the person addressed be in existence, the letter is ultimately almost sure to find him out.

Notwithstanding these remarkable proofs of the powers of both governments and individuals to establish the most perfect "organization of labor" for certain purposes, in which they perceive they have a clear benefit—yet, whenever this is proposed to be done for the purpose of forming an associated community, by which, under a proper union of agriculture and manufactures, and by a well-adjusted proportion between labor, skill, and capital, the unemployed laborers of the country are to be put in a position to maintain themselves, and even accumulate wealth by their labor—the answer commonly is, "that it is an impracticable

scheme," or "a visionary or utopian dream of an enthusiast."

Yet the Government finds no difficulty in organizing a fleet and an army, with such ease and in such perfection, that every movement of each is regulated at the Admiralty and the Horse-Guards; and if you desire to obtain any information about any one individual in either of these vast bodies, you have only to apply to the Admiralty or the War-Office, and they will give you his name, age, height, complexion, the color of his eyes, the peculiarities of his countenance, and tell you in what ship or what regiment he is, where stationed, in what company, what amount of pay is due to him, and every other particular. The Government can organize a large army of custom-house and excise officers, coast-guard, tax gatherers, and police, with a discipline so perfect, that they will find out every man, and ascertain his income and even his political opinions, if desired. They can organize labor to build useless ships of war and extravagant royal yachts, to kill oxen and hogs, prepare salt-beef and pork, and even bake biscuits in their own ovens, for the fleets at Plymouth and Portsmouth, besides making ropes, sails and blocks by machinery, and every other thing needed for their naval arsenals. They can cast cannon and cannon-balls, bombs and shells, make gunpowder and Congreve rockets, and store up at the Tower 100,000 stands of arms, muskets, bayonets, pistols, spears, and tomahawks, to shed the blood and take the lives of our enemies when needed. They can swear in nearly the whole male population of London as special constables, to resist an apprehended insurrection, and marshal every division in its most appropriate place, enrolling old men of seventy, and young boys of fifteen for this purpose.

They can do all these things in the way of "organization and association of labor;" but alas! they *cannot* (as they say,) or they *will* not (which is perhaps nearer the truth,) undertake any organization and association of labor, to employ the unemployed portion of the population, and place in their own hands the means of not merely earning their own livelihood, but adding largely to the health, wealth, morality and happiness of the whole nation. The old proverb says truly, "Where there's a will, there's a way;" and the absence of the *will* seems, in this instance, the only solution of the problem why the *way* has never yet been found, and why it is deemed, by the Government at least, to be beyond the power of discovery.

## MUTUAL BANKING.

Concluded.

A bill of a Mutual Bank cannot reasonably profess to be a standard or measure of value. *The SILVER DOLLAR is the measure of value; and our bills suppose the prior existence of this measure*, for they are receivable in lieu of so many dollars. One of our bills produces as much effect upon the measure of value as does a bill of exchange, and no more; that is, it produces no effect at all upon that measure.

The establishment of a series of Mutual Banks would be very advantageous to the community: for (1) Such banks would furnish an adequate currency; for whether money were hard or easy, *all* legitimate paper would be discounted by them. At present banks draw in their issues when money is scarce, (the very time when a large issue is desirable,) because they are afraid there will be a run upon them for specie; but our banks having no fear of a run upon them, since they have no specie capital, and never pretend to pay specie for their bills, can always discount good paper. (2) There can never be any over issue of such money, for it is issued only against good and sufficient commercial paper, and the bills must be continually returning to the banks as may be determined in the charters,



every 30, 60, or 90 days, or longer period. (3) It is of no consequence how much of the new money goes out of the country, for it can never draw specie after it, since it is redeemable only at the workshops, stores, hotels, &c., of private individuals at the place where it was issued. We might lengthen out this list to almost any extent, but prefer to invite the reader to reflect for himself upon the manifold advantages of a system of Mutual Banks.

In reply to objections which may be urged by persons who have failed to obtain a clear comprehension of the principle on which a Mutual Bank may be organized, we say,—No analogy whatever exists between the money we propose, and the bills of Banks established on the old principle, but which have suspended specie payments. (1) Bills issued by "specie paying Banks which have suspended specie payments," profess to be based on specie existing in the vaults of the banks, which specie does not exist there, as is made evident by the very fact of the suspension; while our money has a perfect guarantee, since it is based not on specie at all, but on actual property really pledged, and is secured by actual commodities really existing in one hundred workshops, hotels, stores, &c., which commodities are also indirectly pledged as security for the bills, since the owners of these commodities have bound themselves to receive the bills at their full value in all the transactions of trade: (2) The bills issued by "specie-paying banks which have suspended specie payments," pretend to represent gold and silver, and therefore derange the currency; for, since specie is in communication with itself throughout the world, and seeks, like water, its own natural level, every paper representative of a silver dollar that gets into circulation, drives a real silver dollar out; while our money, which does not pretend to represent specie (it represents, not silver dollars, but the *VALUE* of silver dollars) has no more influence on the value of the precious metals than it has upon the value of any other commodity. The bills issued by a Mutual Bank do not in any way affect the standard and measure of value. Again, our money has no analogy whatever to the old Continental money; for (1) the Continental money was a promise to pay specie, while our money is not a promise to pay specie; (2) the Continental money was guaranteed by the government, which guarantee was not good, because the government could not pay its debts; while our money is guaranteed by the actual property pledged for its security, and by the promise of each individual member of the company to take it in the transactions of trade; &c., &c. We might go on to show, if we did not think it unnecessary after what has been said, that no analogy exist between our money and the French Assignats.

Some persons are accustomed to appeal to experience, whenever any new thing is presented for their consideration: we would remark to such persons, that experience throws no light whatever on this question of Mutual Banking; for the money we propose differs essentially from any that has ever been issued in the world since Adam was expelled from the garden of Eden. Our system is one that has never as yet been seen in operation, and must be judged, therefore, not by the light of experience, but by that of reason.

We close by adducing a brief argument in favor of the immediate establishment of a system of Mutual Banks. There are, at the present time, in the State of Massachusetts, 123 stock banks, with actual and authorized capital of \$34,583,330. How much are the people annually called upon to pay in support of these institutions? Let us say that the banks make annual dividends averaging 7 per cent on their capital: 7 per cent of \$34,583,330, is \$2,420,833.

The banks have also to pay their rent, their officers and lawyers, the tax to the State, their losses resulting from bad debts, &c.: let us say that all these annual expenses would be covered by an average of 4 per cent on their

capital: 4 per cent on \$34,583,330 is 1,383,333, which, added to the foregoing \$2,420,333, gives us \$3,804,166, the annual amount which the people are obliged to pay for the use of a currency—probably about one-third of the annual profits of the industry of the commonwealth. A system of Mutual Banks would furnish a better currency at one-tenth of the expense. All persons who *borrow* money, are interested in favor of a Mutual Bank; all persons who *lend* money, are interested in opposition to such a Bank.

One great State Mutual Bank, would do the whole work. It is not necessary to explain the details of the organization of such a Bank; we would merely remark that it is by no means necessary that any actual property whatever should be positively and specifically pledged as security for the bills; the mutual promise to take the bills in the transactions of trade, would be a sufficient guarantee. If anything further should be required to give the public confidence in the bills, the members of the Company might give their notes to the bank, binding themselves to meet all assessments that might be made to cover losses from bad debts, &c.

NOTE: The assessors' valuation for 1830, of the total taxable property then existing in the Commonwealth of Massachusetts, was \$208,360,407: the valuation for 1840, was \$299,878,329. We may safely estimate that the valuation for 1850 will be to that of 1840, as that of 1840 was to that of 1830. Performing the calculations, we find that the total amount of taxable property possessed by the people of Massachusetts in the present year, is about \$431,588,724. The excess of this last valuation over that of 1840, i. e. \$131,710,395, is the net gain, the clear profit of the total labor of the people in the ten years under consideration. The average profit for each year, was, therefore, \$13,171,039. In the year 1849, the Banks of Massachusetts paid their tax to the State, their losses on bad debts, their rents, their officers and lawyers, and then made dividends of more than 7 per cent on their capitals: the people must, therefore, in the course of the past year, have paid interest money to the Banks, to the amount of at least 10 per cent on the whole Banking Capital of the State. At the close of the year 1848, the Banking Capital in the State amounted to \$32,683,330:—10 per cent on \$32,683,330, is \$3,268,333, the amount the people paid during the year 1849, for the use of a currency. If the material of the currency had been iron, \$3,268,333 would undoubtedly have paid all the expenses of carting and counting; what then is the utility of our present paper-money? We have estimated the total profits of the whole labor of the people of the Commonwealth, for the year 1849, at \$13,171,039: it appears, therefore, that the total profits of nearly one-fourth part of the whole population of the State, were devoted to the single purpose of paying for the use of a currency. Mutual Banks would have furnished a better currency at less than one-tenth of this expense.

\$34,583,330, are, at the present moment, invested in this State in Banking Capital: \$34,611,384 capital have already been paid in to the various Railroad Companies: there are simple business Corporations in the State, authorized to hold and employ capital amounting in the aggregate to \$86,472,000. Total capital held by Incorporated Companies, and yielding dividends, \$155,666,714. If now the institutions operating on this aggregate capital, make annual dividends of 6 per cent, (mere legal interest,) the total amount thus divided will be \$9,340,002. The total profits of the whole labor of the commonwealth, are, as we have seen, \$13,171,039, of which sum \$9,340,002 go to the clear profits of capital while only \$3,831,037 remain to be distributed as profits among the laboring people.

A Mutual Bank holding real estate in pledge to the value of, say \$10,000,000, and located in Boston, (where there is no lack of houses, and other property that might be pledged,) would immediately relieve the present pressure in the money market; for such a Bank would furnish an excellent local currency for the whole State, to at least as far back as the Connecticut River, thus leaving the bills of the old Banks to serve exclusively for COMMERCIAL PURPOSES: and the old Banks would soon show themselves—that is, as soon as the relations of EXCHANGE

could have time to become regulated—to be the fifth wheel in even the commercial coach.

Where a man has a right to borrow \$100 on pledge of real estate, and on his own note running to maturity, he can, at any time, AND WITHOUT RUNNING ANY RISK WHATEVER, borrow \$50; for, when his note falls due, he can borrow the other \$50, and take up his first note; and he may repeat the operation when the second falls due, thus renewing his note at pleasure, and without asking any favors of anybody.

The idea of a Mutual Bank is borrowed from William Beck of Cincinnati, the process for the redemption of the bills is borrowed from P. J. Proudhon, and the form of organization from the Mutual Insurance Companies. In Mr. Beck's book on "Money and Banking," and in Proudhon's "Economical Contradictions," the petitioner desirous of further light may find all the information he requires.

From the London Weekly Tribune.

## THE CONFESSIONS OF A REVOLUTIONIST.

BY P. J. PROUDHON.

(Continued.)

### THE NATURE AND DESTINATION OF GOVERNMENT.

The Scriptures declare that "there must be divisions (i. e. parties) among men," and the priest exclaims, "terrible necessity," arising from the original sin! But a little reflection has shown us the origin and signification of parties; we have now to learn their object and final destiny.

All men are born free and equal;—society is therefore by nature self-governing, i. e. ungovernable; and he who lays his hand on me to govern me is a usurper and tyrant; my declared enemy. But this idea of equality did not appear in the earliest phases of society. When men met together the first thing they agreed to do was to appoint a ruler, *Constituamus super nos regem!* some one in AUTHORITY. Such then was the first idea of human society, and the next was immediately to overthrow this society, each wishing to use it for his own liberty, against that of others. All parties have been eager for the possession of power, to work their own ends; hence the aphorism of the radicals, to which the absolutists would willingly subscribe. *Social revolution is the end, political revolution (i. e. the transference of authority) is the means*; which simply means;—give us power of life and death over your persons and property and we will make you free! what kings and priests have repeated for six thousand years.

So that government and party are reciprocally to each other cause, end and means, beginning middle and end; and, *thou shalt not do this, thou shalt not do that*, has been the sole education of man by governments from the time of Adam and Eve; but when mankind shall have arrived at years of discretion, parties and governments will disappear; thus liberty will grow out of authority, as we have seen Socialism result from absolutism. Philosophy therefore shows us that the establishment of authority over a people can be but a transition state, and must continually diminish until it is swallowed up in industrial organization; the aphorism, therefore, must be read inversely *Political revolution, that is, the abolition of authority among men is the end, social revolution is the means*. There can be no liberty for citizens, order for society, or union among producers, until there be

*No more parties;*

*No more authority;*

*Absolute liberty of the individual and the citizen.*

In these three sentences I have made my profession of faith, political and social. M. de Girardin says, he is a revolutionist *par en haut* (from above) and never will be a revolutionist, *par en bas* (from below.) Now he thinks he has said something very original and profound in these ex-

pressions *par en haut, par en bas*, which are nothing more than the old idea of the demagogues. By the former he means evidently the government, and calls it revolutionizing by instruction, intelligence, progress and the extension of ideas; by the latter he means the people, and terms it revolutionizing by insurrection and despair: but the contrary is the truth. For let us examine which of the two is the most intelligent, progressive and peaceful, that by the government or that by the people. The former is manifestly revolutionizing according to the pleasure of the prince, the impulses of an assembly, the violence of a club, the whim of a dictator or a despot, Louis XIV., Napoleon, Charles X., and practiced it after this manner; and Guizot, Louis Blanc, Leon Faucher, wish to try the same mode.

The other way, however, by the people is revolutionizing by the common consent of all citizens, by the experience of the laborer, by the progress and diffusion of knowledge; it is the freedom of revolution, such as Condorcet, Turgot, and Robespierre desired.

The greatest revolutionist in France was St. Louis, when he was only the register of the public will.

The socialists have fallen into the same error as the radicals; St. Simon, Fourier, Owen, Cabet, Louis Blanc, are all for an organization of labor by means of the state, or by capital, or by some other form of authority! instead of teaching the people to organize themselves, and to appeal to their own reason and experience; they say "give us power." They are utopians, like the despots.

Governments from their very nature never can be revolutionary. Society, the whole mass of the people elevated in intelligence, can alone revolutionize itself. Governments are the scourges of God to discipline the world; for them to create liberty would be to destroy themselves. Every revolution in the world, from the crowning of the first king down to the declaration of the rights of man, has been accomplished by the spontaneous will of the people. Did government possess the science of revolution and social progress they could not apply it; they must first transfer it to the people, and then gain their consent; which would be a contradiction, in terms, and a complete misconception of the meaning of power and authority.

Look at the countries that are the freest, are they not those where the power of the government is the most restricted—where the people generally take the initiative; the United States of America for instance? England, Switzerland, Holland; and those are the most enslaved—where the governing power is the best organized and the strongest; ourselves for example! and yet we are always complaining of not being governed, and asking for a stronger arm at the helm of state.

The Church, like an affectionate mother, came first; and said "everything for the people, but all by the prince."

Then came the monarchy, "everything for the people, but all by the prince."

Next the *doctrinaires* or liberals, "everything for the people, but all by the middle class."

The radicals, though changing the formula, have retained the principle, "everything for the people, but all by the government."

Always the same communism, the same governmentalism.

Who then will say! everything for the people, and everything by the people, even the government!

According to M. Lamartine, the government has to issue its commands, and the country only to yield its consent. Whereas all history tells us that that government is the best which comes nearest to making itself useless. Do we want parasites to labor or priests to speak to God? neither do we want representatives to govern us. It has been said by some one, that for man to speculate in his fellow-man is open robbery. And the government of man by man is

slavery; so every religion founded upon any form whatever of papal infallibility is sheer idolatry, the worship of man by man.

And yet after all these fruits of the absolutist principle we have still,

The judgment of man by man.

The condemnation of man by man.

And to crown the list, the punishment of man by man.

All these, however, we must submit to, until in the progress of time they grow old, perish, and fall off like ripe fruits in their due season; they are the instruments of our apprenticeship. Philosophy repudiates these symbols of a barbarous age, and yet admits not the rights of any one to compel a people to be free, who wish to be governed.

It has no confidence in any social reforms that do not arise spontaneously from the people, and acknowledges no revolutions that do not receive the initiative from the masses.

I have made my profession of faith. You know the personages who are to play the principal parts in this drama of my political life; you know the subject of the piece, listen attentively to what I now relate.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, FEBRUARY 2, 1850.

### THE NEW CHURCH.

In essays on the "Judgment of Christendom," and the "Church of God with us,"\* an attempt was made to state the essential faith of that increasing body of believers who, casting aside sectarian theology, and drawn into union by earnest aspirations, are assured—that Christendom has been, is, and will be in yet fuller measure, a *Centre of Life* amid the nations; that it is quickened by a UNITARY SPIRIT OF DIVINE HUMANITY, communicated from a world of light and love, where disembodied men are ranked in order of affinities around the Christ; that a *Crisis* has arrived in the development of our race, when societies upon earth are to be reorganized after the model of those heavenly societies; that a relationship, destined to become progressively more intimate, is perpetually renewed between Humanity in the Spiritual world and Humanity on the surface of the planet; that an influence from this "cloud of witnesses," now urges religious persons to consecrate themselves to the work of universal practical reform, as the means for purer spiritual communion; finally, that within this reconciled race, upon this their glorified globe, the Divine Being designs to dwell with a fullness of love, truth, beauty, far transcending the brightest visions of poets and prophets, and that this unfolding *manifestation* of God in MAN is the *New Church*.

In justifying a faith so positive and urgent, appeal must be made to two authorities, EXPERIENCE and REASON.

I. What then says Experience, through the Religious Life of Christendom? In answering this question, let us briefly trace several phases of development in the spiritual growth of the nations, who christened, though not yet christianized, are to be organized into a consummate confederated unity.

Vol. I, pp. 264, 280, 296 344.

1. How shall we account for the prominence of the doctrine of the *Resurrection* in the primitive, Apostolic Church? Grant, that criticism has detected in the narratives of the reappearance of Jesus to his disciples, inconsistencies, exaggerations, and deficiencies, which are apparently inexplicable; still, without admitting the fact of sensible, intelligent communion between this scattered band and their late crucified, now risen master, the zealous faith of the apostles is yet more inexplicable. If enthusiasm is assigned as the cause of their assurance of his mysterious presence, the question arises, what caused that enthusiasm, revived their drooping hopes, recreated them out of panic-struck renegades into indomitable heroes, and enlarged their exclusive fanaticism into a world-wide love of man? What so illumined their intellects and characters, with the truth of goodness, that spite of obcuring prejudice and perversity, their homely eloquence became radiant with a new moral day? What filled them with such a vivid *consciousness*—one might almost call it—of Christ, as pouring in upon them exhaustless streams of courage, thought, beneficence? The Essenes and the Pharisees held a theoretic doctrine of immortality, paradise, the millennium, &c., it is said. True, such speculations were cherished. But the peculiarity of primitive Christians was the warm vitality of their convictions. Between the time when Jesus was moving among them in the body, and the time when the epistles were written, his early companions had undergone a transformation like that of receiving a new sense—the sense of an invisible world. Deceived or not, their central belief was that the ascended Messiah lives; lives in glory and power; lives to inspire and guide his followers; lives to comfort, bless, enlighten all who trust him; lives as the guardian, brother, friend, justifier, ever prompt and patient ruler of mankind. The intensity of this faith, the practical exaltation in purpose and conduct which it produced, are not explained by saying—that bereaved men, disappointed in immediate hopes of an earthly Messianic kingdom, trained their minds to conceive of this kingdom as transferred beyond the grave. Their energy of expression, their steadfastness of action, prove that the impelling motive was derived, not from contemplation of an ideal, but from experience of a reality. The emphatic assertion of the Resurrection in the New Testament must rationally be referred to the *fact*, that the writers were living in communion with a heavenly world, wherein the prophet of Nazareth, rejected on earth, had been welcomed by spirits of by-gone ages, as a long waited-for and adored head.

2. The next phase in the experience of Christendom is the Catholic faith in the *Communion of Saints*. Of course, a ready mode for sceptics to dispose of this is, to attribute such belief to priestcraft and superstition. But who are the persons who, through eighteen centuries past, have borne witness to superhuman influences from the just made perfect? Not the vulgar, timid, slothful, selfish, chiefly have trembled before, or trusted beings higher than man. Profound scholars, untiring aspirants for purity and peace, martyrs to duty, serene seers, sanctified ministers of charity, are they who, with calmest confidence, have de-

clared their consciousness of spiritual companionship. Not by spasms of nervous excitement, but by severe continuous sacrifice, were they prepared for such high intercourse. And the very strength of will, which has exalted them out of the sphere of weakness and temptations, and enabled them to walk unscathed through the flames of injustice, they refer to influx of preternatural power from guardian angels. If it is said, that equal wonders of moral exaltation have been wrought by holy places, sacramental rites, relics, &c., the answer is, who, in our actual ignorance of the laws of spiritual association, is prepared to deny that every instrumentality, which subdues feelings of animality and worldliness, concentrates attention, quickens imagination, heightens the sensibility of heart and conscience, awakens awful apprehensions of realities sublimer and more substantial than those revealed by sense, and puts the highest energies into fullest action, may be a means of establishing relationships between spirits on earth and spirits in heaven? One mystery is not explained by superadding another; and a denial of veracity or sound sense to all whose experience is unlike one's own, is but a way of imprisoning oneself within the cell of private conceit. Here is the fact of thousands upon thousands, of men and women of intelligence, rectitude, courage, sanity bodily and mental, who assert the nearness of particular saints to those who in guilt, perplexity, sorrow, struggle, seek believingly their aid, and the incessant interworking of the whole Church Triumphant with the whole Church Militant. Shall we scoff at peers, it may be superiors, as visionary fools, self-deluded and false, because they fling wide before us the palace doors of a higher world, where hosts of harmonious beings, once frail mortals, now glorified immortals, are busied in benign service for the sunken and squalid, half brutalized by habit, yet in capacity god-like race upon our globe?

3. But excesses incident to a faith, so congenial to man's instinctive desires, as this of ministering spirits, by reaction introduced a new era of religious experience, which rising from the demands for justification by faith culminated in *Revivalism*. What means this highest phase of Orthodox Protestantism? Here again, he who thinks it wise to cramp phenomena, however grand, within the mould of his natural understanding, and to condemn as morbid all feelings which surpass the level of complacent common-sense, easily disposes of the subject, by tracing up the emotions of grief and joy, the flashes of contrition and triumphs of hope, manifested in periods of religious excitement, to electric influences transmitted through a crowd from a powerful mesmeriser. But granting that the naturalist does hereby indicate a law which governs man's collective life, the question rises, whether, when thus exalted by enthusiasm above the average meanness of sloth and selfish strife, into an atmosphere of sympathy, men are not more competent to gain visions, however transient, of spiritual realities, than when immersed in care and confusion? May it not be, that in such genial seasons, men apprehend truths which afterwards they distort and doubt of, because, amidst the worlds collisions, they cannot be true to them? Familiarity, ambition, vanity, passion,

rant, most repulsive and shocking to enlightened spirits, doubtless, are manifested amid revivals but too often. What then? Will any single-eyed observer, yet more, will any sincere participant in such scenes hesitate to assert, that to bodies of assembled believers, roused by eloquent outpourings of inmost convictions, made conscious by appeal and confession of moral needs yet longings for perfection, heaven has opened, and revealed Christ sitting at the right hand of power? Not from instances, few or many, of hypocritical inconsistency and self-delusion among converts, are we to judge of Revivalism; but from the constant in duty, the humbly wise, the great-hearted, the sanctified, are we to ask an explanation of the new life which shines through and enfolds them in the beauty of holiness. And their answer is, "it is our experience that we are not alone, but that a celestial grace quickens us, which is more fully shed abroad when many believing hearts are brought to full accord by the spirit of prayer."

4. But alternations of rapture and coldness, and yet more a separation between spiritual affections and actual life, were continually observed to accompany pietistic excitement. "Is not this a sign that the highest laws of man's nature are thereby transgressed?" was asked by earnest men. And so appeared a new phase in the religious life of Christendom, *Rational Morality*. "The essence of religion," it was said, "is love, the love of God, the love of man; our true inspiration is goodness. It is not well for man to be conversant with methods of spiritual communication, for the instinct of the marvellous is thus stimulated unduly, at the sacrifice of reverence and charity. Gratefully do we own that Jesus is the Mediator of this new moral life, not only by his example and teachings, but by his spirit. Yet it is best to concentrate all powers of will and thought upon our own character and conduct. Love was the essential life which made the carpenter of Galilee so divinely beautiful and mighty to redeem mankind from selfishness; love is the only befitting temper which can prepare us for heavenly intercourse; love is really the life of the Holy Ghost within us. Not collectively, but individually, must we seek to be made anew in the image of the Infinite One. Our school of discipline is earth; our important relations are those of common humanity; what we should most seek from the Divine Being in prayer, is participation in that pure and perfect disinterestedness which is his own eternal good, and which makes every one whom it enlivens a child of God. Cold, tame, isolating, may be the tendency of this rationalizing moralism, but who, that has witnessed the truly Christ-like benignity, radiant alike in home circles and widest spheres of philanthropy, not rarely called out by this form of religious experience, can doubt whether such a mingled spirit of filial and fraternal love is an influx from Heaven?"

5. Evidently, however, there was another degree of religious life, latent and waiting conditions of development in this faith, that goodness is the indwelling life of God. "Why did Jesus open a new era in human history; why did his followers gather round him the cloud of tradition, where the man is swallowed up in divine splendors; why

have worshipping ages imagined him as head over all in Heaven! Simply because he trusted so implicitly to the infinitude of his powers of love and intuition." Hence, *Transcendentalism*. "In the strictest sense it is true," was declared, "that man is incarnate deity, is the Infinite Unity manifested in Finite Multiplicity. Goodness, Truth, Beauty, are the eternal essence, revealing itself in transient existence. Not Jesus alone, but every spirit in human form is divine. True piety is to be purely one's own self, for this inmost power of life is God; the highest prayer is to put forth in beneficent action the profoundest impulse of good-will; every man is a Christ in Heaven in degree as his internal inspiration and external action are harmonious; we are all mediators, just in so far as the One Good, distributed through each, is reunited by freest interchange of joyful conscious sympathy. "Let us waste no time or power on fanciful theories of a heavenly hierarchy, on impertinent investigations into the mysteries of God; our true end is to be manly—and in that manliness to reveal, here and now, divinity." Extravagant enthusiasm, caprice, arrogance, may be oftentimes the result of a creed which teaches a finite creature to slight the relations whereby he lives; but Transcendentalism has been a means of unfolding to many a mind, experimentally, a most sublime significance in the words, "I am in the Father, and the Father in me."

There remains but one further development of the religious life of Christendom to complete the scale; and this now enters into the sphere of experience. It is the faith sketched briefly in our opening paragraph. It accepts the partial forms of faith now passed in review, and, by harmonizing, transmutes them. It declares The Christ, a Central manifestation of God in Man, a Head of Humanity, a chief medium between our race, the Heaven of Heavens, and the Absolute Being; it acknowledges incessant influences from Spirits, arranged in a hierarchy of providential ministrations in the heaven of this planet, upon mankind on the surface of our globe; it recognizes that spiritual influx is received most amply by groups and societies of accordant persons, quickened to high moral and mental action by communion; it regards the essence of spiritual life, thus inflowing, as being goodness, wisdom, beneficent and beautiful energy, joy, humanity, holiness; it asserts that love, reason, and creative power, are really the Divine Life within us, which, by direct inspirations, is forming every spirit into an immortal image of the Infinite One; in a word, it announces that Man, individual and collective, lives in the midst of a boundless system of Mediation, whereby is evermore fulfilled the sublime benediction: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; one even as we are one; I in thee and thou in me, that they may be made perfect in One."

W. H. C.

### PROTECTIVE UNIONS.

#### NUMBER ONE.

No movement among us more decisively indicates the Spirit of the Age, its Idea and Tendency, than the formation of these societies; and none gives clearer evi-

dence of the intelligence of the working classes. By it they exhibit an independent self-reliance, which is an earnest of their speedy and permanent elevation, and manifest a true, though it may be imperfect, apprehension of the only method by which their rights are to be secured and maintained. It differs widely from any former movement of these classes, when awakened to a sense of their condition and their grievances so patiently borne, and shows a spirit essentially unlike that which has actuated them in efforts to overcome the various forms of oppression to which they have been so long subject. Therefore it is that we advocate it, and assert that no movement is more admirably calculated to benefit mankind, or promises more lasting results.

The Protective Union movement is calm, peaceful, and constructive; and is not open, therefore, to the condemnation of those even who have little faith in the world-wide application of the principle which it involves. Of its utility to the class to whose benefit it is specially directed there cannot be a doubt; and as a transition step between competitive strife and coöperation, its importance can scarcely be over-estimated. It naturally precedes the simplest form of associative life, and contains the *germinal principle* of the most complex organizations; for the principle which it embodies may be applied, without limit, to all human relations.

In the short series of articles concerning the origin and progress of these Unions, which we propose to contribute, we shall endeavor to estimate their relative importance by comparing them with other movements, and to show the proper application of their principle. We desire to secure the attention particularly of those classes who have felt most deeply the evils of our present system of trade and industry, and whose time is so constantly occupied in relieving pressing wants, that they have little opportunity to devise means for their own and their brethren's elevation. Yet, not alone to this class do we address ourselves, for all classes are, or should, and soon will be interested equally in any plan for the real advancement of humanity. We have no intention of recommending any change in business, or other relations, which shall be prejudicial to the true good of any individuals or the well-being of society at large. We would not forget the general in special interests; and neither do we desire that particular interests should thrive at the expense of others. This paper, which is our medium of communication with the public, is established for the avowed end of harmonizing all interests, and to this end, which we most heartily approve, all our efforts shall be aimed.

We know that the elevation of the People is dependent upon their opportunities for education and development, and that no condition is so unfavorable for the attainment of these as poverty. We know that the alternative presented to the poor is unremitting toil or dependence upon charity, and that such a position is a prolific source of ignorance and crime. We know that poverty is the result of a most inequitable distribution of the product of labor, and that there is wealth enough created by labor in the world to afford every person time and means for sup-

port and education. Why the working classes should, for so long a time, have been denied their fair portion of this ample provision, upon any principle of justice, it would be difficult to show; and no law of equity can authorize such an entire abrogation of natural right. The most conservative will not deny that, the laborer is justly entitled to at least as much of the wealth he produces as is necessary to supply his material wants; for it is undeniable that labor creates all wealth which is *not furnished by nature* from her laboratory. If the right to what one produces or creates should be held as inviolable as the right to life, surely the right to that development, expansion and refinement, of which wealth is but the means, should be held equally sacred. It is the end of the Protective Union, as of all the *Social* movements of the Age, to place man in possession of these rights and to guarantee their enjoyment.

B.

Translated from the Last Word of Socialism.

## THE LANDLORD AND HIS TENANTS.

## A DIALOGUE.

A man possessing real estate in the country—an excellent landlord for the most part—rents it to a number of small farmers, and clears, annually, a profit of six per cent. At the close of fifty years the farmers seek an interview with the landlord, and the following dialogue ensues:

FARMERS. Mr. Landlord, what do you consider your lands worth?

LANDLORD. Five hundred thousand francs, my friends, not a sou more or less. Do you want to buy?

F. Why should we not?

L. Very good; count me down the sum in good gold, and the lands are yours.

F. But, Mr. Landlord, we have been reckoning up the amount which we have already paid you since we have been your tenants, and do you know, we find that it comes to at least one million five hundred thousand francs; that is to say, to three times as much as the value of your property.

L. Ah, indeed! well, that proves that I made no mistake in entrusting my lands to you.

F. No doubt of that! But tell us, if you please, would you, fifty years ago, have given us this property for the price you mention?

L. Certainly, and much more readily than to-day—for meanwhile they have increased a tenth in value.

F. But since, according to your own acknowledgement, we have paid you for these lands three times what they were originally worth, they should in justice belong to us, and you would still owe us a million of francs. The sum is very simple, thus:

From	1,500,000 fr. paid by us,
Subtract	500,000 fr. the worth of the property,

and there remain 1,000,000 fr. due from you, for what we have made over as rent.

L. Eh! Your arithmetic puzzles me. Do you pretend that I have appropriated anything of yours?

F. Judge for yourself; your fortune was 500,000 fr.; you have not added a centime to its value by your own personal toil, and nevertheless you might have expended, during these fifty years, 1,500,000 fr., the product of our labor, while preserving undiminished, and even increasing, your original property.

Now, he who is in possession of - 2,000,000 fr.

While his own property and labor amount only to - 500,000 fr.

Has evidently taken from others - 1,500,000 fr.

L. But you should have had, fifty years ago, the 500,000 fr. to give me; then, instead of hiring, you might have bought my lands.

F. That is to say, being poor, we ought to give you three times the value of your estate, without having the least claim to an inch of your land, while, on the contrary, if we had been rich, for a third part of what we have actually given, we might have been owners of the whole. Thus the poor man is obliged to pay three times, ten times, a hundred times, the worth of any property, without taking possession of it after all; while the rich man may receive three times, ten times, a hundred times, its value, without parting with it. And this is justice! this is equality!

L. What would you have? Have you become communists, and would you rob me of the patrimony of my ancestors?

F. By no means; we respect your property, but we wish you to respect ours. All that we desire is, that the poor man should stand on the same level with the rich—that instead of paying a hundred and thousand times over, under the name of interest, for estates of which he never becomes proprietor, each payment made by him should entitle him to a proportional part of the property, and thus that both contracting parties should be invariably subject to the same reciprocal conditions of justice and equality.

L. But you have had the use of my lands, worth 500,000 fr.: you owe me, then, interest on that amount.

F. You, on your side, have had the use of our money, which now amounts to 1,500,000 fr.; you owe us, then, interest accordingly. Either, then, interest should be wholly abolished, when you would owe us the property and a million francs, or else both sides should pay interest, when your debt would swell to a much larger sum.

L. Why, at this rate, you would have become landlords in my place more than thirty years ago, and I should have been compelled to work for my living.

F. That might have been very unpleasant, perhaps; but, we ask you, is it fair and right that we and our children should be everlastingly condemned to labor, in order to give you and yours the opportunity of living everlastingly in idle leisure? Or look at the matter thus: how much do you need annually for support?

L. Say 5,000 fr.; with my simple taxes, that sum might suffice.

F. Not counting the interest, then, you would still to-day, at the end of fifty years, have had laid aside 250,000 francs, though doing nothing, and spending 5,000 francs



a year—while we, who have poured into your coffers 1,500,000 francs, would not have in hand a single red cent, though spending only 300 or 400 francs a year, and working, all the time, 16 or 18 hours a day.

L. Well, what conclusion do you draw from that?

F. This is our conclusion. Fifty years ago, at the era of your majority, your fortune amounted to 500,000 francs; you have acquired nothing, meanwhile, by your own labor; and yet, after having spent 5,000 francs a year, which makes 250,000 francs for the whole period, you will leave to your heirs, by means of the 25,000 francs annually saved, and the interest upon them, more than 2,000,000 francs; that is to say, your original patrimony has been increased five-fold by our labor; and the product of this labor has been pocketed by you, because you were rich, while we have been forced to pay it over, because we were and are poor. Well! we want no more of this social order, where the poor man is thus condemned to support the rich, and incessantly to heap up his wealth; henceforth we want justice and equality; and these can be secured only by a law declaring that all *payments of RENT* shall be reckoned as *PURCHASE-money*.

L. It will take you some time to get such a law passed.

F. That may be, but we shall obtain it at length; for God's kingdom upon earth is justice, and God himself is on our side.

## Literature and Art.

PHILO: AN EVANGELIAD. By the Author of "Margaret, a Tale of the Real and Ideal." Boston: Phillips, Sampson & Co. New York: D. Appleton & Co. 1850.

On first running the eye through this elegantly printed volume, the reader might be prompted to utter "Festus, adapted to American and Unitarian taste;" but, presently he lingers over a passage and amends his criticism: "No! a genuine book, fresh out of a single heart and lively brain." Mr. Judd may have unconsciously derived the form of his poem from Mr. Bailey; or both may have yielded to an impulse acting through our age, which makes all wakeful persons aspire to nearer communion with the spiritual world; or, perhaps again, our friend has been visited by angels. Certainly, the celestial guests who figure on his pages have a most homely air and tone, and seem like family friends. But whether ministers from heaven have actually come to dwell with him or not, this Evangeliad proves that such strangers would find quite pleasant accommodations. Indeed, whatever one may think of the book, he cannot but feel attracted to the healthy, genial, thoughtful and earnest writer, even though his eccentricity be a little wilful. Under a quaint mask smiles a face of beaming truthfulness and good will.

Our limits will not permit us to do more than to say, that this poem is a survey of the Times and their tendencies, from the heavenly side. Earth, its crimes and follies, are looked at from the sun, and shadows are swallowed up in light. Its atmosphere is radiant with hope. Oppression in all its hideous forms stands broadly exposed; but among the ruins, and over the deserts new life is springing. A Christmas peaceful benediction, and a New Year's mingled tone of forgiveness and welcome pervade this poem; and child-like delight in natural beauty, with sportive humor, relieve the stern justice of its

ethics. With strong, yet gentle hand, the author draws aside the veil of sense, and reveals the heaven that lies around the pure and loving everywhere. A few extracts, by no means fair specimens, from different parts of the volume will best show its quality and scope:—

### OF CHRIST.

Gabriel.—"His mission, plan,  
Idea, was Unity in Trinity;  
Atonement of himself, and man, and God;  
Accordance of all earthly interests;  
To smooth the face of inequality;  
And by reflective, mutual furtherance,  
With just restraint, the progress of the race,  
And its perfection ratify. Christ saw  
And did, what Orpheus sung, Isaiah wrote;  
Carried himself with majesty proportioned, &c." p. 11.

### OF ANGELS.

Gabriel.—"O'er will of mortals we do not preside,  
That is prerogative of God alone. \* \*  
An influence we like memory of youth, \* \*  
Charming the soul with an immortal hope.  
Anon as midnight music, we arrest  
The ear of sin and make the wanton pause \* \*  
The conscience hears our voice in sister tones,  
And hatred melts into pure human love.  
We brood o'er helpless steps of orphanage,  
As sunbeams flicker on that slighted moss.  
All souls have guardians that follow them,  
As hopes of fathers hover round their sons." p. 22.

### OF WOMAN.

Philo.—"Man does his mission; Woman is herself  
A mission like the landscape. \* \*  
Woman is Poetry to man's dull prose,  
The hopeful Christian to his Heathenism,  
And unity to his malign dissent." p. 55.

We should like much to give the whole sketch of Charles, which is perhaps the most life-like passage in the book; but it is too long.

The Poet.—"I knew a poet once  
As he himself; and who could know him better?  
His secret was a woman, mystery, \* \*  
Man's undeveloped and unfinished self,  
His better self within himself not born. \* \*

Philo.—"What was his after life?

The Poet.—"A Semitone; \* \*  
Some conscious worth dropped oil on his unrest.  
There was a sense of deepest truthfulness  
Whereto he moored himself, and went ashore,  
And paced along that solemn sounding strand.  
Sometimes adown his lone and empty soul  
Tears trilled and clicked, as water in a cave.  
But still the Poet loved, as was his nature;  
He kept the image of his captive love,  
And wrought on it as an ideal bust,  
Invoked its aid, as Papists do their Mary's." p. 130.

### OF THE EVANGELIAD.

Philo.—"Christ saves,  
The earth brims with a pure enthusiasm.  
Hilarious all and holy. Heart to heart  
Its signals hoists, eyes dawn on eyes, the streets  
Redemptive look, the folk Redeemed. \* \*  
And children on the mountain tops will pluck  
The good and true, as I this bunch of grapes." p. 244.

But asking the Poet's pardon for wrong done, by thus breaking from the bough a flower or two, we refer our readers to the volume.

THE PHILOSOPHY OF SPECIAL PROVIDENCES: A Vision. By Andrew Jackson Davis, author of "Nature's Divine Revelation," &c. Boston: Bela Marsh, 25 Cornhill.

Such is the title of a pamphlet of fifty-five pages, just published. To those who are interested in that peculiar formation of truth for which Mr. Davis is distinguished, this little work comes welcome. It is certainly a very remarkable statement, from a very remarkable source. It will not do, however, to laugh at visions and still believe the prophets. And in the present instance, we see, at least, how every person is distinguished by that peculiar *kind* of vision for which alone he is fitted by natural constitution. We suppose there are those who will demur at the very idea of such powers of mind as are claimed by this author in this pamphlet. All we have to say is, they can read it, and they will find much to interest, much beauty and truth, very surprising accounts of actual providential occurrences, and not a little good argument and application. Sure we are, whether the author is right or wrong in his facts and visions, his *philosophy* is substantially correct.

The author remarks:—"In considering special and universal providence with a belief of the understanding, the highest and greatest comfort flowing therefrom is based upon the glorious and (to me) already demonstrated *truth*, that our earth is environed by a Spiritual World. And not only is our earth thus surrounded, but so also are all the earths or planets belonging to our solar system. In truth, there is a *great* sphere of spiritual existence which, touching it, girdles the material sphere, a part of which we are at present existing in; and again, encircling that sphere, is a galaxy of *greater* spheres, more refined and more magnificent, which are inhabited by spirits, drawn onward by the eternal magnet of Supreme Goodness. Thus, there is a chain extending from man to Deity! And all that we can desire in the form of attention and dispensation is abundantly supplied, and handed down to us, by and through the spiritual inhabitants of higher spheres—the links in that chain of Love!"

W. M. F.

IRELAND, AS I SAW IT: The Character, Condition, and Prospects of the People. By William S. Balch. New York: George P. Putnam.

The subject of this book alone would give it interest; but the hearty humanity, justice, and good sense with which the author has treated it, makes it truly valuable. If one were disposed to criticize, he might say, indeed, that a disproportionate part of the volume is occupied with descriptions of material objects, and that the reader would have been better satisfied, if not the surface only, but the very depths of Irish Society had been laid bare. But perhaps it was wise thus to relieve the tragic impression of poor Ireland's social miseries, by showing how ever fresh and beautiful nature is, notwithstanding human injustice; and certainly the views which Mr. Balch has presented of British misrule and the consequent moral deterioration are profoundly instructive. A sadder chapter than this living death of a most noble-hearted, highly-endowed nation, history does not show upon its tear-stained pages; and all who would thoroughly understand the tendencies of modern civilization should learn by heart the terrible lessons here given.

The following passages show that Mr. Balch has an eye,

which the bandages of conventional cant and custom cannot blind:—

"They tell us 'the famine, a visitation from God, which fell so severely upon this part of the Island, last year, was the principal cause of the misery we still see; the failure of the potato crop, upon which many thousands depended for their subsistence, prevented those in possession of little properties from meeting their rents and taxes, and supporting themselves!' Indeed! That begins to let us into the secret. The rents and taxes *must* be paid, to support landlords in ease and luxury, and the government in its ability to oppress this and other nations, even though wives and children perish of starvation! In default of payment, the bailiff is directed to distrain and take from the poor tenant the last resource of life and comfort, and then evict him, and send him out penniless and ragged, to seek by beggary a chance to live, or a place to die. The country, it is said, is overstocked with laborers, and there is no chance left for this new reinforcement, and so they are compelled to wander about with the hosts of *idlers*, about whose indolence landlords and Englishmen prate so much. They can find nothing to do, and so they do nothing but beg or steal—the former failing to support life, we could hardly find it in our hearts to blame them for the latter. Their condition is indeed deplorable. I never understood the depth of their miseries before. I shall hereafter feel more compassion for the poor, ignorant, suspicious Irish, than I have ever felt for those who seek an asylum in our blessed land. Instead of blame and reproach, they deserve the sincerest pity for their untoward fate. They have been reduced to a state of dejection and helplessness from which it is impossible for them to deliver themselves."

"Near the town stands the plain old mansion of Lord Kenmare, the bankrupt proprietor of an immense tract of land, divided into pleasure grounds, deer parks, hunting forests, pastures, meadow and tillage lands, tenanted by ten thousand hard-working, miserably-clad, and worse-fed human beings. By the sweat and blood of these oppressed and depressed people, the proprietor and his Shylock agents and underwriters are enabled to live at their ease in London, Paris, Italy, Switzerland; anywhere except in Ireland, where they belong, and whence they draw their nutriment for their extravagance, and where, of right, it should be distributed again."

"Such is the rottenness and injustice of the English system of government, that the real estate of a nobleman cannot be encumbered under any circumstance whatever by the act of a creditor. He may be a miserable, worthless scoundrel, indebted to any amount, but so long as he lives there is his title and property, which none but the crown may touch; and when he dies, it goes to his oldest male heir, who may be, if possible, more involved and abandoned than himself; and there it remains, secure for the next generation.

We wonder at this state of things, unused as we are to see such wrong and injustice in our Republic, where the feudal claims of entail and primogeniture are denied, and a perfect equality secured to all. But we should remember that the safety of the British government rests upon this provision.

At the time of the conquest, the country was divided into immense estates, and given to the most devoted sycophants, who were thus constituted the aristocracy—who were invested with the right to govern the nation. The possession of the land was entailed, and made hereditary in the oldest male heir. The younger members of the family were left to shirk for themselves. This condition of things exists under the boasted Constitution of England, and operates every year worse and worse, as the increasing poverty and misery of the people shows. Enterprise is paralyzed by it, and industry starves. Any change, though loudly demanded, is feared, as destructive to the hereditary nobility of the nation; for if creditors could secure the payment of their debts by the partition and sale of these estates, or should they be divided among the different members of the family, the title must soon be lost. Nearly every nobleman has so covered his property with encumbrances, that, was justice done, he could not retain a claim to the wretched hovel of his poorest tenant. The nobility, the exchequer, and, for aught I know, the royalty itself, are so deplorably bankrupt that the demands of justice can never be met; yet the force of habit, the terrors of the government, and various expedient of cunning men, continue to cheat justice of her claims, and the honest people of their rights, and

keep the masses in a condition of most abject vassalage and suffering. But all this only serves to procrastinate and make more terrible the certain and fearful retribution which shall overwhelm this country, sooner or later."

**THE EDUCATION OF THE PEOPLE.** An Oration delivered before the Onondaga Teacher's Institute, at Syracuse, N. Y., Oct. 14th, 1849, By Theodore Parker. Boston: Crosby & Nichols. For sale at Bela Marsh's, 25 Cornhill.

This is a plain and truthful production, characteristic of its author. It is a statement of theocratic and aristocratic contrasted with democratic motives, character, and methods of education. Politics, Industry, Church, and Press come in for their share of notice; and Free Common Schools, Free High Schools and Free Colleges, are the means urged by the orator for the universal education of the People. It is a plain, truthful, candid representation of the shams and realities of present conditions. The author tells us, truly enough, that there has not been a great question before Congress since the Revolution "which could not have been better decided by seven men, honest, intelligent and just, who loved man and God, and looked, with a single eye, to what was right in the case. It is our business to train up such men."

W. M. F.

## Reform Movements.

**IRISH EMIGRANT PROTECTION SOCIETIES.**—In the Third Municipality a society, we are glad to perceive, has been formed, for the relief of the distress of poor emigrants on their arrival here; when, alas! with heart-rending sorrow depicted on every lineament, destitute of means, and ignorant of the mode—though most willing to labor—best calculated to win honest bread in this hospitable land are but too often an eyesore to their countrymen, and a burthen to themselves.

To mitigate the suffering, to relieve the distress, and to give good counsel to their brothers and sisters, who, driven by hard necessity, or obeying the promptings of willing hearts, seek in this glorious land, the bread of industry, and the rights of freemen, a few energetic and zealous individuals have united themselves and formed the Irish Union Emigrant Society of the Third Municipality.

Honor to the men who have embarked in this benevolent and excellent work; we know them well, have known them long, and have ever found their hearts ready to sympathize, and their hands to give, to meet the claims of distress or the appeals of suffering.

They remind the First and Second Municipalities of their greater ability, and their not less bounden duty, to come forward and follow the good example, by the organization of branch "Unions," in connection with the Parent Society.

Without wasting words on this subject, or desiring to find fault, we call upon the Irish residents to be up and doing in the First and Second, and we will be bound for it, that with an expenditure not amounting to one-half that is now uselessly and unproductively fritted away in private charity, five times as much good will be accomplished; while an end will be put to the offensive system of street-begging, now so extensively practiced in our thoroughfares.

We shall cheerfully co-operate with the society of the Third Municipality, until the others are set in motion, if it only points out the way in which we can be useful in promoting the good end in view; and we tender to this society, and to all other societies formed to assist with money or advice, the emigrant arriving from Europe, to seek a home amongst us, the aid of our columns. All are welcome here who bring industry,

integrity, and a disposition to labor; to aid in making these qualities conduce to the comfort and support of the emigrant, and of service to the country, should be the aim of all benevolent societies, and not merely to give temporary aid, often for the encouragement of idleness, or the ease of the depraved.

We have long thought it desirable, that the corporate authorities of the city should devise a plan for the employment of the surplus labor occasionally to be found in this city, at rates just sufficient to find in actual necessities the persons so employed, who should be at liberty to leave the works at the close of any day's labor, on expressing a wish to do so; but, at the same time, having a law to punish as vagrants any one able to work who might be found begging in the streets, which, of late years, has become an intolerable nuisance.

A law of this character would be both humane and salutary, and, taken in connection with the immigrant societies, would, we think, be all-sufficient to check mendicancy, and relieve all proper objects of charity willing and able to work.

**OUR PUBLIC LANDS.**—"The land shall not be sold forever—for the land is mine, saith the Lord, for ye are strangers and sojourners with me."—*Leviticus*.

To the Editor of the Tribune.

The claims and the necessities of the gallant Hungarian Refugees have come prominently up before the public mind; and they have dragged up with them, out of their neglect and oblivion, the claims and the necessities of our own homeless people.

Now is the time for every Republican, of every political party, to signify his will to Congress that our Public Lands should at once be made free to actual settlers, under restrictions that will forever preclude the principle of monopoly. From every street and lane, and hill and valley, and sea-shore—wherever there dwells common sense and Republican feeling, let memorials to Congress (both Houses) go forth at once. There will undoubtedly be a liberal grant—as there should be—made to the brave Hungarians. Whether our own people will be included in that grant will mainly depend on their own action.

No matter how simple, or even illiterate, may be the language of each memorial—no matter how uncouth, if respectful, may be its form—no matter if each paper be not signed by half a dozen names—send them in, crowd them in, from every quarter. Strike, "strike while the iron is hot!"

THOS. AINGE DEVERE.

**HOUSES FOR THE POOR.**—The *Salem Freeman* has the following notice of the first operations of the Salem Building Association, the object of which is to furnish decent cheap dwellings for the poorer class of people. Lowell has need enough of an operation of this kind. Who among her capitalists will have the honor of starting the enterprise?

**Salem Building Association.**—The block of cheap tenements erected by this society, was thrown open to the public on Wednesday. It affords neat, convenient and cheap tenements for the poor, and is highly creditable to the projectors.

The new building is in the rear of the street, upon a lot of land 200 feet by 80. It is divided into 12 separate tenements. Partition walls running across the building divide it into three parts, each containing four tenements. An entry runs through each part, from the front yard to the back. Upon each side of this entry, upon the lower floor, is a tenement consisting of a keeping-room 14 feet square, an adjoining sleeping room and also a pantry. The arrangements of the second story is pre-

cisely the same. There are therefore 6 tenements below on the opposite sides of 3 entries, and 6 tenements above on the opposite sides of 3 other entries. Each tenement has also accommodations in the attic and ellar. All the rooms are neatly painted and papered. The yard room is distinct and commodious, and wood-sheds are provided.

On each side of a passage way of 30 feet, which leads into the building from the street, is a building also belonging to the Association. These two front buildings—which are not new—contain 6 tenements, making 18 in all upon the company's land.

We understand that the original suggestion of this project was made by a venerable lady of this city, who has liberally aided and advanced the scheme. The company has a stock subscribed of \$7,000, and its affairs are in the management of liberal and judicious men.

We trust the experiment may be sufficiently successful to warrant other undertakings of the same kind. The questions connected with the permanent relief and extinguishment of poverty are amongst the most important of the age.

**RIGHTS OF MARRIED WOMEN.**—The Supreme Court of Pennsylvania has decided recently, that a husband has no claim to the possession of any property owned by his wife previous to marriage, or which may accrue to her after marriage; and that even the consent of the wife, that her husband should have possession of her property, is of no avail while the wife is a minor. This decision is based on the law of 1848, which has wrought a radical change in the condition of married females.

**THE ICARIAN** emigrants continue to arrive at Nauvoo, Illinois, from France. Forty-six arrived there lately, eighteen more were daily expected, and in the spring a large emigration is looked for.

**RUSSIA.**—The *Tribune* translates from the *Koinische Zeitung* a letter on the Censorship of the Press.

*Petersburg, Dec. 11.*

"The censorship of the press is now introduced into the East, in which patriarchal region it belonged from the beginning. The Emperor has ordered that the censors in Circassia shall take the supervision of all books, journals, and pamphlets appearing in the Oriental languages. Travelers who are passing over the Caucasus into Asia are allowed to take with them commercial and agricultural works, and topographical descriptions, but only one copy of each. The Emperor has entrusted the banner of St. George to the army of the Don, as a remembrance of their noble participation in the war with Hungary."

**WORKING MAN'S HALL IN LONDON.**—**MUNIFICENT GIFTS.**—A benevolent testator named Jenkins has left the munificent sum of £10,000 for the erection of a Working Man's Hall, to be built in some convenient part of the metropolis. The building is to be for the free use of working men of all denominations, under the control of twelve directors, who have been nominated. It is added that Mr. Saul, the geologist, has expressed his intention, on the completion of the building, to present to it his magnificent museum: and further, that a gentleman, whose name did not transpire, would furnish a library of one thousand volumes.

**MUNIFICENT DONATION.**—Alexander Duncan, of Providence, R. I., has presented \$20,000 to the Butler Hospital for the insane.

## Miscellany.

**PORTRAIT OF THE FRENCH PRESIDENT.**—The reflective look of Prince Louis is well known to all those who have frequented London within the last five or six years. The seven years which he passed in prison did much toward the formation of his character. That

"No giant frame sets forth his common height,"

is quite true; but it is equally true,

"That they who pause to look again,  
See more than marks the crowd of vulgar men."

His countenance expresses a great deal of character and decision; and, but for a certain vacuity of expression, might be termed highly intellectual by his partisans. He is neither easily excited nor easily depressed; he has passed the age when men's passions are most easily roused, and attained that when practical ambition and the material advantages of life are most prized; but when, among men of reflection, ambition turns toward the result of great actions, rather than toward the mere objects of personal aggrandizement. In his conduct he is remarkably simple, unaffected, and unelated; courteous, and at all times desirous of pleasing; accessible, frank, and open-hearted. His character is one which, however opposed they may be in politics, all men must admire for its single-heartedness. He has read much, steadily, and to a good purpose; has a retentive memory, and does justice to the information that he possesses; he is as much superior to the general opinion entertained of him, prior to his attainment to power, as he is inferior to that vast mind to which some of his flatterers have the audacity to compare him—Napoleon the Great. The Prince Louis possesses at least one quality which is invaluable in these days when it is most rare (for the material life which is the characteristic of the times is not the best calculated to develop it) courage—not merely physical courage, the power of endurance and of performing deeds of daring, which is the result of a bodily accident—but that strong mental courage, more rarely found, and more rarely still, found associated with physical courage. He has also that quality, precious in all men, most rare and precious in a prince—the faculty of silence. It is a quality which, in general, proves a man to have great confidence in himself; for whereas they who mistrust their own opinions, and the fixedness of their own resolutions, are invariably speaking of what great things they will do, the man who really feels himself capable of high resolves and noble purposes rarely alludes to them. It is quite undeniable that the Prince President possesses more enterprising qualities than the Duke of Bordeaux; he is capable of taking a far more active part in the public service, if circumstances should compel him to do so; he possesses a greater knowledge of the world, both of books and men; a readier faculty of adaption into whatever society he may be thrown. In fact, he is a man who exemplifies the wisdom of Shakspeare, when he tells us that the uses of adversity are sweet. In solitude he learned to correct those faults of character which in early life led him into so much folly and error; and which were the origin of all those mistrusts by which he was surrounded.—*Frazer's Magazine.*

**BIRDS.**—**THEIR HYDROPATHIC HABITS.**—Our merry Canary is regaling himself with a bath, in a basin of water near our table; a daily custom he has learned we suppose in the school of nature, as it can hardly be presumed that he does it from sympathy with us in our labors for hydropathy, as, according to our best information on the subject, nearly every bird in ex-

istence seeks the water daily, or several times in a day, in which they lave themselves thoroughly, and that they would sicken and die without obeying this instinct of their nature. We do not speak of aquatic species, but those joyous songsters of the grove which carol, untaught and unchecked, their matin songs and evening melodies.—*Water-Cure Journal*.

**SIMPLE CURE FOR CROUP.**—We find in the *Journal of Health* the following simple remedy for this dangerous disease. Those who have passed nights of almost agony at the bedside of loved children, will treasure it up as an invaluable piece of information. If a child is taken with croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest, with a sponge. The breathing will almost instantly be relieved. So soon as possible, let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the power which has given to the pure gushing fountain such medical qualities.

**NATURE THE BEST LOGICIAN.**—The instincts of animals are stronger arguments to establish truth than can be elaborated in all the schools of logic ever founded by man.

**Animal Instinct.**—*The Swine.*—The following fact illustrates the efficiency of the water-treatment of disease, and the almost infallibility of animal instinct.

Mr. Curtis Black, a farmer in Becket, Mass., had several large swine, which sickened, and refused food, until they became emaciated to mere skeletons, and one of them had died, when the remaining ones were turned out to die. They wandered away, and disappeared, and were supposed to have died. Several days afterwards, they were found under a ledge of rocks, in a large spring of cold water, entirely covered with water and mud, except their noses. The next day they returned to their sty, restored to health, and fattened finely. Such had been their fever, however, that every bristle and hair of their bodies fell off.

It should be observed that these swine were not confined to a close pen, with a floor, but had a large enclosure connected with the sty, and had free access to the ground.—N. SIZES, in *Water-Cure Journal*.

**VALUABLE DISCOVERY.**—It has been discovered in England, that the golden Sulphuret of Antimony, mixed with India Rubber, and submitted to the action of heat at 280 deg. in a boiler under pressure, from four to six hours, will produce what is known as Metallic Rubber, after which the goods will resist the action of extremes of heat or cold, yet retain for on indefinite time, a much greater degree of elasticity than those produced by the melting of sulphur with lead-mixed rubber. Fabrics prepared according to this invention can be made to take all the most delicate tints of color, quite free from the odor of sulphur, so objectionable in other modes of vulcanizing. Mixed with Gutta Percha images, the entire features of the face, which are capable of being distorted into innumerable and grotesque forms have been produced. Overcoats have been made by this process to weigh but twenty-two ounces, and capable of being crammed into the pocket. A single thread of the elastic fabric, no larger than a knitting-needle, suspended the weight of fifteen pounds, after being stretched nine times its quiescent length, so strong is the substance after being submitted to the process. It is said to be the most valuable discovery yet made in connection with India Rubber.—*Courier & Enquirer*.

## CONTENTS.

Spiritual Openings.....	65	Philo: An Evangelist.....	76
Jules Lechevalier.....	66	Philosophy of Spiritual Providence.....	77
Great Britain—Progress of the Redemption Society..	67	Ireland, as I saw it.....	77
Industrial Association.....	68	Irish Emigrant Protection Societies.....	78
Mutual Banking.....	69	Our Public Lands.....	78
Confessions of a Revolutionist	71	Houses for the Poor.....	78
The New Church.....	72	Miscellany.....	79
Protective Unions.....	74		
The Landlord and his Tenants	75		

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crime, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

EDITOR

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE

☞ All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawk.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

## LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 15 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, FEBRUARY 9, 1850.

No. 6.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

From the London Weekly Tribune.

## THE MYSTERIES OF THE PEOPLE OR THE HISTORY OF A PROLETARIAN FAMILY.

BY EUGENE SUE.

We will introduce the reader into a small room of humble appearance, but perfectly clean; the furniture consisted of an iron bedstead, a commode, two chairs and a table, over which hung a few shelves with some books.

On the wall, over the head of the bed, hung a sort of trophy; consisting of a military coat, the epaulettes of a non-commissioned officer of light infantry, surmounting a written discharge from the service, in a dark wooden frame. In one corner of the room might be seen a few carpenter's tools on a bench.

On the bed lay a rifle, cleaned and ready for service; and on a small table were a bullet-mould, a powder-flask and a cartridge mould, with several packets of cartridges already made.

The tenant of this room was a young man about twenty-six, with a handsome manly countenance. He wore a workman's blouse, and was already up and dressed; he leaned with his elbows on the ledge of the garret-window, and seemed gazing intently at M. Lebreun's house, but particularly at one of the four windows, between which was the famous inscription: *A l'Epee de Brennus*.

There was nothing remarkable in this window, with its snow-white curtains closely drawn, except a wooden box, covered with egg-shaped ornaments and mouldings, neatly carved, extending the whole breadth of the window, and containing a few Christmas roses and snow-drops in full bloom.

The features of our friend in the garret, while he gazed at this window, had a melancholy and mournful expression; after a few moments a tear fell from the young man's eyes, and trickled down upon his brown moustache.

The noise of the clock that just struck the half-past seven roused George Duchéne (for that was his name) from his reverie; he passed his hand across his yet moist eyes and left the window; saying to himself in a tone of bitterness—

"Bah! to-day or to-morrow a bullet may rid me of this foolish passion; thank God, there will soon be a little real fighting, and my death may at least be serviceable to the cause of freedom."

Then after a few moments' reflection he added:

"But my poor grandfather,—I was quite forgetting him!"

He then took from the corner of the room a small chafing-dish full of coals, on which he had been melting his bullets, put a little earthen pot on it, filled with milk, and breaking in some white bread, soon made an exquisite basin of bread and milk, that might have excited the envy of the best housewife.

Having concealed the rifle and other warlike apparatus, under his mattress, he took the pot to a door cut out in the partition, and leading to the next room, where a very old man, with a mild venerable face and long white hair, was lying on a bed far better than George's. The old man was exceedingly weak, his emaciated and wrinkled hands were in a constant tremble.

"Good morning, grandfather!" said George, giving the old man an affectionate kiss. "Did you sleep well last night?"

"Pretty well, my boy."

"Here's your bread and milk,—I kept you waiting a little."

"No, no; it's a very little while since it was daylight—I heard thee get up and open thy window, more than an hour ago."

"That's quite true, grandfather; my head felt a little heavy,—I took the morning air rather early."

"I heard thee walking backwards and forwards in thy room, last night, too."

"My poor dear grandfather,—I must have waked you!"

"No, I wasn't asleep.—But come, George, be candid,—there's something the matter with thee."

"With me? not at all."

"For several days thou hast been quite sad, and art so pale and changed, that I scarcely know thee; thou art no longer the merry fellow thou wast, when thou first left the regiment."

"I assure you, grandfather, that——"

"Assure me, assure me, indeed? I know what I see, and thou canst not deceive me in that.—I have a mother's eyes, come now!"

"That's true," said George, smiling, "and I ought to call you *grandmother*; for you're as kind, affectionate, and anxious about me, as a real grandmother; but believe me, you are quite mistaken. Come, here's your spoon—wait till I put the little table on your bed,—you'll be more comfortable."

And George took from a corner of the room a pretty little table, of polished walnut-wood, like those used for placing on patients' beds; and after having put the basin of bread and milk on it, he laid it before the old man.

"There is nobody like thee, my boy, for kind attention," said he.

"I must have been the devil himself, grandfather, not to have made this table, that is just the thing for you, and I a cabinet-maker and joiner."

"Oh! thou'rt never at a loss for an answer, I know," said the old man, and began eating; but his hand shook, so that he was constantly knocking the spoon against his teeth.

"Ah! my poor boy," said he, sorrowfully addressing his grandson. "See how my hand shakes; I think it gets worse every day."

"Not at all, grandfather, on the contrary, I think it is getting better."



"No, no, it's all over,—it's all over, I'm sure; there's no help for it now?"

"Well, well, what would you have? you must make up your mind to it."

"That's what I ought to have done since it began, but I can't make up my mind to the idea of being infirm, and a burden to thee, to the end of my days."

"Grandfather—grandfather, we shall quarrel?"

"And why was I such a fool as to be a gilder? In fifteen or twenty years, and often sooner, half the workmen become shaky old fellows like me; but they haven't always a grandson, who spoils them, as I have."

"Grandfather?"

"Yes, yes, thou spoilest me! I tell thee again—thou spoilest me?"

"Oh! that's it, very well,—I'll give you a Roland for your Oliver, since it's the only way to *stop the enemy's fire*, as they say in the army. Now then, I know a fine old fellow called father Morin, he was a widower, and had a daughter eighteen years old——"

"George, listen!"

"No! no! This good man marries his daughter to a capital young fellow, but a very devil for a row. One day he gets an awkward blow in a quarrel, and he dies the second year of his marriage, leaving a young wife with a little boy in arms."

"George—George——"

"The poor wife suckled her child for a time, but her husband's death had such an effect on her that she died,—and her little boy is left to the care of his grandfather?"

"Good God, George! but I cannot hear it! what use is it always talking of that?"

"He was so fond of this child that he could not bear to be away from him. In the daytime, while he was at his workshop, a good woman took care of the urchin; but as soon as the grandfather returned, he had but one thought, but one cry,—his little George. He nursed him as well as the best and fondest of mothers; he ruined himself in handsome little dresses and pretty bonnets, for he dressed him just as he liked, and he was very proud of his grandson, was this affectionate grandfather; so much so, that the neighbors who all had the greatest respect for this worthy man, called him *papa-nurse*."

"But, George——"

"In this way he brought up the boy; he constantly watched over him, taking care of all his wants, sending him to school, then apprenticing him, until——"

"Well, well, so much the worse;" said the old man, no longer able to restrain himself; "Since we're coming to telling each others good deeds, my turn will come next, and we shall see then. First of all, thou wert the son of my poor Georgiana, of whom I was so fond I only did my duty; therefore, think of that a little?"

"And I too,—I only did my duty?"

"Thou? don't tell me?" cried the old man, as he flourished his spoon in the most violent manner, "Thou? this is what thou hast done?—fortune saved thee from conscription."

"Grandfather! take care——"

"Oh! thou wilt not frighten me?"

"You'll upset your basin if you excite yourself so much."

"I excited? good heavens! dost thou think I've no blood in my veins? yes, answer me, thou, who speakest of others' kindness: when my infirmity began, didst thou think of thyself; wretched boy! thou hast gone to a man who bought and sold his fellow-men."

"Grandfather, you'll eat your soup cold; for the love of God eat it warm!"

"Ta, ta, ta, thou would'st shut my mouth; I'm not thy dupe.—Yes, and what didst thou say to this trader in human beings? 'My grandfather is infirm; he cannot

maintain himself, he has no resource but in me; I may fall from sickness or want of work, he is old; insure him a small annuity and I'll sell myself to you;' and thou didst it," said the old man, the tears in his eyes; as he raised the spoon towards the ceiling, with so violent a gesture that he would have upset the table and basin too had not George quickly saved them.

"Good heavens! grandfather, do you keep yourself quiet? you're like the devil in a sacristy; you'll upset everything."

"That's of no consequence, it won't prevent me from telling thee how and why thou mad'st thyself a soldier,—why thou sold'st thyself for me, to a dealer in men?"

"These are all mere pretenses, that you mayn't eat your soup; I see you don't like it."

"Come," said the good old man, in a melancholy tone, "thou shalt see whether I like soup, now.—This cursed boy has and would distract me?"

"Then, digging his spoon violently into the basin, and quickly raising it to his mouth, he continued, as he swallowed spoonful after spoonful—

"Look, see, how I dislike thy soup;—look—look, ah! I can't endure the stuff;—look—look—ah! the nasty mess."

And at every *look*, down went a spoonful.

"For God's sake, grandfather, don't go so fast?" cried George, stopping the old man's arm, "you'll choke yourself?"

"It's thy fault then? to tell me I don't like thy soup, when it's perfect nectar?" replied the good man, becoming more calm, and enjoying his milk more leisurely,—"*it's* real nectar, fit for the gods!"

"Well, without any vanity," said George, smiling, "I was famous in the army for making savory soups.—Ah! there now, I'm going to fill your pipe?"

Then leaning over the old man, he said, coaxingly,

"Eh, he likes that;—to smoke his little pipe in bed; good old grandfather?"

"What would'st have me say to thee, George? thou would'st make a pasha of me, a regular pasha;" replied the old man, while his grandson went to get his pipe from a shelf; he filled it, lighted it, and gave it to father Morin. The latter, supported with his back against the pillow, began to smoke his pipe comfortably.

George, sitting at the bottom of the bed, addressed him:

"What are you going to do to-day?"

"Take my usual walk on the Boulevard, where I shall sit down a little, if the weather is fine."

"Hem! grandfather, I think you had better put off your walk for to-day; you saw how many crowds there were in the streets yesterday; they nearly came to blows with the municipals and the city-police. To-day, perhaps, it will be more serious."

"Oh dear, thou wilt not have anything to do with these disturbances, wilt thou, my boy? I know it's hard to keep out of it, when we feel we're in the right: for it's outrageous of the government to prevent these banquets.—But I should be so uneasy about thee!"

"Make yourself easy, grandfather, you have nothing to fear for me; but follow my advice, don't go out to-day."

"Well, there, my boy, I'll stay at home.—I will amuse myself with reading a little in thy books, and looking at the passengers through the window, as I smoke my pipe."

"Poor grandfather," said George, smiling, "why, from this height you'll see nothing but hats walking."

"It's all the same, that's enough to amuse me; and then I can see the houses opposite, and the neighbors looking out of window."

The best way to revenge an injury is to be unlike the aggressor.

From Fourier's New Industrial World.

## OBSTRUCTIONS OPPOSED TO DISCOVERIES.

A method of suddenly quadrupling the product of industry, of influencing all masters to the conditional emancipation of negroes and slaves, of bringing all the barbarians and savages (about whom philosophy has never troubled itself) into refined or disciplined manners; of spontaneously establishing all the unities of language, measures, moneys, typography, etc.!!! This is some quackery the fine wits will say.

The author has necessarily foreseen the distrust which gigantic promises awaken. He would not thus expose himself to unworthy suspicions were he not sustained by proofs more than sufficient. Scientific charlatans take care not to run against public opinion, they take smooth and insinuating forms, they avoid improbable announcements: but he who publishes a real discovery, plays the part of a charlatan if he disguises his truth so as to contradict no prejudices, or the representatives of prejudices.

Columbus, Galileo, Copernicus, Newton, Harvey, Linnæus, were obliged to encounter their age in pitched battle, to give the lie to its most deeply rooted opinions.

Academic forms are very polite towards the sciences in credit; the rule is to incense everywhere, if we would glide into the ranks of the privileged sophist. The part of a discoverer is quite different; he is no pretender to academic honors or fashions; he cannot offer incense to the prejudices which he has dissipated. To wish that a discoverer should confine himself to received ideas is like requiring of a Naturalist on his return from a voyage of discovery that he should present no new plant.

Would those who have gathered from America the Peruvian bark, the tobacco, the potato, cocoa, vanilla, indigo, cochineal, the vigogne, have served us better if they had only brought back with them species already known?

A modern writer has justly said, "The last of crimes which is forgiven is that of announcing new truths." (Thomas—Eulogy on Descartes.)

Such is my crime—it is that of unveiling many new and eminently useful sciences; the most precious novelties have been repelled at their first appearance. The potato and coffee were prohibited by acts of parliament. Vaccination and the steamboat have in like manner been slandered on their introduction. To misconceive discoveries and insult their authors is a vice inherent to the civilized mind. The self-love of different classes finds its account in this vandalism; philosophers incline to stifle a discovery which compromises their systems, and blockheads fancy themselves wits when they laugh, as in the age of Columbus, at a theory before it has been proved. Hence, every one agrees to repulse discoveries, and even novelties half in favor. Sévigné was applauded when she said "People will get tired of coffee as of Racine's tragedies."

As a motive for distrust and persecution of discoverers, it is objected that there are many charlatans. This is the fault of the learned world, which has established no jury of examination, and which is organized in such a manner as only to favor intrigue. Cite a charlatan who has been repelled; cite an inventor who has not been. The academies, to excuse themselves, cast the blame upon unenlightened ages. Has not ours, which conceives itself provided with light, rejected Fulton and Lebon, inventors of the steamboat, and of gas-lighting.

Leaving this discussion, let us introduce the reader to our subject by a scale of the social periods, whose mechanism at last is discovered.

Humanity in its social career has thirty-six periods to pass through, of which I here give the six first, which will suffice for the text of this volume.

## SCALE OF THE 1st AGE OF THE SOCIAL WORLD.

Periods anterior to industry.	K. Bastard—without man—gigantic experimental creation destroyed by great geological catastrophe.	
	1. Primitive—called Eden.	*c. 2
Industry, fragmentary, burdensome and repugnant in its methods—ill-distributed and false in its results in regard to general wealth and enjoyment.	2. Savage or state of idleness.	c. 3
	3. Patriarchate—trivial industry.	
Industry, social, justly distributed, attractive.	4. Barbarism—moderate industry.	
	5. Civilization—great industry.	
	6. Guaranteeism.	
	7. Simple association.	c. 4
	8. Compound association or Passional Harmony	c. 5

It will suddenly and spontaneously extend to the entire human race by the sole influence of profit, pleasure, and especially of industrial attraction, whose mechanism is unknown by our politicians and moralists. We feel the need of it more and more, for we can bring to agricultural labors—neither the negroes of St. Domingo, even by premiums, concessions of liberty, advance of means. Nor the negroes of Brazil, notwithstanding the efforts of a colonist as judicious as generous. Nor the savages of America—either corrupted or destroyed by their contact with civilization—or repelled by it to distant regions. The communists speculations of the Owen sect have failed completely: no horde of savages and no proprietors of slaves having chosen to adopt his system, entirely opposed to nature—neither attractive nor lucrative.

In order to create attraction, it was necessary to discover the procedure called Passional Series explained in this work. It is gradually established in the 6th, 7th, and 8th periods of the preceeding table.

The 6th period creates only a half attraction, and would not yet seduce the savages; the 7th would begin to draw them; the 8th would attract them fully, and also the rich idle classes to industry.

We can leap over the 6th and 7th periods, thanks to the discovery of the Passional Series, which is the mechanism of the 8th period.

The knowledge of the scale of Social Destinies will dissipate our prejudices about happiness. We have upon this subject notions so erroneous, that philosophy concedes to us some 30 false rights of man—sovereignty, and others of which he has no need—then refuses to us the 7 natural rights.

1. Hunting. 2. Fishing. 3. Gathering. 4. Pasturage. 5. Internal league. 6. Absence of care. 7. External plunder—Graduated minimum. K. Real liberties.

It is only in the 8th period that we can fully obtain either of these liberties, or *preferable equivalents*. The social world will pass to this 8th period by leaping over the 6th and 7th, whose discovery and transit might have still cost many ages from the influence of obscuritism; an old in-

\*The letter c indicates the epochs of past and future creations of which we shall speak in ch. 54. I do not mention the 9th and following periods because we can rise at present only to the 8th period, already infinitely happy in comparison with the four existing societies.

† It is to be observed that the customs of savage hordes are here alluded to. This natural tendency is also strongly developed in schoolboys, orchard-robbers, &c. Association absorbs and neutralizes all of its pernicious features.

1st. By universal abundance.  
2d. By attractive employment.  
3d. By conciliation and interlocking of interests.  
4th. By the refinements of education and social culture.  
5th. By general confidence, and removal of high fences and other obstructions, which in the system of selfish accumulation and appropriation of the soil, excite to outrage and wanton destruction those who are rudely excluded.

tellectual disease, created by learned antiquity, which depicts to us nature as impenetrable and veiled in brass.

Listen to Cicero, "*Latent ista omnia crassis occultata et circumfusa tenebris ita ut nulla acies humani ingenii tanta sit quæ in cælum penetrare in terram intrare possit.*" All things lie hid, concealed and developed in thick darkness, so that no edge of human genius is so keen that it can penetrate the heaven or enter the earth.

Here are visions of brazen veils well established by learned antiquity. The moderns go into the opposite excess in their boastings of streams of light, whence we see only indigence, fraud, oppression, and vicious circles of prejudice and error proceeding.

Some modest learned men, Montesquieu, Voltaire and others, have promulgated more reasonable opinions—declaring that social policy was in its cradle—that reason was lost in a labyrinth. From Socrates and Aristotle, to Montaigne, they have said "What I best know is, that I know nothing." These moderate opinions pass unheeded. An excessive vanity has prevailed, especially among the inflated philosophers. Crébillon supposed that after him no subjects would remain for tragedy.

Thus the politicians, metaphysicians, the moralists, the economists, have believed, or pretended to believe, that no society could be discovered superior to civilization, or barbarism, which are the limits of their narrow conceptions. They are engulfed in the chimeras of perfectable civilization, (refuted in the 6th and 7th sections.) They are benumbed by their reverence for pitiful incomes of 400,000 francs in Paris. I prove in the Postface that each of them will be able to draw such revenue from the profits of his own labor in the Societary State.

Let them then quiet their alarm on the the discovery of social destinies. But fear does not reason, blind corporations do not retreat, they cannot be converted in mass, little matters, it will suffice to undeceive a very small minority, to tempt it by the charm of an immense glory and fortune assured to every distinguished writer who shall first dare to denounce the chimeras called politics, moral science, political economy—a true cataract which blinds the human mind: these sciences have only attained to turn the nations from the paths of progression—the Social scale.

We shall see in this work that a small experiment of the natural or societary order, applied to eighteen hundred persons, will cover with ridicule the civilized and barbarous societies, and prove that they are not the destiny of man.

Then will terminate our silly babbling about happiness, wisdom, virtue, philanthropy; it will be proved that true happiness consists in producing and enjoying great wealth and an infinite variety of pleasures;\* a truth which our philosophers have denied, because their science can give this sort of happiness to no one, not even to sybarites and monarchs.

\*If this sounds like materialism to the civilized ear, it is because civilization is itself the unspiritual miscreator, which degrades wealth, labor, and pleasure. In the attractive industry of the passion series, which gives to work a soul, to sympathy a body, every natural object of human activity becomes a focus of social sympathies, of the harmonies, of the senses, and the triumphs of intellect. When Fourier speaks of wealth and pleasure attained and enjoyed in association, they imply the integral development of both soul and body.

Wealth he defines elsewhere, as compound of  
External wealth—the objects of human desire.

Internal wealth—health, the subjective capacity of enjoyment: and health itself is compound of physical health and spiritual health, giving powerful and harmonious passions and vigorous efficiency of action.

Fourier elsewhere shows that happiness consists in the proportion of destinies to attractions; that God inspires the various creatures of each grade of life, and of each planet or star with attraction, and desire only for such actions, such posses-

sions, and such degrees of enjoyment as lie within their possible attainment, so that attraction is at once the spur and perpetual stimulus until destinies are attained, and the reward after this attainment. The fish which is only provided with gills, shows no desire for the more highly oxygenated atmosphere which birds and animals breathe; and the rustic laborer does not aspire to the soirees of the fashionable world, unless he be internally conscious of undeveloped powers and capacities, whose sphere has not yet been disclosed to him. The general discontent which prevails is then simply a proof that all individual satisfactions are fallacious, short of the collective attainment of our race to its true destiny, in which the true happiness of the selfish and the generous are alike inextricably blended.

From the London Morning Chronicle.

## LABOR AND THE POOR.

### THE RURAL DISTRICTS.

Before proceeding, as I propose to do, separately and in detail with the counties which are named at the head of this letter, I shall briefly state the extent and population of that portion of the eastern district of England comprised in the counties of Norfolk, Suffolk, and Essex. These three counties together contained in 1831 a population of one million three thousand eight hundred and sixty-eight souls. In 1841 the number had increased to 1,072,716, being about one-fourteenth of the entire population of England and Wales. Assuming that the population has increased in the same ratio during the eight years since 1841, as in the years previous to that date, the present population of the three counties would be about 1,130,716. Between the years 1831 and 1841 the increase had been at the rate of 6.8 per cent, while the increase for the whole of England and Wales had been 13 per cent. Consequently, the increase in this portion of the eastern district 6.2 per cent below the average per centage of increase in England and Wales. The three counties contain within their boundaries 3,190,060 acres, or a superficies equal to about one-twelfth of the whole of England and Wales. From this it is evident that, since the population of these three counties—being equal to only one-fourteenth of the entire people—is spread over one-twelfth of the surface of England and Wales, the pressure of population is below the average of the whole country. The number of inhabitants to 100 statute acres is, for Essex, 35.2—for Suffolk, 32.5—for Norfolk, 31.9. There are 16 counties which have a lower number of inhabitants to one hundred acres than Norfolk—19 have less than Suffolk—and 24 less than Essex.

Having thus dealt in a very general manner with the whole of the group of counties, I shall now proceed to touch very briefly upon the leading physical and social features of the county of Suffolk; and I shall afterwards enter fully into the more immediate subject of my inquiry—namely, the condition of the laboring classes of the county.

The county of Suffolk is in length from north to south about fifty-two miles. On the east it has the Ocean for its boundary; the rivers Yare, Waveney, and Little Ouse divide it on the north from Norfolk; the river Lark divides it from Cambridge on the west, and the Stour separates it on the south from the county of Essex. It contains 1,515 square statute miles, or 969,600 acres. The greater portion of the county is of diluvial formation. In the north-western parts it is chalky—while Norfolk crag and London clay are to be met with in various other parts. The soil is not generally what might be called rich; a great portion of it is of a light and poor character. It has been calculated that there are within the county forty thousand acres of rich loam, eighty thousand of marl, one hundred and fifty thousand of sand upon a subsoil of crag, (and occasionally of a rich character,) and about one hundred thousand acres of poor sand and chalk. Two hundred and fifty thousand acres

are considered to be under tillage, five hundred thousand in pasture, and 229,200 wooded or unproductive. The tillage of Suffolk bears rather a high character, and the farmers generally are not deficient in practical or scientific skill. The chief products of the county are—cement, stone, lime, marl, bricks, salt, corn, horses, (for which it is famous,) cattle, butter, cheese, and malt. There are also considerable manufactures carried on at Ipswich. The sea coast is low, and is considered dangerous on account of the sand-banks and shoals which abound in its neighborhood. There is scarcely a town of any size in the interior that cannot avail itself of the facilities afforded by the various rivers for inland navigation. There are about fifty-two miles of railway completed within the county, which connect the principal towns in its central and western districts.

In 1831 the population of Suffolk was 296,317; in 1841 it had increased to 315,073. Assuming that the increase of population for the eight years since 1841 has been in the same ratio as during the ten years previous to that period, it will be found that Suffolk has increased since 1841 at the rate of 5.4 per cent—which upon the census of 1841, would be equivalent to sixteen thousand, and would make the present population amount to three hundred and thirty-one thousand and seventy-three.

The number of persons returned as agricultural laborers in the census of 1841 were—males, above twenty years of age, 31,237; under twenty, 4,935; females, above twenty, 566; under twenty, 132; making a total of male and female agricultural laborers, of all ages, of 36,870. Of farmers and graziers there were 5,380, from which it would appear that the average number of laborers employed by each farmer or grazier was not quite 7, but only 6.7. The number of domestic servants, male and female, was 17,174, or rather more than 5 per cent of the whole population; and of this number 7,081 were under twenty years of age. The amount of real property assessed to the property and income tax is £1,717,825—being 1.07 per cent above the average of the same amount of population throughout England and Wales. The number of independent persons in the county was 7,499, or 15.1 per cent below the average. About thirty thousand of the population are employed in trade, commerce, and manufactures; among whom may be reckoned 1,343 in connection with fisheries, or otherwise engaged in shipping, 879 employed in silkworks, 169 in the woollen and worsted trade, 322 in weaving, 75 spinners, 412 engaged in the malt trade, and 131 in ironworks. The number of inhabited houses in 1841 was 64,041, being at the rate of 4.9 persons to each house—the average number of persons to each house in England, exclusive of Wales, being 5.5. There is, therefore, it would appear, a larger amount of house accommodation in Suffolk than the average of the whole of England. The number of individual depositors in savings banks has increased from 9,332 in 1840, to 13,038 in 1847. The amount of deposits in the former year was £280,913; and in the latter, £375,145. In the years 1840, 1841, and 1842, the average amount of each depositor was, during each year, £30—and for the remaining five years, it was £29 in each year. In 1847, the average amount of each depositor was £2 more than the average of England and Wales; in each of the years, 1840-1-2-4-6, it was £1 more; and in 1843 and '45, the amount was equal to the average.

Foremost and most important, among the laboring classes of Suffolk, stands its agricultural laborers, amounting, as we have seen, to not less than 36,870 persons, of both sexes and all ages. But this number represents only those who are actually employed in agricultural work. The subject of the present investigation is, "Labor and the Poor," and although 36,870 may be the number of those whose industry is devoted to the purposes of agriculture, yet

the inquiry must be extended to those who, unable from youth or other circumstance to labor in the fields, are still dependent upon agriculture for their support. A calculation has been made by Mr. Porter, in his "Progress of the Nation," founded upon the census of 1841, the result of which is, that there were then in the United Kingdom 3,343,974 persons engaged in agricultural, including occupiers, farmers, graziers, and laborers—and that there were dependant upon them 13,604,915, or about four times the number of those actually employed. The number of agricultural laborers in the county of Suffolk, was in 1841, as has already been stated, 36,870. Assuming the same ratio to exist in the case of the laborers alone, as with respect to the occupiers, farmers, graziers, and laborers collectively, it would follow that the number of persons dependent upon agricultural labor is four times as great as the number of those who are actually employed as laborers. Adopting this proportion, therefore, as the basis of our calculation, we shall have in the county of Suffolk 147,480 persons of all ages dependent upon agricultural labor for their support. To this number, however, must be added the increase which has taken place in the population since 1841, at the rate of 5.4 per cent; and we shall then have a total of 156,012 persons—or very nearly one-half of the whole population of Suffolk—who are either actually engaged in, or dependent upon, agricultural labor for their subsistence.

Upon comparing the number of agricultural laborers with the quantity of land upon which they are employed—including only pasture and arable—the proportion will be about 4.9 to every 100 acres. Upon making the same calculation with respect to six other agricultural counties—namely, Lincolnshire, Norfolk, Essex, Sussex, Dorsetshire, and Wilts—I find the proportion of laborers to 100 acres is as follows:—Lincolnshire, 3; Norfolk, 4.1; Essex and Sussex, 4.8; Dorsetshire, 2.7; Wilts, 7.7. The amount of agricultural labor employed in Suffolk, in proportion to the cultivated soil is therefore greater than in any of the counties above enumerated, with the exception of Wilts. The annual value of the agricultural produce of Suffolk may be taken to be—

250,000 acres of arable land, at 7l. per acre .	£1,750,000
500,000 acres pasture, at 6l. per acre . . .	3,000,000
Total, . . . . .	£4,750,000

Being at the rate of nearly £130 to each laborer employed. The sum which may be considered as paid for wages to the persons so employed—as near as I have been enabled to judge from the information I have received as to the rates of wages, and the amount of employment given during the year, in various parts of the county, would be as follows:—

The total number of male laborers above 20 years of age is 81,337, of whom there were—	
One-fourth, or 7,809, at 12s. per week, for 52 weeks, . . . . .	£243,250
One-fourth, or 7,809, at 9s. per week, for 52 weeks, . . . . .	182,728
The remainder, amounting to 15,619, at an average of 7s. 6d. per week, for 40 weeks, . . . . .	234,270
Total male laborers, above 20 years of age, . . . . .	£660,248
566 female laborers, above 20, at 5s. per week, for 40 weeks, . . . . .	5,660
4,935 males, under 20, at 3s. 6d. per week, for 40 weeks, . . . . .	84,545
132 females, under 20, at 2s. 6d. per week, for 40 weeks, . . . . .	660
Total, . . . . .	£701,113

During the harvest month the laborers, however, receive double wages; and the amount so paid—taking the above calculation as the basis—would be £80,311, which added

to the sum paid in regular wages, makes a total of £761,424 paid in wages for agricultural labor in Suffolk, being equal to about £21 per annum to each laborer.

Having thus referred to the general statistics of labor, I proceed to what may be regarded as the more immediate object of my inquiry, namely, the condition of the laborer himself. In so doing I shall first deal with what I consider to be of the most paramount importance with respect to the well-being and comfort of the poor—I mean their physical condition.

In traveling through the county of Suffolk, perhaps the first thing which would strike the attention of the traveler would be the fact that he would scarcely see a single cottage untenanted. Upon making inquiries into this subject, I have uniformly been told that, notwithstanding the increase which has taken place in the population, there has been comparatively little or no increase in the amount of cottage accommodation for the people. Many of the cottages, especially those in the immediate neighborhood of the larger towns, are greatly overcrowded with persons who work in the town, and who wish to live near their work. In too many cases the occupiers of the cottages, regardless of the want of decency and comfort which must follow from such a practice, are in the habit of taking in these persons as lodgers, in order to obtain assistance in paying their rents, which in the great majority of instances are enormously high, compared with the accommodation provided. Where the owners of the soil reside among their tenantry, or where the estates are left to the management of persons who take an interest in the welfare of the people, it will be found that the cottages and tenants are the most comfortable. In many portions of the eastern districts of the county this is peculiarly the case. I might mention numerous instances of this which have come under my own notice. The cottages upon the estate of the Earl of Stradbroke, near Halesworth, have both a comfortable and an ornamental appearance. They are generally built of brick, with tile roofs; few, if any of them, have less than four rooms, and they have also suitable out-offices, and are well supplied with cupboards and pantries. They are generally only one story in height, the bed rooms being on the same floor as the parlors and kitchens. The cottages also upon the estates of Sir Edward Kerrison, near Stradbroke, are remarkable for their neat and comfortable appearance. They generally contain four or five rooms, and in all cases they have pieces of ground either attached to them or at a small distance varying from an eighth to a quarter of an acre in extent. There are probably few gentlemen in the county who have successfully devoted so much time and attention to the improvement of the cottages upon their estates as the Rev. Mr. Benyon, at Culford, who resides about five miles from Bury. Nothing can exceed the neat and pleasing appearance of these dwellings. They are built with blue flint stones, which are dug in the neighborhood, and they are faced with bricks. The roofs are slated—the color of the slates and of the blue flints being agreeably relieved by the facings of brick. Each cottage has four rooms—some, which have been more recently erected, contain five. On the ground-floor there is a “keeping-room,” used as a pantry, or larder; a back-kitchen, fitted with a copper, stone sink, and other conveniences; a small room which is used as a cellar; a sitting-room in the front of the house about 14 feet by 12 feet, and 7 feet in height; and two bed-rooms up stairs. At a short distance from each set of cottages (they are generally built in pairs, and in some cases there are three standing together) there is a wooden erection with a tile roof, enclosing a place for fuel, a privy for each cottage, and an oven. In some instances the oven and coal cellar are under the same roof with the cottage, and the privy stands a short distance from the cottage. Mr. Benyon in-

formed me that his tenants were always regular and punctual in the payment of their rents, and he believed that a great improvement had taken place in their moral condition since their dwellings had been improved. The cost of the double cottages averaged about £170, or £85 each. Attached to each of them is a quarter of an acre of land.

The cottages at Buxhall are also deserving of the highest commendation. The Rev. Mr. Hill, late Rector of the parish, has devoted a great deal of time and attention to the best mode of constructing laborer's dwellings. A few years since he received the gold medal of the Agricultural Society for the best essay on the subject. His excellent and amiable wife accompanied me to several of the cottages; and it must be a source of gratification to them to see that the praiseworthy efforts for the improvement of the condition of their tenants have been crowned with so complete and signal success. The cottages are built of clay, made up in the form of large bricks and dried in the sun; they have thatched roofs—it being very generally supposed that the thatch, when well done, is warmer in winter and cooler in summer than slate or tile roofs. The cottages are built in pairs, and have each two rooms on the ground floor, one of which is used as a pantry, and two rooms above. The kitchen, or down-stairs room, has a brick floor, and is provided with an oven and a small cupboard. The whole of the rooms are well lighted. There is no ceiling to the lower room; the rafters and timbers are stained to imitate dark oak, and they afford a very pleasing contrast to the whitewashed walls. The cottages are well drained, and have a good supply of water. The chimneys are built in an octagonal shape, with small white bricks, of a somewhat ornamental style, and they give to the houses a pleasing picturesque appearance. The cost of the pair of cottages just described was somewhat under £120. One of the rules enforced by Mr. Hill upon letting his cottages is—“no pigs, no poultry, no lodgers.” He stated to me that he had adopted this rule in order to allay or remove the jealousy which is very generally found to exist on the part of the farmers towards any of their workpeople who are in the habit of keeping either the one or the other of these. They have an opinion—whether well founded or not I cannot say—that keeping pigs and poultry does not tend to improve the honesty of their laborers; and they fear that occasionally some portion of their grain might find its way into the corn-bins of the cottagers. The rule against taking lodgers has been framed with the view of preventing the overcrowding of cottages. With respect to the payment of the rents by the tenants, Mrs. Hill informed me that they were always punctual to the day. “Last Michaelmas-day,” she said, “twenty-eight of the tenants dined with us, and every one of them brought his three guineas for the year's rent, to the very halfpenny.”

[To be Continued.]

From the London Weekly Tribune Almanac.

## THE SOCIALISTS' CATECHISM.

BY LOUIS ELANC.

Q. Does Equality exist in the present state of society?

A. Certainly not, for on the one side are all the advantages, on the other all the burdens; or in the language of the people, some overflow with wealth, while others want the necessities of life.

Q. But is there not equality in the eye of the law?

A. Mere words. Justice not being gratuitous, how can equality exist between the rich man who is able,

and the poor man, who is unable, to pay the expenses of it.

Q. Does Fraternity exist in the present state of society.

A. No, for the principle of all our institutions, laws, manners, and customs, is the base and cowardly one of *Every man for himself and God for us all.*

Q. Our present system of Society then, although pretending to the name of Christain, is in no way conformable to the doctrines of Christ?

A. By no means.

Q. How then shall we establish this holy doctrine and realize the formula by which it so admirably expresses its three peculiar features; Liberty, Equality, Fraternity.

A. By ensuring the moral and intellectual development of all without exception, through the instrumentality of a uniform, gratuitous, and compulsory education; and by guaranteeing the right to labor, by the substitution of the principle of ASSOCIATION for that of INDIVIDUALISM.

Q. What do you mean by INDIVIDUALISM?

A. It is that principle which causes each man to care for himself alone, to promote his own private interest at any expense, even of society itself.

Q. What is the most striking of the principles of individualism in society as now constituted?

A. Competition.

Q. What is competition?

A. It is the effort of each to enrich himself by the ruin of others: among the proletarians who have their daily bread to get, it is the attempt of each to get himself employed in preference to the others.

Q. What are the natural effects of competition.

A. Envy, hatred, and all uncharitableness, and low tricks, adulteration of commodities, unbounded avarice, lowering of wages, waste of the energies of society through conflicting interests, and enormous and permanent destruction of capital, production left to the direction of chance, the weak oppressed by the strong—in a word, the ruin of all liberty, equality, and fraternity. Competition is the war of industry; its results are the same as those of war, without its glory, courage, and self-devotion.

Q. But does not competition give rise to emulation?

A. Yes; if by emulation you mean the fierceness with which two enemies endeavor to kill one another; but certainly not, if you mean an ardent desire to be the foremost in promoting the happiness of others, at the same time that you increase your own.

Q. Whence arises real emulation?

A. From association.

Q. What is ASSOCIATION?

A. It is that principle by which men, instead of isolating themselves, fighting for life and fortune as for some booty, and tearing each other to pieces, are led to harmonize their wills, to combine their talents, and work together at a common task, of which each would receive the fruits according to his wants, after having contributed to the production in proportion to his abilities.

Q. What are the results of association?

A. Love, the harmony of the individual with the general interest, and, consequently, an honorable emulation; the introduction of science in the place of chance, the unlimited increase of public wealth by a scientific combination of the various powers of nature, and its distribution according to the various wants of the individuals; in one word, the real practice of Christianity,—Liberty, Equality, and Fraternity. Association is no other than the organization of labor on the basis of family arrangements, and its results are the same.

Q. How are we to pass from the present order of things to that which you contemplate?

A. By the intervention of Government.

Q. What is the Government or State?

A. It is a body of upright and distinguished men, chosen by their equals to guide us all on our way to liberty.

Q. Why do you say that the business of the Government is the consecration and establishment of liberty.

A. This results from the definition we have already given of liberty. For liberty being not only the universally acknowledged *right*, but the actual *power* insured to every citizen of fully developing his faculties, it follows that society owes to each of its members the benefits of instruction, without which human energy is stifled at its very birth, and should provide him with the means and implements of labor, without which he is at the mercy of the tyrant. How, then, can society ensure to each of its members both instruction and the implements of labor, if not by the Government, which is the representative and epitome of society?

Q. Does not the word Government or State imply an idea of tyranny?

A. Yes; wherever power is something distinct from the people; wherever it is allowable for any, whether an individual or a party, to say with Louis XIV., "I am the State!" Wherever power is a privilege rather than a duty. But in the new world which the Socialist contemplates, the Government is the people managing their own affairs by means of their delegates, and the grand maxim of the State would be, "The chiefest of all is the servant of all."

Q. Why is it desirable for the Government to take the initiative in Social regeneration?

A. Because it is too vast a work, is opposed by too many obstacles, blind interests, and absurd prejudices, to be easily accomplished by isolated individual attempts. It requires nothing less than the united energies of all, powerfully exercised by the most upright and intelligent. The Government undertaking to regenerate society is like the head consulting for the health of the body.

Q. Can the work of Social regeneration be undertaken or accomplished by a single attempt?

A. Certainly not. On the contrary, it requires much time, patience, and watchfulness, and could be brought about solely by the gradual introduction of a series of well-digested measures, which will be given at the end of this Catechism, in the form of a law.

Q. Will the object of these measures be to make the Government the sole employer, merchant, and manufacturer of the country?

A. Not in the least. The Government, as you will see, will only have to take the initiative of an extensive reform, which, instead of restrictive individual policy, will give it greater scope and vigor, and impress it with a higher moral character.

We have it in our power to frame no false conclusions, and thereby to avoid disturbance; neither are we obliged to change our convictions at the mercy of occurrences.

Listen to what is said, and enter so far as may be into the heart of the speaker.

What fails to benefit the swarm can prove of little advantage to the bee.

Of those who came into the world with me, how many have left it before me?

Stand fast; is not reason sufficient for itself, sufficient for happiness?

Attend to what is said, and try to comprehend what is done.

Whatever thou beholdest, doth presiding nature change, converting one thing into another, so that the world is ever new.



## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, FEBRUARY 9, 1850.

## OBJECTIONS TO ASSOCIATION.

We have been amusing ourselves with an attempt to gather in and classify the chaotic and innumerable swarm of objections with which the talkative atmosphere is filled, against the Social Science, and the idea of a Perfect Order, as laid down by Fourier. If we began with "pairing off" (as they say in Congress), every two objections to Association, which, both allowed, destroy each other, the balance left would cost no very tedious enumeration. For instance:

"It takes away all our individuality, making us slaves of a system, wheels in a machine, &c.," may be suffered to annihilate, "it tends to individual license, removes all wholesome restraints of law and order, &c."

"It is too good for sinners," offsets the objection that it "lacks the moral element;"

"It stimulates cupidity," may be set against its "denial of the sacred right of property;"

Its "dream of disinterestedness," against its selfish maxim of "follow your attractions;"

Its "monotonous equality," against its "excess of organization, system, hierarchy;"

Its "soulless mathematics," against its "blind faith in the passions;"

Its "harrowing regard for the things of this world," against the "sublime extravagance of its cosmogony, its *bi-composite immortality*," and all that;

Its "complete ignoring of the principle of self-sacrifice," against its doctrine of "the Solidarity of Man, which teaches that no person can be himself by himself."

And so we might keep pairing off objection after objection to the end of the chapter, but that it is a very long one, and that we have in mind a more respectful way of treating them. And this suggests itself in the consideration that Truth's own positive statement, made as the mind *has* to make them, are often no less contradictory, or rather that all positive doctrine of life is found in the reconciliation of seeming opposites, neither one of which by all the cross examination of the reasoning world was ever made to retract one jot of its testimony: witness those two quarrelling first-born twins of metaphysical theology, named "Free-will" and "Predestination."

Now, any integral or complete doctrine, such as the SOCIAL SCIENCE claims to be, must, first of all among its credentials, show us *this*: that it *does justice to all sides* of the matter. This let it not attempt by any vague sentimental impartiality or by mere outside gleanings of "eclecticism." *Justice* to all sides it can only do by tracing these "all sides" backwards, inwards, upwards, through the whole unfolding of human experience, through the whole genesis of forms, varieties and branches, to the primal root whence they all grew diverging. No lawyer's shrewdness can settle any of the great questions of life, or any of the *little* contradictions in whose myriad easy shapes they chiefly

circulate, such as the few examples out of many which we have given above. These opposites can only be disposed of by a great faith that they may be each traced back, up its respective course, to the essential spring of truth; that each attaches itself to some main limb of the divisor which runs through the universe and goes forth in each creative breath of God, being as deep and absolute as his own nature. This image of the Tree of Knowledge, which is unquestionably a true one, involves the opposite ideas of divergence and convergence, an issuing in opposite directions from one source. A sound philosophy, a social science must conform to this. It must sum itself up in several fundamental axioms, which lean and strain apart and seem to contradict each other, while in fact they balance and complete each other, and are the equipoise of all creation, the prime conditions of the Universal Unity which everywhere proclaims God.

This bold work Fourier did for science. Starting with mere surface facts, with problems of everyday utility, with a criticism of the bread and butter economics of society, his grand instinct of unity compelled him to ascend from twig to twig and branch to branch along the tree of science, until he reached the first limbs of division. And these he found were not indefinite in number; they were precisely three. In his "THREE FORMULAS" he states the fundamental conditions of Harmony, the balancing principles of Universal Unity. These, as he technically words them, are:—

I. ATTRACTIONS ARE PROPORTIONAL TO DESTINIES;

II. THE SERIES DISTRIBUTES THE HARMONIES;

III. UNIVERSAL ANALOGY.

1. By the first is meant the tendency to harmony, to one-ness, which is the mainspring of all motives, in all beings, and which resides in each soul in the form of special impulses and innate indestructible "ATTRACTIONS," which, like so many magnets, point it to its destined sphere and function, where it may best make one with the general harmony. Attraction is the Love principle, the animating life and energy of all.

2. By "SERIES" is meant the tendency to diversity, which rests not till it has graduated all possible differences of species and varieties, till they afford the scales or gamuts of exhaustless harmonies. It is the law of distribution, by which unity is still implied in infinite variety, or by which unity becomes universality. It is the intellectual principle, the law of Order, and is essentially what Swedenborg asserted in his doctrine of "Degrees."

3. The third needs no explaining. It is the "correspondence" of part with part, of type with anti-type, through all spheres, from inmost spiritual to outermost material, whereby they all acknowledge one creative Love, and one ordaining wisdom; whereby for every truth in heaven there is its sensible representative in nature; for every sentiment in man's soul, its emblem in the spheres of sight, sound, &c.; and for every active taste and faculty of man, an answering object, use and function in the outward world. From which it follows that human characters, faculties and propensities, are all "numbered" and discriminated from the first, with special fitting of each

one for some branch or detail of the collective function of humanity upon this globe, or whatsoever higher gardens of our God we may in future states inhabit and hold stewardship upon.

The first term, *Attraction*, indicates the *life*, the *spring*, the generating force of all things. The second term, *Series*, indicates the *method*, whereby unity consists with variety, and *Universal Analogy* is the result. The first is Love; the second, Law; and the third, Nature.

Now our idea is, that to each of these fundamental formulas of Fourier, there corresponds one radical objection, and that about these three radical objections all the minor, special objections, which we hear against association, group themselves as about a parent trunk. These three removed, the whole endless ramification of them is gone. Moreover, it will appear, we think, that in each case the objector's difficulty has been, that he has looked at one of the three formulas disjointly from the rest, meeting it *negatively* upon the wrong side, instead of on the beaming, loving face which it turns inward towards the other two, reflecting their light. And this is why the objections do so contradict each other.

The three radical objections, the answers to which will be the answers to all others, are the following:

I. To the principle of "Attraction," stated in the first formula, comes up the objection to Association on the score of "general license," of leaving out the "moral element," of letting loose "the passions" like wild tigers, and so forth, with the whole tribe of moralistic criticisms which buzz back and forth about this detached centre, whose contemplation divorced from that of its balancing principle (the Law of Series), is all that constitutes it into such a *corpus delicti*.

II. To the principle of Series, to the Law of Order, as ultimated in the organic groups and Series of the social unit, styled the "Phalanx," comes up the very opposite objection. The "tyranny of organization," merging of the individual in the general, &c. It is too "mechanical," too "mathematical;" the free soul, the genius cannot endure any such stamped pattern of humanity. What becomes of all the charm and miracle of life, the everlasting novelty, &c.? This is because you regard the soul's *method*, and will not take any account of the soul.

III. It is the closing of the eyes to all but the third aspect of the matter, the beautiful resultant, the picture-world of sense, the tempting syren of "Analogy," which brings up all that class of objections to the philosophy of Fourier which go by the name of "Panthéism." This system is too purely "*natural*" for many. To them it seems as if it exhausted all the energy of God in this one grand poem of analogies, these actual harmonies of Nature.

To take up separating these three great radical objections shall be our task in future articles. J. S. D.

## NATURE AND SPIRIT.

BY T. L. HARRIS.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.—*Genesis ii. 7.*

That Human Nature is twofold; that Man has a body within a body, a mind within a mind, a life within a life, is a truth which all Scripture either implicates or asserts. In beginning to unfold the Christian doctrine of Man this problem of duality is the first to be encountered. Let us, then, endeavor to solve the distinction between Matter and Spirit in answer to these inquiries: what is the Natural Man? What is the Spiritual Man? What are the distinctions which separate? What is the object of their union?

I. Natural Life results from the organization of material atoms held in unity by an inward law. The Natural Man is the highest of all possible organisms of the material. He stands on the head of the Natural Creation, and exhibits Nature in her best degree of perfection.

The Natural Universe contains three distinct kingdoms within itself. First of these and lowest is the *Motive*, including all earths and minerals. Second and intermediate is the *Vital*, including the floral, cereal, herbaceous tribes. Last and highest is the *Sensational*, extending from the minutest infusoria to the highest, the mammiferous animals. These three kingdoms occupy three distinct degrees in Creation. The attribute of the *Motive* is inherent power; of the *Vital*, inward power manifesting inward life; of the *Sensational*, organic power, manifesting life, sensation, and self-derived intelligence. Man, Natural, is the Head of the Natural Universe. He embodies within himself the three manifested principles of Nature in their last perfection.

The Universe in its first era was a simple unit, one organism, without parts, springing from a center of impulse to a circumference of activity. In the beginning of the *Motive* kingdom was exhibited the transfer of power from the universal to the individual. It was a creation, or rather the beginning of a series of creations, gradually unfolding within the one original creation. It was the transfer of the universe from its simple to its composite form.

Accordingly, each particle of crystal, of mineral, is a miniature universe in its first degree and state. In it is exhibited *Motive Force*, acting recreatively, and organizing forms within forms, worlds within worlds, creations in the midst of Creation. The earthy and mineral kingdoms are thus composed of races of individual organisms, each having separate, distinctive existence, each having power in itself, and by its own distinctive activity striving after evolution and perfection. Each minute crystal is thus perfected, not by the pressure of a universal force acting from without, but by the movement of an individual force working from within, attracting to its form congenial particles, and completing itself by their assimilation and refinement.

Occupying a separate degree in the Natural Universe is

the Vital Kingdom. Here we see individual forms, held in unity by an inward personal force, and manifesting vegetable life. Each plant is a distinct organism, having its own proper life, growing by its own activity, and decaying at last through self-exhaustion. Each lives for itself, labors for its own perfection, and perfects itself by its own activity. And here we trace subtle analogies between the Vital Race and the Motive Kingdom on which it is established. Particular races of plants seem derived from particular races of earths. The diamond and the ruby are born again in the lily and the rose. Whole strata of minute crystallizations lie in the nectar-cups of flowers. All minerals exist in their minutest forms in the leaves and grasses. The violet paints its azure leaf with granulated gold. The fairest and most perfect of the vegetable tribes, in symmetry, use and beauty, are composed of the most refined and perfect essences of the lower races. The bud, in a higher plane of nature, reproduces the law of the crystal, and both are reproductions of the same law that crystallized the stars in constellated strata, and made them to blossom in the morning folds of space!

Above the Vital Kingdom, and completing Nature, is the SENSATIONAL. Here we see organisms, each having a conscious personal existence or selfhood, and each having a love of that selfhood, and thus self-love. They put forth organs of perception, locomotion and perpetuation. From the successions of desire, of want, and of enjoyment, they learn the successions of time. Through faculties of perception comes the knowledge of objects and of space, and from combined desire and perception comes corresponding activity, and thus gradually thought, forethought or hope, after-thought or memory, fear, confidence, joy, reason, attachment and hate.

If we analyze those races of the Sensational kingdom immediately below man we see in them self-love, unfolding natural intelligence: but their love is first selfish or personal, and their wisdom limited to the plane of sensible or material causes and effects. Parental tenderness, conjugal attachment, acts of gratitude exhibited by the animal tribes, are all the manifestations of self-love, which is the soul of Nature.

In saying this I do not undervalue or condemn the Natural Creation, since each life is purely organic, purely material, and only to be sustained by constant absorption from other forms, Divine Wisdom perpetuating the universe, is disclosed in the fact that self-love is their ruling principle, and self-preservation their central law. In themselves they do not exhibit spiritual life; yet in their form, growth, beauty and relations, in the series of development and arrangement, in the harmonies of life that result from their combined action, there is a constant revelation to the devout and spiritual mind. They are the type, the colors, the illuminated letters, the illustrations of the Missal of Creation; in themselves are meaningless as the blank paper and the metal type; but, as we behold them—arranged by the Divine Artist—they are History, Philosophy, Poetry, Music, Prophecy, and thus compose a BOOK OF LIFE, ever unfolding to a more wondrous and magnificent revelation.

Now, of this Sensational Kingdom—the highest in Nature—the head and crown is the NATURAL MAN. In him is exhibited the ultimate possibility of the material universe. He is an organization of all the elements of matter in their highest perfection. Self-love—the, very soul of Nature—culminates in him. From self-love, like branches from a trunk, radiate the natural affections. The natural love of family, of country, is an extension of selfishness. The impulse to natural action springs from the desire for self-exaltation and happiness. Self-preservation, the first law of Nature, is the first law of the Natural Man. Like all other material beings he lives for an end and object that is *within the self*. If he gives time, strength, wealth, labor, praise or kindness to others, it is to accomplish thereby a purely selfish and personal end.

The Motive Reason is self-derived: it is the result of the material organism. Its highest power is that of tracing material results to material causes through material laws. When operative in its clearest state it creates a philosophy and a morality which are both purely sensational. It makes matter the only reality, self-love—the soul of man—the soul of Nature; self-aggrandizement the motive power of human action and progress, gratified self-hood the sole pleasure, and pleasure the only good. It ignores the absolute distinction between virtue and vice by making them equivalent and transferable terms, signifying the conventional and not the immutable, and growing out of social convenience and not from Divine Law. It denies freedom of will in man by making him the passive subject of combined impulse within and circumstance without. It denies the existence of the spirit of disinterested love in man, prompting to deeds of pure self-sacrifice, except as the result of disease, the evidence of insanity, or as the inverted action of the natural tendencies. This Philosophy, derived from the Natural Reason, is based on natural experience and observation. The Natural Man is the culminating point of Nature, his life self-love, his living impulse the service, the aggrandizement, the deification of self. The cardinal doctrines concerning Man put forth by the Pantheist or Materialist are true of the Natural Man; they are inevitable conclusions of the natural reason separated from the spiritual. If the Lion or Elephant could evolve his confused sensations and thoughts into a treatise on Nature, reasoning from his own experience and observation, he would write, "Animal life results from material particles held in organic affinity. Love, impulse, and understanding are the consequences of the organization. The love is self-love, and the impulse self-preservation. All things are equally right, being of a proper impulse and an inevitable necessity. There is no other reward or retribution than the natural effects of action. Pleasure is life's object and death its final lapse into the original dust." The Natural Man, then, in evolving the sensual theory of happiness, the selfish theory of life, the fatalistic theory of action, the passion theory of law, the politic and conventional theory of morals, evolves the law, impulse and tendency of the Natural Creation. The Natural Man stands at the head of the animal kingdom, combines all of its essentials in their last degree of perfection, legi-

timately lives on self-love, acts from a selfish impulse, is in his faith a fatalist, and exalts himself upon the ruins of his race. And thus Fatalism, Libertinism, Slavery, War and Despotism are the proper consequences of purely animal life—of human life when the spiritual is dormant or enslaved to the Natural Man.

### COMPARATIVE ANATOMY OF LABOR FOR WAGES AND SLAVERY.

BY A CAROLINIAN.

THE northern Abolitionist, in his interest for the southern slave, is moved by an exalted degree of friendship—that of Ultraphilia, which is a bond of charity purely philanthropic, without implying affinity either of character or of pursuit. It is of the same nature as the devotion of the "Fathers of redemption," who go traveling and seeking to ransom captives abandoned by Christian nations in Barbarian dungeons; or, as that of the Monks of St. Bernard, who consecrate their lives to save travelers lost in the snows; or, as that of the Sisters of Charity, who have vowed themselves to the care of the sick. This collective charity deviates from the developments of friendship. In its noble devotion to unknown beings with whom no affinity of character or of interest exists, it forms a transition from "Friendship to the Passion of Unity," which loves its brothers of earth as children of God.

The sentiment being recognized as honorable and legitimate, it remains to be determined by an impartial scrutiny, whether the special mode of action which it would assume is likely to attain its end, or to tend to the highest general well-being, embracing the interests of all parties equally; ultraphilia like all other motive impulses, acting out of that social order for which God has calculated them, being like steam or gunpowder, a force capable of determining good or evil results according to the wisdom of its direction. It is impossible in social relations whose fundamental principle is individual competition, incoherence of interests, that any impulse whatever should be carried out without coming into collision with the interests of some class or classes; and all that is left for reason, previous to the realization of that social order, whose elements shall be in the words of Paul, "members one of another in the body of Christ," is to decide upon the preponderance of good or of evil in a given course.

1st. Consideration on the course of the Abolitionists. It has made an internal diversion of the interest and exertions of that class of society possessing most knowledge, philanthropy, and exemption from the paralyzing pressure of destitution and exhausting toil, from the analysis and efforts to remove the curses that weigh upon their own sections of country, especially in reference to their home-relations of labor and capital.

These relations, on the part of the laborer, imperiously call for some guarantee of subsistence, care in disease and old age, and provision for his family, at least equal to that which the southern slave possesses. Without any compensation of this sort, he finds a constant tendency to diminution of wages, and increased difficulty to get work,

under the same competitive principle which causes each development of industry and of science, applied to practice, to prove a curse instead of a blessing, to the people of older countries where civilization has farther worked out its tendencies. Here and there alike we find Health, Poverty, and Population advancing in a reciprocal ratio. We find that each introduction of machinery—adding to the whole value produced, and requiring the intervention of the laborer's arm, quite as much as of the capitalists' purse—becomes immediately a monopoly of the latter; dividing its profits between the rich producer and the rich consumer of manufactured produce: whilst the laborer is reduced more and more to be the mere slave of the machine, which throws one class out of employment, and diminishes the wages of the rest by division of their profits amongst numbers increased by those of the class thrown out. The trifle they gain by the comparative cheapness of manufactured produce has not proved a compensation. "Here is one very unpleasing remark," says the Historian Hallam, "which every one who attends to the subject of prices will be induced to make—that the laboring classes, especially those engaged in agriculture, were better provided with the means of subsistence in the reign of Edward the Third or Henry Sixth, than they are at present."

After every allowance, I should find it difficult to resist the conclusion that, however the laborer has derived benefit from the cheapness of manufactured produce and from many inventions of common utility, *he is much inferior in ability to support a family to his ancestors three centuries ago.* Until Property is invested in partnership-stock, from whose increase regular and proportional dividends shall be declared to labor and to skill, as well as to capital invested—the free laborer can never enjoy a guarantee from destitution, nor can the slave afford to lose that which he now possesses. Whilst an enmity of interest continually pits class against class, and individual against individual in this unchristian warfare, and crushes the laboring masses at home under corporations of capital, against which they have neither means nor intelligence to vindicate their rights, we cannot spare one true-hearted man whose character and position qualify him to plead their cause.

2nd. Relative positions of the slave and the wages-laborer. To estimate this it is necessary to illustrate, by a comparative table, the relative advantages and disadvantages of the slave and the free laborer.

#### WAGES-LABORER.

1. Liberty of choice between monotonous and repugnant labor and starvation.
2. Lash of hunger to the belly, cold to the back, and sufferings of family, to the heart.
3. Taxation both direct and indirect, deducting from his small and hard-earned gains.
4. Necessity to expose in excessive, insalubrious labors, that health on which his own subsistence and that of his family depends.

#### SLAVE.

1. Compulsion to monotonous labor.
2. Lash of the cow-hide.
3. Usual allowance of a spot of ground and holiday afternoon, in which to make something for himself in addition to the necessities of life provided by the master.
4. Partial guarantee by his master's interest against excessive or unhealthy work, and by natural constitution against the fatal effects of rice-field or low-land miasm, so poisonous to the white.

## DIRECT EVIL.

5. Rebound of misery.—Sympathetic sufferings, or faculty of feeling the evils which press upon his family, whose privations are added to his own.

6. Unjust detraction. Stigmas and ill reports which attach to the poor man in consequence of his destitution, and expose him the more to contempt in proportion as he is pressed by want.

## INDIRECT EVIL.

7. Contrast of his own lot with that of fortune's favorites whom chance, intrigue, or crime raise to affluence, as if to fill with despair the honest laborer, whom his honesty engulfs deeper and deeper in poverty.

8. Diminution of means in proportion to the progress of luxury around him, created by machines, which have thrown him out of employment, or reduced his wages by partition of its profits among numbers increased by those of the class thrown out; so that the same cause which create for the rich new means of enjoyment, increases in the same ratio the suffering of the poor masses deprived of the necessities of life, and tantalized by the display of a luxury they create, not for themselves.

9. Frustration of means of justice accorded him by the law, to which he cannot resort for want of means and inability to make advances.

## ACCESSORY EVILS.

10. Social snare, or danger of being at each step deceived by his fellow-citizens, and of meeting with disguised enemies who, practicing on his ignorance, simplicity, and want of knowledge of the world to which money alone gives access, cheat him of his hard-earned savings under pretense of opening to him mines of Golconda, as in the artfully contrived manias for speculation in real estate, stocks, or other value unknown to him personally.

11. Anticipated destitution, or fear of wanting occupation, which lies free to the savage and to the wild animal.

12. Necessitated changes of employment to functions for which he has neither aptitude nor inclination, and in which he earns less at the same time that his toil is increased.

13. Exposure of himself and his sons to military conscriptions, or other personal services from which the rich can exempt himself.

14. He sees his wife and his daughter, if they are handsome, enticed to prostitution by the snares of the rich, provided with a golden key.

5. Guarantee by master's interest for the subsistence of family.

6. General good will towards each other, founded on sympathy of condition and pursuit, which is not frustrated by competitions of interest, whilst class-jealousies are prevented by general equality and guarantee against destitution on the one hand, with impossibility of acquiring wealth on the other.

7. The sting of contrast with lot of the master removed by difference in organization, by consciousness of inferiority. By a marked line understood by all, and completely impassable. By tendencies of character adapting them to serve—and serve willingly. By brute contentment common to most negroes: by natural temperament.

8. All machines diminishing value of human labor enable slave to purchase his liberty more easily, whilst they nowise diminish his claim on his master for support. The slave delights, with a personal pride, in the luxury and style maintained by his master, which flings over him a certain prestige, while he shares in the substantial comforts of the family mansion.

9. Slaves are not involved in those transactions in property, stocks, &c., which give rise to law-suits, and their masters' interest is their guarantee against personal injury.

10. Exemption from conflicts and temptations, by condition of social irresponsibility and perpetual guardianship.

11. Guarantee of subsistence with or without work.

12. Loss in changed circumstances supported by master.

13. Special and entire exemption from military and other public duties.

14. Prostitution unknown—and unchastity, as in savage nations generally, a venial offence, not causing additional misery or degradation.

15. He is cared for by his family, and is provided with medical assistance by his master.

16. Experienced chiefly from a movement of the northern Abolitionists who have induced in the South, by their opposition, a tendency to rigor in police regulations before unknown.

17. Shared by the slave negroes.

18. Shared in part, but spared by the non-development of character and absence of circumstances eliciting desires in his rude and quiet plantation life.

15. Deprived of all resources; in case of sickness he has no asylum but the gloomy hospital with the companionship of the diseased and dying,—and even here he is often refused admission.

16. Scientific derision, or illusory assistance of the literary quacks, who, in their methods promising a relief of grievances, overwhelm the labor with new calamities. Moral crucifixion or persecution, which the practice of virtue draws upon him, which giving umbrage by it to malignant rivals, excites them to calumny always sure to be received.

## PIVOTS.

17. Repugnance to labor and privation of the prerogative of animals. Bees, ants, beavers, &c.; which, feeling attraction for labor, find their happiness in that industry which is for the civilized laborer a punishment.

18. Treason of nature or martyrdom of attraction; sting of numerous desires which the civilized poor cannot satisfy. Whilst nature gives to the animal only the passions proper to direct him, and gives him at the same time full right to satisfy them.

## TRANSITIONS.

19. Sad return upon the past. Recollection of numerous sufferings already endured and yet to be feared.

20. Anticipated sufferings of the future, or faculty of foreseeing for his old age in the distant prospective, an increase of misery, without means of escaping from it.

19. Sad return upon the past. Recollection of numerous sufferings already endured and yet to be feared.

20. Anticipated sufferings of the future, or faculty of foreseeing for his old age in the distant prospective, an increase of misery, without means of escaping from it.

19. Habitual contentment and life in the present, with disposition to derive great enjoyment from trifles connected with his natural temperament and general sound health.

20. Guarantee of provision for his old age.

[It seems scarcely necessary to call attention to the obvious fact, that our correspondent, from the natural influence of custom on his mind, has exceedingly underrated the physical, mental, moral miseries of our enslaved brethren. But on the other hand, with a fresh eye he regards,—what we dwellers amidst free institutions become from habit dreadfully insensible to,—the outrages, temptations, tantalizing disappointments of those who depend for daily subsistence upon wages. The deprivation of personal freedom is the lowest external condition to which a human being can be degraded, and in itself involves every kind and degree of evil. But the half-freedom of the poor and toil-worn is but one grade higher in the scale of social injustice. And it is with the hope of bringing home to the hearts of fellow-reformers the wrongs under which millions of so-called freemen, not only in the old world but in this republic, are groaning, that we publish the only too faithful sketch of our Southern correspondent. Slavery, Serfdom, Labor for Wages, Partnership between Laborers and Capitalists, Associated Labor, Full Organization of Industry, are the successive steps whereby crucified Work is to be raised to rule as God's viceroy.—Ed.]

## THE CONSUMMATE FUTURE.

AN ADDRESS, BY MR. J. REHN BEFORE THE PHILADELPHIA UNION OF ASSOCIATIONISTS.

It is a glorious thought that the severe and fearful discipline under which the race of humanity has passed in its long and toilsome pilgrimage through the labyrinths of the past, to this auspicious hour, is but a means in the allotments of the Divine Being by which he seeks to fit his children for a true and just appreciation of the ever unfolding beauties of the future. It is a law observable in the individual as well as in the universal man, that the boundless landscape before and around him is observable only to him who through severe toil and struggle attains an eminence. The sphere of enjoyment is ever proportioned to the state of development. If we look back upon the history of the past, and see the means to which the race resorted as sources of enjoyment, we shall find in them a true index to the origin of moral development to which

they have attained. The gladiatorial exhibitions of classic Rome would in these days, among the more refined nations at least, be the martyrdom to every noble sentiment, and instead of affording a pleasure to the beholders would occasion the severest pain. Wars, which once were regarded as a species of amusement, are now looked upon as a stern and terrible necessity, even by those not the most cultivated of the race. And unmistakably do we think we see the indications of the fact, that this crimson relic of savagism must give place to a more rational and moral method by which national controversies must be settled. Hence, instead of seeking pleasures in these brutal exhibitions, men are beginning to seek them in the nobler sentiments.

In order that we may obtain some tolerably clear idea of what the consummation of the future may be, allow me to trace analogically for a few moments, the successive stages through which the race have passed. Therein we may find the elements on which to base our hopes of that future.

I think we may observe that mankind has passed through *three successive terms* of development.

1st. That in which the *passions* hold sway: not the passions, however, as defined by Fourier, but as defined by Phrenologists—being the sentiments seated in the basilar regions of the brain. There is one peculiar and distinctive feature by which this term may be marked, which is, the tendency to assemble in Tribes, or small groups, in contradistinction to the associative idea of the unity of the race. The effect of this is to create an endless variety of opposing interests, calculated to inflame the elements out of which all crimes and enormities flow. The selfish sentiments, allied as they are to the passions, were thus brought into full and powerful action. This combination manifested itself in every species of violence, and may be denominated the age of savagism. Men's actions were then angular, corresponding to the mineral kingdom, which is their physical analogue. The spiritual analogue may be found in the love principle of the Deity.

2d. The second term is that in which the *intellect* ascended to somewhat of a controlling power. This term is marked by an enlargement of the societary compact into States, Nations, Kingdoms, &c. In this era were cultivated to a high degree, architecture, statuary, painting, poetry, philosophy and polite literature—the arts which have dotted the earth over with such beautiful and lasting evidences of constructive talent, and have given to the world some of the best specimens of man's intellectual greatness. This may be denominated the age of barbarism; the physical analogue of this increment is the vegetable kingdom, in which the angular tends to the cylindric or crescent form, and is accordingly an ascension in the development. The spiritual analogue is the wisdom principle of the Deity.

3d. The third term is that in which the *moral sentiments* are ascending to their true relation by a subordination of the movements of the passions, as well as by giving a legitimate direction to the action of the intellect. The first characteristic of this term is an enlargement of societary

compact. Alliances for mutual interests, though sometimes aggressive in their character, are nevertheless faint embodiments of the idea of unity, intuitive efforts—the tendency of which, perhaps, is unknown to the actors—towards the divine consummation of universal order and harmony. Its second characteristic is the noble inspiration now thrilling the souls of philanthropists.

The cool, calculating selfishness of the passions is giving place to a lofty heroism that pleads for injured humanity, that sacrifices time and wealth, and fame, and life itself not unfrequently, for the mitigation of human suffering,—the defence of the weak against the strong, the solemn protest against the wrongs under which the race has groaned during the long period of its past history. The development of the moral sentiments is manifesting itself clearly enough in the reform movements of the day, amongst which may prominently be seen, abolition of the gallows—prison discipline—emancipation of the slave—repeal of the laws for imprisoning debtors, together with many others of a kindred nature, and last of all, though first in importance, the emancipation of labor from the tyranny of capital. These various reforms continue to form an approximation to a divine, social order—to that reorganization of society in associative harmony which must be their ultimate end. This may be denominated the age of civilization. The physical analogue of this term is the animal kingdom, in which the angular ascends to the circular. The spiritual analogue is the goodness of the Deity.

A perfect man is he in whom are developed in harmony the passions, the intellect and the moral sentiments. The phrenic order of development is first the passions, second the intellect, and third the moral sentiments, corresponding to the progressive order of society. The ultimate end of this harmonious development in man is perfection of the spiritual organization. The ultimate end of the progressive unfolding of mineral, vegetable, and animal kingdoms is the individuality of the Spirit. In infinite perfection the elementary principles of Love, Wisdom and Goodness, corresponding to the passions, the intellect, and the moral sentiments in man, and to the mineral, vegetable, and animal kingdoms in physical nature, are combined in the constitution of that divine infinitude, God.

The design I have in view in this short analogical argument, is to show first, that a trinity in unity is clearly observable in Deity, in man, and in nature; and also to prove that this unity is an ultimate end which cannot be attained by any other order than the one now marked out, so long as nature and man are constituted as they are. The *analogy* appears to be complete, and hence we may conclude that the premises are correct; from which premises we deduce the following conclusions:

1st. The *infinite* perfection of the elements, Love, Wisdom, and Goodness, constitute an *ultimate*, which is God.

2nd. The *relative* perfection of the element of human nature constitute an *ultimate*, which is the perfection of the Spiritual Organism.

3rd. The development of the Mineral, Vegetable, and



Animal Kingdoms give rise to an *ultimate*, which is the Human Kingdom.

4th. The development of the *Passions*, Intellect and moral sentiments, in proper balance, constitutes an ultimate, a *Perfect Man*.

5th. The development of the *Savage*, *Barbaric*, and *Civilized* ages combine in an ultimate, which is ASSOCIATION.

Having thus, as I think, shown that the Associative Order is, according to analogy, a result of the elementary development of society, allow me to call your attention, in conclusion, to this "Consummate Future," when each mental and physical faculty in their proper spheres of action, will fulfill their appointed function in social harmony, as each tone of an orchestra in proper arrangement produces musical harmony.

In view of this glorious future, in which the Children of God shall have passed through their rudimental discipline and attained to perfection, our hearts glow in radiant hope. Then our best feelings shall no more be hourly mocked by beggared age and starving children; then the pampered arrogance of caste shall no more mock the impoverished victims of the oppressor's avarice; then the highest aspiration of the human heart, its anticipations of the joys of heaven, shall fall extremely short of what will be actually realized on earth. The future of humanity is a storehouse, whose treasures are as exhaustless as infinity, and will be promptly meted out to him whose capacities are developed to receive them.

It was a truthful vision that of St. John, when he prophetically saw the "new Jerusalem coming down out of heaven." The "tabernacle of God will yet be with men, and he shall dwell with them and they shall be his people." The gentle streams of the pure affections shall flow out and meet in full affinities. This is no figment of imagination, but a philosophical description of the natural and legitimate results of causes already in operation. Hence, we anticipate the future with as much precision as the chemist looks for the product of his combinations. Let us then be inspired with the great hope of being able to give, at no very distant day, some practical demonstration of our principles. Conservatism may adhere to the *Past*; but in the words of St. Simon we acclaim, the *FUTURE IS OURS*.

**AUSTRIAN OFFICERS.**—The *New Oder Gazette* states that the Austrian soldiery in Galicia, both officers and soldiers, are in the daily habit of committing the greatest atrocities upon the unfortunate inhabitants. The following is one of the latest exploits of these worthy disciples of Haynau and Windischgratz: At Zolkiew a tavern-keeper named Cwikibl declared to his customers that he could no longer afford to supply them on credit. Some Austrian officers, who already owed him 800 florins, required that he should continue to supply them on credit. The tavern-keeper refused, and these valiant heroes killed him on the spot, and this atrocious murder has been suffered to go unpunished. There are, we believe several scions of the English aristocracy and squirearchy who still hold commissions in the Austrian service.

## Reform Movements.

**TEMPERANCE.**—The condition of our Order in the west is not as it should be, but there is a revival-spirit pervading our ranks. In cities, spiritual death seems to have taken hold of the entire temperance army—but even there the dry bones are beginning to show signs of life. I have been recently attending mass meetings in different portions of Ohio, Kentucky and Indiana, and they have been *mass meetings* indeed. The crowds I have addressed have been immense. My theme has been the iniquity and guilt of the liquor traffic. This subject is now the one upon which the public mind seems most alive. If we could only scatter Kitchel's essay it would produce a powerful effect. So far as Cincinnati is concerned drunkenness seems to run riot among all classes. We have at least 1200 grog shops, 58 of which are regularly licensed to do their work of death. One thousand of this number are kept by Germans. Supposing their average receipts to be five dollars each per day (and it cannot be less than this) they receive \$2,190,000 per annum. There have been 1171 commitments to the jail the past year, of whom 1,000 were intemperate. Fifty-one were sent to the penitentiary and forty-five to the chain-gang. The expense of board in jail was \$6,500, transportation to the penitentiary \$3,060, expense of chain gang \$1,000, making an aggregate of \$10,560 just for the incidental expenses of the criminal calendar. This of course is not one-sixth part of the entire cost of courts, juries, police, &c., requisite to sustain this department of the public service. The increased criminal expenditure imposed upon the people of that city, in consequence of the liquor traffic, cannot be less than \$60,000. The entire receipts for license were \$17,400. Since the 1st of June last 1500 persons have been in the poor house. One of the Trustees says, in a note to me, that "over seven-tenths of them were addicted to intemperance, and many, very many, of them died from the effects. Out of the 1500, two hundred and fifty were born in the United States. Many of those born in the United States were of foreign parentage." Thus you see the work of death goes on. These are but a few of the legitimate fruits of the traffic among us.—*New York Organ*.

EMILE DE GIRARDIN has published, in *La Presse*, an admirable table of the promises of Louis Napoleon and his acts during the past year of his Presidency. He shows that not only has the President failed to perform any one of his promises, but that he has, in every case, done exactly the reverse, thereby exhibiting the double sin of omission and commission.

The *Democratique Pacifique* has been seized for publishing Louis Blanc's admirable letter to the *Times*, in defence of Cabet. The reactionary papers published it also; but they are not seized, of course. It would seem that Cabet intends to appear in April, and take his trial for the wicked and absurd charge of swindling the Icarians.

The associations of workmen, set on foot in Paris by Louis Blanc, are extending rapidly, both in that city and the chief cities of the provinces, and for the most part doing well, in spite of the inveterate hatred and opposition of the capitalists. In Lyons, the friends of "family, property, and order," have availed themselves of the state of siege in that city to put a stop to several. Every association that springs up scares them like a spectre; for in that principle they see the destruction of the tyranny of capital, and of the exploitation of man by man. The bones and sinews of the *proletarian* they consider as their property—hence their dismay at seeing men work for themselves alone.

**EXTENSIVE TRACT OPERATIONS.**—The operation of the "American Tract Society" are upon a truly broad and magnificent, as well as liberal and beneficent scale. At a recent meeting of the Committee, it appeared that the "receipts of the month were \$20,844; total since April 1, \$146,989. The number of new colporteurs commissioned during the month was 31, of whom 26 were for the Southern and Western States. Since April, 274 colporteurs have been commissioned, including 153 students for vacations. The number now employed exceeds 350, including those in Canada, Mexico, and California. The issues from the depository for October, amounted to \$29,079. Gratuitous issues since April, 22,712,239 pages. The expenditures average nearly \$1,000 a day; and the daily product of books is about 3,500, and of smaller publications not far from 30,000, exclusive of 145,000 copies of the "American Messenger," monthly. The number of printers and binders is 236. Power presses employed, 14. The treasury demands constant and large donations to sustain benevolent operations on a scale so extensive. At the meeting letters were presented from Canada, various parts of India, China and the Sandwich Islands, asking for large appropriations to sustain the Christian press abroad. In view of these and other appeals, the following sums were appropriated, to be raised and remitted before April 1, viz: For France and Belgium, \$1,000; Germany and Hungary, \$1,000; Italy, 1,000, Turkey, Russia, Greece, Syria, and the Nestorians, \$3,000; Southern India, \$3,000; Northern India, \$2,000; China, Siam, Assam, Burmah, and the Sandwich Islands, \$3,000; and other claims, \$1,000: total \$15,000"

As a great portion of the publications of this association are temperance tracts, we trust our readers will both feel interested in, and aid its efforts for the diffusion of teetotal and christian truth and light throughout the State, the Union, and the world.

**SEAMSTRESS IMMIGRATION.**—Mr. Sidney Herbert's proposal for a subscription to aid the ill-paid sempstresses of the metropolis and neighborhood in emigrating to British colonies, where the presence of virtuous women is a need of civilization, has been responded to by many of the affluent. Upward of £16,000 have been subscribed for the purpose; and a committee of management has been formed, embracing men of all parties, with a view of providing that the funds ultimately raised are properly employed in sending out those only whose characters shall qualify them to be agents of improvement. The necessity of some remedy for the state of suffering entailed on multitudes of women by the present constitution of English society is seen in the fact, that while in the metropolis alone there are 33,500 women engaged in the business of apparel-making, 28,500 of these are under 20 years of age; and many earn no more than from twopence-halfpenny to fourpence a day, on which they endeavor to subsist. Such is one phase of life in the wealthiest country under heaven! Can such things be without great wrong somewhere? or without entailing not only misery but demoralization on society?—*Manchester Examiner.*

**NATIONAL TEMPERANCE CONVENTION.**—Messrs. Winterson Parker and Snodgrass, the committee appointed for the purpose, in March last, have invited a national convention of all friends of temperance in the Union, to be held at Washington city on the 4th March next, at 4 o'clock, P. M., in the Temperance Hall. An eloquent circular has been sent forth urging all friends of this reform, without regard to particular organizations, to attend and consider what is to be done to advance the cause we love. Let them meet in the spirit of true and untiring devotion to that cause, and reason together and compare views, and go forth with new zeal and faith to the great conflict with the enemy of all mankind.

**MECHANICS COLLEGE.**—We learn from the Lowell Courier, that two gentlemen in the city of Boston, propose to open a Scientific School for Mechanics—apprentices, journeymen and masters—in which a regular course of lectures and lessons are to be given in Mechanics, Mathematics, Drawing, Engineering, &c., with the ultimate design of establishing an institution of high order exclusively for the instruction of mechanics in all those branches of science applicable to their occupations.

## Miscellany.

**VENICE.—A WOMAN FLOGGED.**—A Letter from Venice says that a few days ago a poor old fruit-woman, near the Rialto, enraged at a Croat who took her fruit without payment, loudly cursed the Austrians. She was immediately publicly flogged in the Piazza St. Marco. She was covered with blood when the flogging was over, and cursed the Austrians again. The punishment was repeated, but this time she cursed not, for she was dead.

**ANTIQUES.**—A short time ago Mr. Tunstall, Bowes, Yorks. was engaged in opening out some ground on his farm near that place, when he found what appeared to be a large oval ring, open at one side, such as might be put round the wrist of a female. A further search disclosed five more, of three different sizes, and all having much the appearance of the letter G. On being tested, they were pronounced pure gold. The whole weighs nineteen ounces. The fortunate finder is likely to dispose of them, we are told, to a nobleman. We have not learnt whether the ground where they were found is far distant from Bowes Castle or not, but it is probable that other persons will now be on the alert; and we think the Roman encampment at Maiden Castle (on Stainmoor), that at Rokeby, and the large one at Gatherly Moor, with its large tumulus, might all afford matter for archæologists to investigate. The three encampments are nearly in a line with one another, and all adjoin the great street or Roman road which crosses Stainmore.—*Sunderland Herald.*

**AN ARGUMENT.**—How is it that when a charity is on foot printing-offices are first visited? and how is it they are found at all? are questions yet to be answered. A long time ago there was some charitable institution that required funds—most singular—and a pious lady in green specs made the circuit of the various offices, asking donations. In one, where a large number of men were employed, she had made something handsome out of the operation, and was meditating a retreat, when her eye was attracted by a sedate-looking gentleman, in an obscure corner, whose protrusive benevolence indicated willingness to "aid." She submitted her petition and awaited his reply. "Madam," said he, slowly laying down his composing implements and looking her in the eye "did you ever set on a Greek Lexicon, at twenty-five cents a thousand, and have to wait three days in a week for letter?" "No," replied she, hesitatingly, "I don't know as I ever did." "I thought so," said he, "or you never would have asked one that had for charity." A mingled look of pity and anger gleamed from the specs upon the printer as she looked at him through the half-closed door, and went down stairs.—*Pathfinder.*

**THE TOOTH OF BUDDHA.**—The Dalada, or tooth of Budha, is an object of intense veneration by the natives of Ceylon. It is considered the palladium of their country, and the sovereignty of the island is supposed to be attached to its possessors. "It is a piece of discolored ivory," says Major

Forbes, "slightly curved, nearly two inches in length, and one inch in diameter at its base. Its other extremity is rounded and blunt, and diminishes in size. The sanctuary of this relic is a small chamber in the temple attached to the palace of the Kandian kings; and there the six cases in which it is enshrined are placed on a silver table, hung round with rich brocades. The largest, or outside cover of these caskets, is five feet in height, formed of silver gilt, and shaped in the form of a pagoda—the bell-shaped building raised over the relics of Buddha. The same form is preserved in the five inner cases, which are of gold; two of them, moreover, being inlaid with rubies and other precious stones. The outer case is decorated with many gold ornaments and jewels, which have been offered to the relic, and serve to embellish its shrine." On a small table in front the people lay their offerings, and having seen the Dalada, they prostrate themselves and depart.

At wide periods of time it is removed from its dwelling-place, and exhibited with great pomp and ceremony to the people. Major Forbes thus describes the ceremony, of which he was an eye-witness. "On the 29th of May, 1828, the three larger cases having previously been removed, the relic contained in the three inner caskets was placed on the back of an elephant richly caparisoned; over it was the Ransiwige, a small octagonal cupola, the top of which was composed of alternate plain and gilt silver plates, supported by silver pillars. When the elephant appeared coming out of the temple gate, two lines of magnificent elephants, forming a double line in front of the entrance, knelt down and thus remained; while the multitude of people, joining the points of their fingers, raised their arms above their heads, and then bent forward, at the same time uttering in full deep tones the shout of Sadhu: this swelled into a grand and solemn sound of adoration." After parading the town the relic was conveyed to a temporary altar, where it was uncovered and exhibited.

Such is an example of the superstition of the people among whom our brethren labor.—*London Baptist Magazine.*

**THE LOWELL MANUFACTORIES.**—We are indebted to Willis & Co.'s Bank Note List, sent to us by Mr. Thomas Groom, 82 State-street, for the following particulars of the immense manufacturing resources of Lowell.

The factories extend in a continuous line on the Merrimack river, from Pawtucket Falls to the junction of the Merrimack and Concord rivers—a mile in length of mills and machinery. On the opposite side of the city are twelve other mills.

"Merrimack Manufacturing Company employs 2,050 hands, producing 345,000 yards of cotton cloth weekly. Hamilton Company, 1,200 hands, 180,000 yards prints, flannels and sheetings; Appleton Company, 520 hands, 130,000 yards sheeting and shirting; Lowell Company, 800 hands, manufacturing 6,500 yards carpeting, and 95,000 yards cotton cloth weekly; Middlesex Company, 1,750 hands, 18,967 yards cassimere, and 2,334 yards broadcloth; Tremont mills, 500 hands, 120,000 yards sheeting and shirting; Lawrence, 1,400 hands, 260,000 yards ditto; Boott mills, 1,100 hands, 220,000 yards drilling, shirting, and printed cloth; Massachusetts mills, 1,500 hands, 475,000 yards sheeting, shirting, and drilling; Lowell Bleachery, 320 hands, dyeing 2,000,000 yards, and bleaching 4,000 pounds annually; Lowell machine-shop, 700 hands. One pound of cotton will make three and two-tenths yards of cloth. The wages of the operatives are paid once a month. The average pay of females is \$2 per week, clear of board: men, 80 cents per day. Each corporation has boarding-houses to accommodate their own employees. The population of Lowell at present is 35,000."

## CONTENTS.

Mysteries of the People.....	81	Comparative Anatomy of Labor for wages and Slavery.....	91
Obstructions opposed to Discoveries.....	83	The Consummate Future.....	92
Labor and the Poor.....	84	Temperance.....	94
Socialist's Catechism.....	86	Emile de Girardin.....	94
Objections to Association.....	88	Tract Operations.....	95
Nature and Spirit.....	89	Miscellany.....	95

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church* of Humanity, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

EDITOR

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

☞ All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawk.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, FEBRUARY 16, 1850.

No. 7.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

From the London Morning Chronicle.

## LABOR AND THE POOR.

### THE RURAL DISTRICTS.

(Continued.)

In addition to these individual cases, which might be multiplied to a considerable extent, a decided improvement has also taken place in the neighborhood of some of the larger towns. And for the most part the better class of cottages are clean and neat in their appearance. In some of the newer-built ones the boards of the upper rooms and the stairs leading to them are almost milk-white. You feel as if it would be no great hardship if you were compelled to take your meals off them—they are so perfectly clean. The walls, both externally and internally, are generally kept well white-washed. The different articles of furniture are also remarkably clean; the chimney-pieces are frequently ornamented with a pair of bright brass candlesticks; sometimes a small shelf contains a few articles of crockery—a fancy beer-mug generally occupying a rather prominent position among its companions. On the ground-floor you may find some four or six strong, and perhaps not very modern, wooden chairs—a chest of drawers—a table or two, one of which supports a tea-board, with a youthful Moses or a grey-headed David for the centre-piece; and in a great many instances you will not fail to hear the drowsy ticking of a Dutch clock in the corner, and to see a magpie chattering in his wicker prison, with a cat sleeping comfortably on a clean and unassuming rug. You will almost invariably notice in cottages of this description the signs of a genuine, though untutored taste for the “fine arts,” manifesting itself in a few antiquated and gaudy coloured pictures, which hang around the room. Many are the saints of high renown, such as St. Ignatius, St. Augustine, St. Ambrose and others, who keep watch and ward over these homely hearths. It does not appear that these humble pictures are held in estimation in consequence of any peculiar reverence which the people entertain towards the sainted originals—for in many cases they do not know whom they are intended to represent. The price of them, including frame and glass, is generally one penny, and it is, no doubt, in consequence of their cheapness that they are so generally patronized. There are not a few of the cottages which have cheap likenesses of the Queen and Prince Albert—and by the side of these I saw, in several instances, what purported to be likenesses of the Prince of Wales and the Princess Royal. The cottage libraries, unfortunately, are generally of very minute proportions. This, however, is easily accounted for by the fact that so few of the inmates are able to read. The sleeping apartments of the tenants in the better class of cottages are also, in the great majority of cases, remarkably cleanly and neat in their appearance.

Having now glanced at the condition of the better class of the dwellings of the poor, I shall proceed to draw

aside the veil which conceals from the superficial observer the wretched condition in which vast numbers of the peasantry of Suffolk are to be found in their miserable homesteads. I have now lying before me the description of upwards of eighty cottages in different parts of the county, which I have visited since my arrival. I shall give the reader a few of them, arranging them in classes, according to the number of apartments in each. The first class to which I shall refer is that consisting of cottages with only one room, but which, in the great majority of cases—by means either of a wooden partition, or by hanging up some old quilt, or even articles of apparel sewn together, over a line stretched across the room—is made to serve the purpose of a dwelling and sleeping room. The number of these one-roomed cottages is, comparatively speaking, small in proportion to those of other classes.

The first cottage of this class which I visited was in the neighborhood of Stradbroke, and was occupied by a widow and her three daughters. The entrance was so low that you had to stoop in order to gain admittance. The building lay back at some distance from the road, and in the rear of another row of cottages, which I shall presently have occasion to refer to. It was lighted by means of a small window, about two feet square. The thatch—and, indeed, the whole building—was fast going to decay. A wooden partition divided what might be called the sitting-room from the bed-room. The furniture of the place was of the most wretched character, consisting of two or three old chairs, a small table, a stool or two, and a few articles of crockery ware. Upon a sort of bench lay six loaves of bread, which the family had just received from the parish. “My mother,” said a girl of about 18, to whom I addressed myself upon entering, “is a widow; she is out at wheat-dropping”—an operation which consists in dropping the seed-wheat into small holes made for its reception in the ground by means of a “dibble,” or “dibbler,” in cases where it is not sown in the more usual manner, either by broad-cast or in drills. “She can earn sixpence a day when she’s at work at it, but she can’t always get it to do; and sometimes when she can she can’t go, because of leaving that poor creature alone”—pointing at the same time to a miserable idiotic-looking young woman, who was engaged in making lace—edging upon a pillow in her lap. I was struck with the peculiarly delicate manner in which she referred to the poor creature, and I asked her reason for speaking of her in such terms. “Because, sir, she do go wrong in her head, and if she was left at home by herself there’s no knowing the mischief she wouldn’t do. She broke this, and that, and that,” pointing to several articles of crockery and a square or two of glass in the wretched window, “the other day, when mother was out, and I wasn’t at home to take care of her. When the poor thing’s able to work she makes sometimes a penny, sometimes three-ha’pence a day, but when her fits comes on she can’t work at all. My

mother gets 1s. 6d. a week and six loaves from the parish. My other sister is eight years old; she can't do anything either, for she's afflicted too." Adjoining this cottage was another, occupied by a newly-married couple, which was constructed upon the same plan. There was little or no furniture in the room; the wife was apparently in a deep consumption; her voice was almost gone, and it was with much difficulty that I could understand what she said. Upon a few rags, spread upon two old chairs, lay a weakly sickly-looking infant, ten weeks old. "My husband," she said, "is out of work, and has been since harvest. I haven't been well since my confinement, and am so ill now that I can hardly get about. We have been married two years. When I was first married my husband earned 8s. a week. Through his being out of work we have got behind in the rent, but I hope we shall soon be able to fetch it up. We haven't got no garden, and we pay eighteenpence a week, when we can pay it." The place was remarkably clean, notwithstanding the abject poverty of the tenants.

Another cottage which I visited—which may probably be considered an exceptional case, inasmuch as no rent was paid, but which I mention in order to show into what miserable hovels some of the poor people are glad to creep for shelter—was near Barrow. The building had once formed, to all appearance, a double cottage. The thatch of one portion of it was lying upon the ground, mingled with the timbers which once supported it—a portion only of the clay walls of one of the cottages remained standing. The thatch which had already fallen had left exposed to the wind and rain the portion of the adjoining cottage, between the thatch and gaping flooring, which formed the partial covering of the lower room. This room, which was a tolerably good-sized apartment, was roughly and unevenly paved with bricks, the great majority of which were broken or cracked. Gleams of sunlight found their way through the broken thatch and crevices of the floor overhead, while the light from a small window, in which was scarcely an unbroken square of glass, lent its miserable aid in showing the dreary wretchedness of the place. The furniture consisted of one old chair, a three-legged stool, a smaller stool; and nearly in the center of the place, lay, upon its side, one of those antique tables, with its labyrinth of legs, in which the genius of our ancient cabinet-makers was wont to indulge itself. Upon the broken flap which lay uppermost stood a broken basin and teapot. A few sticks of wood burning with a flickering blaze revealed the spot where once a fire-place stood, and in an old iron pot suspended over them the few potatoes were boiling which were to serve for the scanty meal of the day. Upon a line, which was stretched across one part of the room, immediately in front of the door, hung a tattered quilt, to conceal from view, or to shelter from the cold draught, a wretched stump of a bedstead, where, upon an old mattress and covered with a few rags, slept together at night the husband, wife, and the three children who tenanted this desolate abode. "It's a cold place, indeed, sir," said the wretched woman, in a touching tone of sadness and despair. "My husband has had no work since harvest; the farmers turned off as many as they could then, when they'd got the harvest in. I don't pay any rent for the place; Mr. Bailey lets me live in it for nothing, to take care of the sticks. If it was not for this I don't know what we should do, nor where we should put our heads." I asked her if she was not afraid of the place falling down, and her answer was that she expected it would every day.

The next class of cottages to which I shall call the attention of the reader consists of those having a room on the ground floor, and a bed-room above; and in cottages of this character the greater proportion of the laboring population reside. Mr. Twisleton, in his report upon the sanitary condition of the laboring population of Norfolk

and Suffolk, thus speaks of these cottages, and his description entirely agrees with all that I have witnessed myself. He says, "Although they may be sufficiently commodious for a man and wife and very young children, they are manifestly uncomfortable, and the having only one bed-room is even indecent for a man and wife and large growing family; but I have seen many instances where a man and his wife and six children of different sexes have slept together in one room, on three, and sometimes only two beds. The annoyance of thus herding together must be almost insufferable, and several mothers of families among the laborers have spoken to me with great propriety and feeling against the practice, saying, 'that it is not respectable or decent, and that it is hardly bearable'; 'that such a thing is not right for a Christian body in a Christian land'; and they have used other expressions of a similar import. In order to diminish the evil, they have recourse to various expedients, such as putting curtains to the beds, or dividing the room into two parts, by pinning old counterpanes together, and sometimes by cutting up and sewing together, old gowns, and stretching them across the room; all of which schemes are attended with the inconvenience, that in a crowded apartment, where pure air is a scarce luxury, they have a tendency to check still more its healthful circulation. The having only one room below is almost equally inconvenient, and where it is necessary to wash linen, to cook, to bake, and to perform all the ordinary household work in the same room, with children running about, it is difficult for even the most tidy person to prevent her house from being, to use a favorite phrase of the district, in a constant 'muddle.' However, it not unfrequently happens that two or three of such cottages have a bake-house and wash-house in common, which of course lessens, to a certain extent, the discomfort of having only one day-room."

The first of the cottages of this character which I visited was at Wortham, a place just bordering upon the boundary of Norfolk and Suffolk. The exterior of the building presented a most wretched and dilapidated aspect. There were a few miserable articles of furniture in the lower room, consisting of two or three chairs and an old table. In the upper room was an old stump bedstead, upon which the husband and wife slept, and in two corners of the room lay a heap of indescribable looking rags, which marked the spot where seven children, the eldest of whom was fourteen, were in the habit of sleeping. There was no fire in the lower room, and the woman was suffering extremely, and expecting every hour to be confined with her twelfth child; she had seven living, and had buried four. Her husband was out of work. There was no garden or ground, and the rent for the hovel was £4 per annum. At a place called Coombs, near Stowmarket, there were a great number of wretched hovels of this description. I may, perhaps, state in passing, that there are few places which bear a worse character, either in respect to cottage accommodation or the character of the inhabitants, than Coombs. Within the last three years no less than seventeen persons have been transported from it for various crimes, principally that of incendiarism. The population, I believe, does not exceed a thousand. Here is an account of one of the cottages. The lower room was so low that when I had taken off my hat I could scarcely stand upright. The brick floor was several inches below the surface of the ground on the outside, and in damp or wet weather the inmates are constantly obliged to sweep the water away, as it either oozes up through the brick floor, or entering in by the doorway, creeps sluggishly towards the hearth, which is the lowest part of the room. Throughout the whole of the place the effects of the dampness and moisture were everywhere visible; the lower part of the walls of the cottage were stained with damp

to the height of upwards of two feet. Although the weather was dry the bricks were wet and damp; and the woman, suffering from asthma and shivering with cold, sat with her feet upon a log of wood before a small fire, which had not sufficient heat to dispel the dampness from the chimney-jamb. There was a little bit of garden, "but it is not enough to pay for the labor," said the poor man. "I sold the potatoes off it last year, but they didn't fetch the price of the seed." He had been out of work for some time. His wife earned 1s. 6d. a week by washing. They had no relief from the parish. "They won't give us anything," said he, "except we go into the house, and as long as I can arne a sixpence anyhow, they sharn't part me from my wife." "No, that they sharn't," chimed in the woman, "I'd work the flesh off my bones afore I'd be parted and locked up like a felon; and I've never done anything to deserve it, but have worked hard all my life, and this is what it's come to now!" "If I could only arne eight shillings a week," said the man, "aye, or even seven all the year round, I wouldn't thank King George to be my uncle. But there's a many worse off than we are in this place. There's a poor man over the way that's got nine children, and hasn't got nothing to do either. Thank God we haven't got none. If we wur to go to the house we should have to leave all our few things here, exposed like a desolate wilderness. They're not worth much—what would they fetch at auction! Why, not 5s., but then we don't want to lose 'em, they does very well for us." The rent of this place was £3 10s. per annum. The poor people had got in arrears with their rent, "but the landlady," said the man, "is a good'un and don't press us."

Another case of which I was informed by the Rev. Mr. Baddeley, the rector of Halesworth, was one in which misery and wretchedness of every kind appeared to culminate. The rev. gentleman stated that he was called upon to visit a poor woman who was suffering severely from a cancer. Beside her, on a heap of rags on the floor, lay her unmarried daughter, eighteen years of age, moaning in the pangs of labor. Upon his next visit the mother had expired, the daughter had become a mother, and, huddled together in the upper room, lay the corpse, the living mother and her child, seven other children, and the husband who had been for some time out of work.

I could enumerate cases to a still greater extent which would show the disgraceful condition of many of these double-roomed cottages in the rural districts. There are many of a similar character to be found at Rattlesden, at Metford, at Ranshold, at Sutton, Selland, Gipping, Dalham, Woodbridge, and many other places which I have visited: enough has, however, been stated to show their general character.

[To be Continued.]

From Fourier's New Industrial World.

## OBSTRUCTIONS OPPOSED TO DISCOVERERS.

(Continued.)

Cæsar attaining the throne of the world finds there a void, and exclaims, "Is it only this?" Madame de Maintenon says, "Do you not see that I die of sadness, in a fortune which could hardly have been imagined, and that only the help of God prevents me from sinking under it. Why can I not make you see the ennui which devours the great, and the trouble they have in filling up their day? All estates leave a frightful void, an anxiety, a lassitude, a desire to know something else." Horace had said in other terms, "Behind the Knight rides black care."\* It is then in

\* Here the religious world will tell us that the error of Cæsar and Madame de Maintenon consisted in seeking from the goods of the world and the senses that peace which

vain that the Parisian Sybarites boast to us their talent of living so well and so fast. I shall prove by a parallel with the pleasures of societary harmony, (the 8th period of the preceding table,) that their life is very miserable, very tedious, and that the least rich man, the least favored in the societary state will be happier than the Parisian Sybarites, because he will be able to give play to his 12 passions, whose combined development is the only pledge of perfect happiness.

Civilization is persuaded that it flies towards perfectibility when it is overwhelmed with new and recent calamities, of which 24 are described, ch. 48; amongst others the scourge of public debts, always increasing, and which at the first war among the western nations will bring about universal bankruptcy, followed by revolutions.

There are many other sores unperceived, such is the invasion of commerce, which threatens to carry off every thing, and at which governments at last begin to take alarm. The societary theory can alone show the methods of conquering this political Titan. [See 6th Section.]

The vice of our self-named regenerators is to blame such or such a vice, instead of blaming civilization entire, which is only a vicious circle of abuse in all its parts. *We must issue from this abyss.*

I indicate the 32 issues, p. 523.

During 3000 years philosophy has known how to invent no new disposition of industrial and social policy: its innumerable systems only repose on the distribution by families, an assemblage, the smallest and most ruinous. What barrenness of genius!

Here are at last new ideas, a system which accomodates itself to the views of governments, instead of harrassing them with agitations masked by philanthropic visions. Every minister will welcome a method, which, whilst quadrupling the real product will suddenly permit taxes to be doubled whilst disembarassing the tax-payers relatively of half the burden, since they will pay but double out of a quadruple product.

A still more brilliant effect will be that of operating on the entire world, civilized, barbarous, savage; to metamorphose the whole by an experiment limited to a square league and 1,800 persons. What a contrast with philosophy, which upsets empires by destructive revolutions, without any guarantee of good results, nor of accession of the barbarians and savages. Poor civilization makes gigantic efforts for trifles; armies are sent by land and sea to deliver *perhaps* a tenth part of Greece! Revolutions and massacres for experiments on the emancipation of negroes; fruitless attempts to relieve indigence: all these pigmy labors are about to end. The entire human race is going to be helped and emancipated: it will rally everywhere to attractive industry as soon as it shall know by experiment

passeth all understanding, and which comes only through the mediation of Christ, which renders human will one with the Divine will, and which ensures to his humblest followers a peace of mind and inward joy even amid the severest physical sufferings and privations.

This relation, at present mystical and understood by few, of individual souls to the humanitarian or amphimundane pivot, as Christ has been designated, and to the Divine Soul of the universe, is the deepest truth of social science; and this sublime privilege, Association, by its universal diffusion of intelligence, and its attractive industry, restoring man to his natural relations with the earth, reviving his spontaneous instincts, and enriching his life with beautiful affections, secures to all the human race individually and collectively.

The Christ Spirit, the love of God, are always near us, always ready to enter our hearts, and are only prevented by the wretched institutions of selfish and incoherent interests, in which civilization screws down its victims, as under the lid of a coffin.



on one township the prodigies of riches, of pleasures, and of virtues which are gathered from it.

Then will terminate the chimeras and madness of party strife. Every one in seeing the true destiny of man, the mechanism of the passions, will be so much confounded by the absurdities of civilization, that by common consent they will be forgotten as soon as possible.

Obliged here to unmask vicious professions—the commercial and others—I do not blame the individuals who profit by them. The wrong is in the civilized policy which urges the people to vice, by opening to them no paths of fortune but in the practice of fraud. We need frequent repetitions to dissipate certain prejudices, the illusions of tending to perfectibility in this civilization, where evil makes ten strides where good makes one; of tending to wealth by incoherent industry, whose small product, limited to less than a fourth of the society, is illusory by the vice of unlimited population; of wishing to establish morality before having discovered the order of attractive industry, the sole guarantee of good morals, of just repartition.

An effort is made in Paris for the extinction of mendacity—an attempt and not a true method. The committee is ignorant that we must operate on the country before operating on the city—effect the industrial reform in agriculture, manufactures, commerce, and the household. We may dispense with researches from this moment. An option exists of true methods of extirpating, and, moreover, of preventing this leprosy, by attainment to the 2d, 3d or 4th phase of the table. [Page 532.]

So many writers are seeking a new subject. Here is the most fertile which has ever been presented. I can hardly treat the 20th part of it. (See Analogy, 458.) The field is ample for coöperators. I should prelude by a preface refuting our pretended social perfections—which are but the absence of all wisdom—only the world upside down in politics and industry—only the foolish pretension of “blind leaders of the blind.”

From the London Weekly Tribune Almanac.

### THE SOCIALIST'S CATECHISM.

BY LOUIS BLANC.

[Continued.]

Q. Are all Socialist writers of the same opinion with respect to the measures that should be followed?

A. No. Some, indeed, do not admit the principle we laid down at the beginning, that “*Each should work according to his abilities, and receive according to his wants.*” But all Socialists agree in these important points,—that education should be gratuitous to all; that association should be substituted for individualism; that the right to labor should be acknowledged; that all taxes upon the necessities of life, which press so heavily on the poor, should be exchanged for an income tax on a just and equitable scale; that all railways, mines, and assurance offices should be transferred from the hands of private speculators to those of the Government; that usury should not be allowed under any form; that the interest of money should be continually diminished until labor should be entirely emancipated from the tyranny of capital, and that proletarianism should be abolished by the introduction of gratuitous credit.

Q. What is capital?

A. It is the totality of the implements of labor. The laborer requires food, clothing, and shelter, and must have tools, materials, &c., to work with. These, together, form what is called capital.

Q. Does it not follow from this that without capital there can be no labor?

A. Undoubtedly.

Q. Is it not just, then, that capital should receive a share of the profits under the name of *interest*, this being only a fair recompense for the services which it renders?

A. Such are the arguments of the advocates of usury, and may be shown to be mere sophistry. It is perfectly true that labor cannot exist without capital; but interest is paid to the capitalists, not to capital. Now, capital and the capitalists are two perfectly distinct things. For capital to exist it is not necessary that it should be exclusively possessed by a few individuals to whom interest must be paid. Suppose an association of laborers, possessing a common capital—that is not belonging to any particular individuals, but all the members in common. They would work on their capital without paying interest on it to any one, as in this case there would be no capitalist, although there would be capital. It is not possible to imagine labor without a laborer, but we can easily conceive of capital without a capitalist. When a laborer dies, his labor ceases; but when a capitalist dies, his capital survives him. No similarity, therefore, can be established between capital and labor, from which to deduce the justice of any premium termed interest.

Q. What is represented then by the *interest* of capital?

A. It represents the privilege accorded to certain individuals to sit still and see their fortunes increase and reproduce itself; or it represents the price which laborers are compelled to pay for the permission to work; or finally, it represents their subjection to a condition which few can successfully struggle against, and none escape.

Q. How do you understand *gratuitous credit*?

A. It consists in supplying the laborer with necessary capital, without requiring interest from him.

Q. Would not this be the result of the universal adoption of association?

A. Certainly; for as soon as the laborer can always find admittance to an association possessing a common capital, of which he is invited to take advantage, the problem is solved: credit gratis is simply association.

Q. What is money?

A. It is the representative of capital, and the circulating medium of exchange.

Q. Is a metallic currency necessary in the operation of exchange?

A. Under the present social system it is, but not in that which the socialist contemplates.

Q. Why is a metallic currency the *necessary* medium of exchange in the present system of society?

A. Because having an intrinsic value it becomes a security as well as a token, as it can be melted down into ingots, and be employed in works of art; it not only represents exchangeable commodities, but is actually of equal value to them. It, therefore, becomes a security to those who receive it, and it is the same as if they received the very object of which it is the token or representative. Now, nothing less than such a security would be satisfactory under a system of dissimilar and opposing interests, where fraud necessarily begets distrust.

Q. Why will a metallic currency be unnecessary in the new order of things?

A. Because all the members of an association would know one another, and nothing would be left to chance or accident.

Q. What sort of money then will be employed in the new state of society?

A. Paper money. Gold is the money of distrust and individualism; paper is the currency of mutual trust and association.

Q. Supposing Socialism realized, why would a paper currency be preferable to a metallic one?

A. Because the former, being without real value, would be exactly what a currency ought to be, a simple medium of exchange, while the latter, having an intrinsic value, becomes an object of merchandize, and thus renders the rich complete masters of exchange operations, which are the life and soul of trade and industry.

Q. Is there no danger in the use of a paper currency?

A. There is certainly, under the present order of things, because the facility of creating it would induce Governments to extend the issue beyond all bounds, which would lower its value and disturb commercial transactions; but there would be none in a state where the Government really consisted of the best and ablest, and social intercourse was regulated on a systematic basis, in harmony with the laws of nature, as would be the case in the fraternal associations contemplated by the Socialists, for in that case any arbitrary issue of paper money could be effectually prevented by regulating it according to the amount of goods in the warehouses!

Q. Is it true that the Socialists have no RELIGION?

A. The Socialists without religion! why you may see from what has been already stated that theirs is the religion of the Gospel.

Q. Is it true that the Socialists wish to overthrow the institution of FAMILY?

A. Such an accusation is as absurd as it is false. The Socialists on the contrary have so profound a respect for the institution of family and so deep a sense of its excellence that their wish is to fashion the whole of society after this model, in which every one produces according to his powers and consumes according to his wants.

Q. Is it true that Socialists wish to destroy PROPERTY?

A. On the contrary they would make it accessible to all. As man cannot exist without appropriating certain external objects to his use, the Socialists define property as *the right to live*, and believe that such a right should not be made a privilege.

Q. Is it true that the Socialists would divide the land out into equal portions to every citizen?

A. This is a most ridiculous falsehood. Such a division, could it endure two days, would lead to universal ruin. Socialists, on the contrary, for the interest of agriculture and agriculturists, would have the land cultivated in large portions by agricultural colonies, so that each kind of soil might be employed to the greatest advantage; pastures for cattle, and arable for corn, according to its capacities; that hedge-rows in which so much land is wasted might be rooted up, and whole herds of cattle be tended by the man whose time is now occupied in looking after a single cow.

From the London Weekly Tribune.

### THE FAMILY DIVIDED.

The friends of Family, Property, and Order, are in a sad state of bewilderment just now; they are talking loud to themselves, that they may not hear the reproaches flung at them from all ends of the earth. They know not what reply to make to the mute implorings and reproaches of the millions who are at this moment perishing with cold and hunger. If they can speak a satisfying word to the people why do they not do it frankly and at once. If their millennium has come in reality surely it is easy to say so; if it has not come it would be a great charity to fix a time, and direct the people how to labor for its accomplishment.

If these men had any programme in which they believed, and upon which they were agreed, there would certainly be something approaching to unanimity amongst them;

instead of which there is a complete Babylonish confusion, not only of tongues but of ideas; and even those who profess to be agreed in sentiment are daily indulging in point-blank contradictions.

The fact is, the family is not a united family, the house is, without a doubt, divided against itself, and must therefore totter to its fall. Let us hear a few of these champions of *laissez faire* and starvation. We shall first attend to Sidney Herbert, a late cabinet minister: he has looked into our social condition, and has given us his opinions, not only as to the cause of our disease, but also as to the best mode of treating it, with a view to its cure. "We have too much capital," he says, "and too many people—more capital than we can employ with profit, and more people than we can maintain in comfort." Who will be so hardy as to deny, after this, that Mr. Herbert is a profound political philosopher. Too much poverty and too much wealth! This is certainly a sad fix for a nation to be in—too many coats and too many bare backs. If this is really the fact, we imagine some better cure might be found for it than the miserable transportation-scheme which he has hit upon. It would not be amiss, we think, if this gentleman took counsel with friend Proudhon. We have no doubt that the Frenchman would try to convince him that capital created by the labor of man, and hoarded in a few hands, idly resting whilst its creators starve, is murder as well as robbery, and ought to be attacked tooth and nail by every man who looks upon human life as a thing sacred—more sacred a thousand fold than either property or order.

"We have too many people," says Mr. Herbert. Yes, we have too many people; but they are not working people that we have too many of. Those who use their hands to produce the world's riches can never, in any corner of the earth where there is elbow-room, be surplus; they are certainly not now in half-cultivated England and Ireland. That there is a surplus nevertheless, an uncomfortable surplus, we do not deny, of noble, right honorable, and honorable cormorants, who devour shamelessly the substance of the people, and then, with an unparalleled effrontery, propose to take annual ship-loads of their victims to the other side of the globe, and shoot them out like stinking offal or dirty rubbish. Let the people take a hint from Mr. Herbert in this matter. Why not a public subscription to transport these aristocratic suckers to Van Diemen's Land, or New Zealand, or any other place where they will have no opportunity of plundering in the name of law and order? The best mode of doing this quietly and without confusion would be worth considering; that is, supposing these misguided men should continue obstinately to reject the dictates of humanity and justice.

It is not our intention, however, now to question the propriety of Mr. Herbert's proposal so much as to place in juxtaposition to it the statement of a French writer, named Raudot, who was quoted in an approving manner by the *Times* last week, and who proves the growing greatness and prosperity of England by the annual increase of its population. "Your population increases," says Mr. Raudot, "and therefore your prosperity increases." "Our population increases," says Sidney Herbert, "and therefore we are in a fix"—and the *Times* approves of both.

The *Chronicle's* correspondents lay bare a condition of things amongst the poor which cannot fail, in some measure, to moderate our impudent national boasting. Agricultural laborers worse cared for than pigs or dogs; the people in the manufacturing districts engaged in a fierce, exterminating war of competition for work and food; 33,500 women, in the metropolis alone, working for a daily wage varying from 2½d. to 4½d. It may also be remarked that our able-bodied poor number 666,000, and our poor-rate amounts to the enormous sum of nine millions for the year.

From the Commercial Advertiser.

## VOCAL MUSIC IN GERMANY.—HOW TAUGHT.

BY WM. B. BRADBURY.

Vocal music is, in Germany, deemed of such importance to all classes that, for generations, it has been introduced by government as a prominent branch of popular education. The child enters school at the age of eight years, and remains in the same school until fourteen or fifteen. No parent is allowed to remove a child from one school to another, (unless a change of location renders such removal necessary,) under a heavy penalty. Commodious, convenient and pleasant school houses, and thoroughly qualified teachers in all the respective departments, being provided, there is no other reason for removal than change of residence. The advantages of remaining in the same school and under the same instructors are very great, and will readily suggest themselves to the minds of all friends of education, whether parents, teachers or school committees. One of these advantages is the opportunity afforded to the teachers of studying and becoming thoroughly acquainted the natural disposition, temperament, talent or turn of mind of the pupil. This, I believe, comprehends almost everything else, and is the corner-stone of a thorough and useful education, both mental and moral.

There seem to be three paramount reasons for making music a branch of school education in Germany and Switzerland. 1st, Its power as a direct means of mental and moral discipline. 2d, Its attractiveness as an amusement or relaxation from laborious study. 3d, Its advantages in after life to the pupil, both as a social and a religious being. In all these particulars it is considered of great importance; and in the best schools I have visited, namely, those of Leipzig and Dresden in Saxony, and Zurich and Berne in Switzerland, the popular course has been to adapt each music lesson to one or the other or all of these branches. To be more explicit. The music teacher either gives at one season of the year his particular attention to instruction in the elements of music and music reading; at another to rehearsal or singing for relaxation or amusement; and at another to practicing the music of the church; or else, as is more generally the case, he combines the three departments in one, and each lesson has its proportionate share; namely, 1st, practice of the music of the church, (choral singing;) 2d, instruction in musical notation; 3d, singing of cheerful and lively juvenile songs, for recreation. This arrangement pleased me much. It affords great variety and does not become tiresome to the pupils.

The pupils begin to study note-singing at the age of nine or ten years. Previous to that they sing chiefly or entirely by rote. This is considered advantageous until the musical ear is sufficiently trained and cultivated. The scale is first presented to the pupil, not by sight but by sound. The teacher sings it slowly and distinctly till all seem to understand, or at least get some idea of its construction, and of the comparative relation of sounds, one to another. After explaining something of the formation of the scale, its intervals, &c., the teacher writes it upon the black-board, or calls their attention to it in the book, observing particularly the situation of the semi-tones. He now tells them that these characters (the notes) represent the sounds they have just sung, and that each sound has a name taken from one of the letters of the alphabet. This method is very thorough, although somewhat lengthy. The pupils sing almost entirely from books, the black-board being used merely for illustration. The more advanced classes of pupils are improved by the frequent introduction and regular practice of new and interesting music, rather than by dry and unconnected exercises. Much time is spent, in the best

schools, in practicing the vowels, merely articulating them for the purpose of obtaining a good delivery, both in singing and speaking.

But one of the pleasantest features of all is that the pupils are not wearied by too hard study, or if they become a little fatigued at any time, they know that some delightful recreation is to follow. Variety and entertainment are mingled with instruction, and the pleasure of half an hour's social singing is a sufficient reward for persevering in any of the more laborious and less interesting exercises. I was much amused and delighted, on one occasion, to see the young countenances beam with a smile of approbation, amounting to "I thank you sir," when the teacher, after a lesson of close elementary study, said, "Now we'll sing something lively," for it is natural to children to love that music best which is most like their own nature—light, joyous, and free. Now they sing briskly, merrily, heartily, because naturally. The little mill-stream that has so long been dammed up that it may accumulate strength to drive the heavy wheel, when once more set at liberty goes leaping, and dancing, and singing along its sparkling way, rejoicing in its freedom. So do these little singers pass from the heavy and useful, but not dull choral practice and elementary confinement, to the merry "song of the cuckoo" and "the lark," to the "singer's song," and the "song of father's birth day;" to the songs of the season—of the sun, and stars, of the "beautiful world and the blessed giver God;" with the ever dear and welcome song of "Vaterland;" These are the daily occurrences of the "school-room," and if you would know how such privileged children prize their school, you have but to step in and hear them merrily singing—

No scene of earthly pleasure,  
Happy School,  
No hoard of sordid treasure,  
Happy School,  
Delight us now so well.  
Yes, 'tis singing we do prize,  
Cheerful hearts in accents rise;  
Bid play farewell.

With us in America it is different. As a nation we have neglected entirely this subject in our early education, and the natural result is that the large proportion of our adult population cannot sing, and thousands mourn over their loss when it is too late, or the pressure of care and business prevent them from attending to the subject. Could our school committees, trustees, and parents, be prevailed upon to take this matter in hand, and be earnest about it—if they would have it properly and on a permanent basis introduced into the schools as a branch of study, not as recreation merely—an incalculable amount of good would follow. The next generation, at all events, would feel its reviving influence, in their social and home circles, and in the public worship of the sanctuary, and would "rise up and call us blessed."

From the London Weekly Tribune.

## A JOURNEYMAN SHOEMAKER.

MR EDITOR,—Were I not convinced that you value truth "more than the nice turning of a period," I would have little hope of this letter appearing in the TRIBUNE. My main intention in writing is, to bring before the public a true statement of the miseries of journeymen shoemakers, and to this end I will at once apply myself, without further preface. The journeymen boot and shoemakers may truly be said to be pressed down to the lowest depth in the social scale; and it may be affirmed, without fear of contradiction, that no blame can be attached to them as a body. The blame, the whole blame, can be traced to that monster which has cast a blight over the prospects of thousands and tens

of thousands of my unhappy shopmates, the monster Competition. The evils of which we have to complain are so numerous that were it not a fact that there are good men to be found in all orders of society I would at once lay down my pen in black despair. Were I to enumerate all that we suffer from what our employers call "casualties," and all the extra labor put on boots and shoes, for which we receive no remuneration, none but those connected with the trade would believe me; therefore I will merely point out a few of those evils, trusting that they will be sufficient to justify the men of London or of any other town for attempting the coöperative system, with the view of freeing themselves from their unparalleled slavery. When we go into the shop on Monday morning for our work, we are told to come back in the afternoon, and in many cases next day: we then get the leather for the bottoms, and are sent, like errand boys, to the closers or binders for the uppers; and it generally happens that we have then to wait some hours on them finishing their department of the work; and thus, at the beginning of the week, one or two days' work is lost. Now, improbable as it may appear, we dare not try to fill up this broken time. Should a journeyman know of a shop that is more busy than that in which he is employed, he dare not take a day's work from that shop. And why is this? Charity forbids us to suppose that it proceeds from any desire for persecution; but experience tells us that it is the result of a spirit of competition amongst our employers: the grief of the one at the loss of any of his customers, by not being punctual to his time, causes another to rejoice, simply because he has secured their custom, and thus beneath the mask of friendship do these men persecute each other, carrying misery into the bosoms of our families, where peace and happiness should dwell. There are few who have not heard the melancholy sounds of the noisy hammer of the shoemaker at the dead of the night, but, alas! how few think of the living tombs from which those sounds proceed! Oh! could the public but see the hovels in which their beautiful boots and shoes are made, could the wearers of these articles see the bed-room, the dining-room, the work-shop, aye and the hospital of a man, his wife, and five or six children, surely if from no other motive, the scene of inspection would arouse them to a keen sense of their own danger, and convince them of the necessity of stretching forth their hand in aid of suffering humanity. I know that I am not exaggerating when I say that there is more misery to be found in the abodes of journeymen shoemakers in large towns than in all the hospitals and prisons in the kingdom: and how can it be otherwise. The children are playing about in this only apartment, while their father is rasping and scraping, sand-papering and burnishing, painting and gilding at his work, and one false step of any of these little children would spoil four or five hours' labor, and make the poor man tremble to meet his employer: and the anxious emaciated mother, could they but see her guarding the youngest of the children from the poisonous oxalic acid that is standing within their reach, with which their father is a putting a high color on the leather. Could the curtain be raised and all the hidden misery be exposed, surely no man could be found who would dare to say it must be so.

I am, Sir, yours, &c.,  
Edinburg. A JOURNEYMAN SHOEMAKER.

From Proudhon's Confessions, &c.

### LABOR AND GOVERNMENT.

According to generally received prejudices, labor having become the governing power, ought to proceed by governmental means; that is to say, it is now the business of the government to do what had always hitherto been done without, and in opposition to it, to take the initiative and

develop the revolutionary idea; for, says prejudice, revolution ought to proceed from above, since *there* is the greatest power and intelligence.

But experience and philosophy are opposed to prejudice, and convince us that revolution does not proceed from the head of the government, but arises spontaneously from the entrails of the people; that the only connection there can be between government and labor is, that the former should be the servant and not the protector of the latter.

In these circumstances, a few citizens, carried away by the common prejudice, with natural impatience, try to force the government to turn revolutionist and organize labor; an attempt entirely consistent with popular prejudice, but opposed to philosophy and history. On its side, the government, feeling its incapacity, and supported by a few of the citizens, refuses to act, or rather *reacts* against its advisers: a re-action perfectly in accordance with true Democratic and Social principles, but in the highest decree unjust in the eyes of popular prejudice.

Required the result of this conflict of opinions:

*Answer.*—The only means of reconciling the parties would be to demonstrate to them the natural incapacity of government for any other duties than those of police. If this be not done the contest is inevitable. The greater the exciting force the greater the resistance. In short, the more it is attempted to push the government forward in the revolutionary course the more it will persist in taking up a series of positions in a diametrically opposite direction; so that those men who endeavor to give a progressive impulse to government compel it to move in a retrograde course.

Thus says theory—what says history?

A fortnight had scarcely passed after the proclamation of the republic when uneasiness began to manifest itself; for according to received opinions the government was all-powerful, and yet it was seen to undertake nothing. The most ardent among the people complained that the Provisional Government were doing nothing; the timid among the bourgeois accused it of doing too much. The fears and hopes of all parties were thus directed to the government.

### CHURCH OF ENGLAND SELF-SUPPORTING VILLAGE SOCIETY.

On Wednesday evening an assembly was convened at Exeter Hall to witness the distribution of the prizes offered by a member of the committee of the above society, for the three best essays by the working classes on the objects of the society. The Rev. Hugh Hughes, D.D., Rector of St. John, Clerkenwell, presided. The proceedings were opened with a prayer.

The Rev. Chairman, after a few prefatory observations, said the subject of the essays for which prizes had been offered was the practicability of self-supporting villages, established on the basis of love to God and love to man, as adequate motives to exertion, without the aids of competition. It was indubitable that competition was attended with many evils, and that while it enriched a few it left a large mass of the community in poverty and misery. This state of things had awakened the anxiety of Christian and patriotic hearts. The influential organs of the press displayed an excellent spirit in pleading the cause of the toiling and suffering poor. But many reflecting men thought that the writers dealt only with the outward symptoms, and did not go to the root of the disease; and they were of opinion that Christianity was intended to introduce, not a system of anxious competition, but one of mutual coöperation. He would not express himself strongly in reference to a system which had the approval of so many wise men; but he must declare his belief that there was something essentially wrong in our social sys-

tem. And when they saw matters getting worse and worse, the constitution in danger, and the ministers of religion impeded in their efforts by the sufferings of the poor, it was high time to think of something beyond the construction of railroads, the production of manufactures, the improvement in agriculture, or even the extension of churches. These considerations led to the formation of a society, the object of which was to combine the physical improvement with the moral elevation of the working classes.

Some months ago Mr. Morgan offered three prizes, one of 25*l.*, one of 15*l.*, and one of 10*l.*, for essays to be written by the members of the working classes on this interesting subject, and they were assembled that evening to witness the result of that munificent offer.

Letters were then read from Lord Ashley, Lord R. Grosvenor, the Bishop of Oxford, and the Rev. T. Dale, in which was expressed, in general terms, approval of the society's object.

A letter had, it was stated, been received in reply to a communication which had been forwarded to the President of the French Republic.

This letter was signed by the chief secretary.

A report was then read, in which it was stated that the three prizes had been thus awarded:—25*l.* to Mr. Hallam, a working cutler; 15*l.* to Mrs. Elizabeth Jacket, the wife of a sawyer at Devenport; and 10*l.* to Mr. Waller, a working-man near York. It was further stated that Mr. Morgan had offered to the clergy three prizes—50*l.*, 30*l.*, and 20*l.*, for essays on the same subject, and that several had been forwarded to the committee; and in allusion to the declaration of an eminent statesman in the House of Commons that it was not to be expected that the strong would join the weak for such purposes as that contemplated, it was observed that 811 persons had, within a few days, expressed their willingness to enter self-supporting villages.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, FEBRUARY 16, 1850.

### NATURE AND SPIRIT.

BY T. L. HARRIS.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.—*Genesis* ii. 7.

(Continued.)

BUT Human Life is twofold. The outer organism is the receptacle of an inner form. The animal soul is pervaded by an eternal Spirit. The material understanding is the seat of an higher Reason. This organic form, composed of material atoms, held temporarily in affinity, is the tabernacle of a spiritual nature. Within the apparent man, who is the last result of matter, is the REAL MAN who is the child of the Infinite God. The Lord God, who made man, as to his body, of the dust of the ground, breathed into him from himself the breath of life, and so man became a living soul.

Thus, while the outer form is the ultimate development of Nature, the inner being is the immediate offspring of the Divine. The material body is the vehicle of spiritual life. The material organs are vehicles for the transmission

of spiritual energy and intelligence. Nature, whose every organic form seems to live for an end within itself, lives in reality for an end beyond itself as God has appointed it; lives for man as an instrument for his development, and an agent of his perfection. God reveals himself to the soul through this awful and beautiful symbol of the universe. Spirit communicates with spirit within it, in activities derived from its modes, and in speech translated by its imagery. Nature is, to thought at least, God's image or shadow, reporting him inversely. The finite suggests the infinite; the created the uncreated; the temporal the eternal. Finite organizations, whose life is sustained by endless reception, suggest the Infinite Good whose life is endless impartation. So too, the natural man reports the real or spiritual man inversely. The outward form is like a man's shadow in a stream—the inverse image of the real form. Thus, all that is true of the natural form of man is inversely true of man's real being—his essential life. All that the natural reason asserts of natural life is inversely true of what the spiritual reason asserts of spiritual life. While the natural Man is an organism of atoms, the Spiritual Man is an INCARNATION, or recreation of the *infinite within the finite*. While the central love of the Natural Man is love of self, the central love of the Spiritual Man is love of infinite excellence. While the growth of the body is through absorption, the growth of the spirit is through impartation; while the highest wisdom of nature is self-preservation, the highest wisdom of the spirit is self-sacrifice; while the natural will owns the pressure of necessity, the spiritual will feels the consciousness of freedom; while the morality of nature is conventional, the morality of spirit is immutable; while the joy of the natural comes from the reception of good, the joy of the spiritual comes from the impartation of good; while the natural mind reasons from the finite to the finite, the spiritual mind reasons from the finite to the infinite; while the natural life terminates when the organic unity of the form is broken, the spiritual life passes through the decay of the body to a state of never-ending and ever progressive existence. Let us go on to take up in detail the most prominent of these distinctions.

1. The proper and inmost love of Man is the love of a reality utterly beyond self—love of infinite excellence—and thus opposed to natural love, which consists in the love of the separate self, irrespective of quality or character. It is the love of a Divine Reality whose law and life is endless and unlimited impartation. It dwells in the noble sentiment of Infinite Love, living in infinite goodwill, and moving in infinite beneficence. While self-love absorbs, human love diffuses; while the highest thought of the one is to sacrifice all others to itself, the highest thought of the other is to sacrifice itself to others; while the former is like Death, absorbing and destroying all things within itself, the latter is like Life, evermore creative of health, power and blessedness. Its desire is to love more, to love better, to pour the divine sentiment into the heroic act. Here, in the analysis, a boundless field of thought is opened up, of which we can only notice a few of the most prominent features. Spiritual Love prompts us

o love men without their loving us, to serve them without expectation of their serving us, to persist in loving them and aiding them in all good, even when they seek our injury and utter ruin. And all this in opposition to the natural, which springs from selfishness, loves those only who owe us, serves those only who serve us, and deliberately ramples down all human interests opposed to our private interests, and repays hate with hate, and injury with retaliation. Spiritual love in association seeks the public good, entering into alliance with men for their elevation. In private culture it seeks the same noble end, enriching its own mind and heart with wisdom and goodness that it may in turn dispense them to the uttermost. It makes its motive power the love of man, and its end their perfection in God's likeness. It asks what can I do, whereby shall I best execute the divine purpose in my creation? Its victories are over want, sorrow, hatred, pain, distress, insanity of soul. Its illustrious names are written in the blood-red scrolls of martyrology. Its heroes are those who have poured out life like water that humanity might be made one.

Natural love, terminated by alienation, curdles into the bitterest hate. Hell has no fury like a woman scorned in her person, or like a man thwarted in his interests, provided the natural passions predominate. But spiritual love, repaid with evil, softens into tenderest pity, compassion and solicitude. The inquisitor is safer in the hands of the confessor, whom he has racked till the bloody sweat drops of his agony have globulated over every pore, than in the lap of the wanton whom he has made his own by every tie of gratified pride, passion and vanity. One hasty word may cause the latter to poison him at the very feast, but the extremity of torture can only call from the other prayers and benedictions, dropping on the parched desert of his sinful nature like the summer dew. Thus, spiritual love and natural are opposites, the one is the other's inversion—the one is selfish and uncertain—the other disinterested and perpetual—the one is the culmination of the instinctive life of Nature, the other a revelation of the essential quality of the Divine. In the noble language of the Apostle, "Charity," a disinterested benevolence, "suffereth long and is kind, envieth not, seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all, endureth all, hopeth all." And in the inspired words of another, "He that loveth is born of God, and knoweth God. He that dwelleth in love dwelleth in God, and God in him—for God is love."

2. Human growth is through self-sacrifice, through impartation of good, and thus the inversion of natural growth, which is through appropriation and absorption. The body is a finite form among other finite forms; whatever it gains is, therefore, taken from others to their irreparable loss, its life being sustained by their decomposition. The spirit, on the other hand, is fed from an infinite source which imparts without loss, and is itself a recreation of the infinite in the finite and endlessly imparts its life, its love, its wisdom, its energy, not only without diminution of itself, but with positive growth through every generous impartation. "He that loseth his life for my sake," said

the Saviour, "shall find it." In this pregnant saying is revealed the law of spiritual growth in contradistinction to the natural. The Miser, the Libertine, the Egotist or self-worshipper in any form, shrinks unto the shadow of Humanity. In seeking life and its pleasure and glory by imitating the animal creation, he falls to their level, and is seemingly involved in their destiny. With every sentiment, desire and action of self-forgetful bestowment, on the other hand, our Being becomes more positive, more real, centering in the immutable and reflecting the Divine. Goodness makes the personality appear real as well as become real. An healing nature flows from the very pores of the form; it circulates in the life, streams from the eye, is felt in the grasp of the hand, adds to the homeliest phrase the gravitating weight of character, and circles it deep within the listening heart, and clothes the person to our thought with the shining garments of immortality. Natural growth is through the destruction of other organisms, and being based on death suggests final dissolution. Spiritual growth is through the multiplication of life in all surrounding beings, and being based on the increase of life, inevitably suggests a flowing out and on to immortality.

3. The inner and proper Reason of Man is the opposite of the fleshly reason,—the animal or carnal mind. It is illuminated and made active, not by the light of nature, but by the Divine Reason,—the true and universal light. Its inmost idea is the idea of the Infinite, of God, of Unlimited, Uncaused, Essential Life. Around this central idea it discovers and unveils that circle of truths which are called the absolute, the revealed, the supernatural. It sees the universe in God. It takes its stand within the absolute. It discovers the activity of the Infinite in all the laws that govern, and in all the forms that compose the finite. It discerns the true Cosmogony from the idea of God, unfolding universal nature from his creative thought: the true Theosophy from the idea of God as the Infinite Lover and Bestower, whose life is impartation: the true Psychology from the idea of Man as an incarnation, a recreation of the infinite in the finite, the image and symbol of the Infinite Good: the true Morality from the divine law that God has written in the highest affections and re-echoed in revelation; where not pleasure but virtue is made life's object, and not interest but duty the guide, and not antagonism and absorption but coöperation and impartation the process of existence. It thus establishes the immutable distinctions of right and wrong, of good and evil: it unfolds the law of progress through self-sacrifice, and of blessedness through self-consecration: it asserts the harmonic law whereby heaven is perpetuated, and whereby earth shall be redeemed: it proves the reality of the soul's incommunicable experiences in divine communion, and points out the certainty of God's objective revelation: it makes the creation luminous with the heaven it embodies: it reveals in each natural form a symbol of divinity: it feels in each law of nature the pulsations of a spiritual activity: it invites us to life as to a sacramental feast of affection: it reveals to us the angels that minister and the Providence that encompasses, and the heavenly



beatitudes that await us: over the tomb of departed holiness it inscribes the assurance, they "are not dead," they have "arisen." And with a "great awakening light" it opens the dying eye to visions of the green fields and the still waters, and puts on the lip the final triumph, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

### DR. J. R. BUCHANAN.

#### A PSYCHROMETRIC OBSERVATION.

Readers will be interested in comparing the following sketch, made six years since in a neighboring city, with the one presented in a late number of the Spirit of the Age; and Dr. Buchanan, we presume, will not object to be thus used in illustration of the laws of human nature, which he has been so instrumental in making scientifically known. We hope to offer other sketches from the same observer.

This letter induces reverie. The writer has much warmth of nature, energy, strong will, especially if opposed or laughed at. Let some one oppose me now—I feel as if I could put them down; though I should do it calmly, it would be with some contempt. He is a very intelligent person—intellectual—much activity in front of the head. There is fullness in the forehead, and in the region of health, energy, integrity—(here a request was made for a neurological bust which was placed by the reader)—has much moral ambition, decision, firmness; his self-esteem is increased by ambition—it does not seem very active when with friends—a coldness comes over the letter and me when I speak of self-esteem; it does not go deep into the character. The ice never forms below a certain depth, and the heat comes from within to thaw it again. He has much restraint—a mind that loves to investigate. With an appreciation of the fine arts, he loves science better.

In the early youth of this person there was much poetry, love of nature, spirituality perhaps, good deal of ideality. He has considerable modesty, not great reverence, much cautiousness. Has acquisitiveness—in what manner active I cannot tell—considerable secretiveness, which is increased from acting with the more active organ, cautiousness—some selfishness—a little irritability; has love more developed on the front side. His affections are not particularly called out by this letter—(notes for a lecture on Pleasure); there is more thought than affection here. There is much wrapped up in him, which he does not often let see the light, and this hidden nature is more attractive to me than that which is more frequently prominent. There seems more love, gentleness, tenderness, spirituality, marvelousness, poetry inwardly, than is active. Should think the natural tendency might have been more in that direction, but circumstances have made this the dormant region with him. I do not mean wholly dormant, but not as active as intellect.

This letter makes me feel that I must keep to the subject, and not allow any interruption. *This is the business!*

Circumstances have embittered this person. He was naturally more frank than he now is.

"Does he want frankness?"

I don't think him habitually frank now—cautiousness prevents. He is distrustful, perhaps. He seems to have been opposed. He thinks more of patriotism than humanity. Not a philanthropist exactly, yet one who thinks much about man. He would be a good friend—has much benevolence—he is not illiberal, but had more spontaneous generosity once than now. He is abstracted from the interests of others rather than op-

posed to them; has a natural tendency to mirth—his mind has been too absorbed of late to be very mirthful—when ease he would be playful—good deal of sagacity—fine reasoning powers—whole intellectual region active—great insight into men; seems to doubt facts he believes; sees what he cannot but believe, yet something in his nature compels him to doubt—full in Scepticism, perhaps rather in Cautiousness. There seems much beauty in this person now active. He is not as beautiful as he is.

"You seem to enjoy the bust."

Yes! I like to speak from it. I take great pleasure in looking at this region, (Ideality, Spirituality, Marvellousness. This portion I think originally full in him—(Spirituality, Vacuity, Pliability, &c.) He has Scheming, Invention—he would like to plan, to arrange into order and system—wonder if he has not more order than system? Fullness all along Calculation, Scheming, Sagacity, Reason—much memory, close observation of phenomena—fond of tracing effects to causes; has manliness, upright intentions; despises meanness and baseness.

"Is he sympathetic?"

More so naturally than now—has sensibility—thinks more of himself now than he will, or than he did naturally. When he is opposed, his love of power is roused, and he takes pleasure in it. How strait he is! how erect!

"Does he love children?"

He would be fond of his own, or of those of his household—he is affectionate and kind in his family; he has much love of justice—he is capable of being, and will be a much higher character than he now is—he has a good moral development, and gives the moral powers a fair place—is persevering; has love for music, though it may not be cultivated; he has much language—not excessively fluent, like one who has more words than thoughts, but enough to express his thoughts easily and clearly—not much metaphor. When spirituality is more active he will have more enjoyment of his religion. He is not very religious, yet by no means irreligious. He looks at parts too much to see the whole,—to have the enjoyment of the sublime which he might have. This sentiment should be cultivated: he has it in him, and veneration too, I think. Has sincerity; his cautiousness prevents him from being wholly frank. Has Locality. I think I see him. Politeness brought before me the image of Dr. J. R. Buchanan.

### SHIRLEY.

BY THE AUTHOR OF JANE EYRE.

Let every friend to woman read Shirley. It is a plea for the sex, and the moral, which the author leaves the reader to discover, will be seen by all who have felt or observed the present position of woman, to be a comment upon the evils of so confining her sphere of activity as to leave the faculties God has given her without their needed action. It is an illustration of the mischief resulting from the necessity she is now under, of seeking in the sentiment of Love her chief happiness; and when the indulgence of that is denied her, of the helplessness of her condition as the victim of the master passion.

Caroline Helstone, one of the most important characters in Shirley, if not the true heroine, is a picture drawn from real life,—a blameless sufferer from unhappy if not unreturned Love; and though in society such are laughed at as love-sick and lovelorn girls, yet we never for a moment feel diminished respect for, or interest in her, helpless prey as she is to the power of the tyrant ruler of her sex. We cannot feel con-

empty for Caroline in her weakness, because we feel that weakness to be, not the result of her own character, but of the outward circumstances which encompassed and fettered her. Who does not feel that if she had been at liberty to hew out for herself any other path in life, but that to which she was chained by the thousand petty, but imperative cords of social position, she had strength and energy to have found a sphere, in which mind, heart, and hands could have worked, and obtained for her happiness and usefulness, leaving behind her that worm in the bud which fed on many a damask cheek before Shakespeare ever wrote, and which still numbers far more victims in its melancholy train than reason or humanity would yield to it.

Perhaps the surest way to obtain the victory over unhappy love is to *outgrow* the object loved—perhaps the love that is not outgrown is never wholly divested of power to wound; but once attain to a stand point from which the object to whom we once looked up can be comprehended and seen in an equal or lower point of view, and the heart can be disenthralled, can pass on in “maiden meditation fancy free,” and when the fancy is free, when imagination, of which the “lover is all compact,” becomes divested of undue authority, and reality paints the picture, we think there are few men who would not exhibit enough of imperfection to cure any passion that it was desirable to cure; though we trust, not enough to destroy the sentiment we should wish to cherish. For these reasons, then, let the nature of woman grow and progress as freely as man’s—and by its best means, action. Let the partial culture of taste and fancy give way to the stronger nutriment, which shall nourish the higher and sterner qualities given to her. Could Caroline have been permitted the trade for which she sometimes wished, and had the trade brought with it that great lever of power—money, her faculties could have found legitimate exercise, her nature could have been developed harmoniously; she could have blessed others; and even the *unhappy* cease to be so, when thus fulfilling the true mission of life. But a *trade* was nearly as impossible to her, and is to many others of her sex, as the work of a burglar or pick-pocket. She could not have attained it without losing the sphere of the lady; and though it may be questioned, whether this latter privilege is worth *all* the sacrifice made to it in highly civilized society, still it is worth much, and no woman should throw it away but for sternest reasons. We wonder not, that rather than lose it the timid and gentle of the sex so often prefer to live on in the stagnant, pulseless life, so faithfully described in the situation of Caroline at the Rectory.

There is one occupation in English life, the only one permitted to the *lady* as a means of support, but which exiles her from *all* society, high or low, that of a governess, which the genius of this author seems particularly to appreciate. The readers of *Littell’s Living Age* will be amused to find that an article, reprinted from an English Periodical, (but by no means deserving circulation in Republican America,) in which the wants of English aristocracy are held to be a laudable and sufficient reason why the poor governesses should sacrifice their happiness and their sanity to the welfare of the classes above them, is quoted from, and held up to merited indignation by this English author. The sentiments, which are certainly not less than Satanic, are placed in the mouth of poor Mrs. Pryor’s Christian friend, Miss Hardman.

Miss Martineau has said that if woman does not love where she marries, she *will* love where she does *not* marry; but we beg leave to dissent from her in this. Who, for instance, could imagine that Mrs. Pryor, after her fearful experience of an ill-assorted marriage, could have dreamed of loving

again as a cure for her sufferings? Is it not more likely that such experiences would make one shrink from the thought of love, and impair the very capacity of yielding the heart to any tenderness of feeling? And as a means of restoring life to any thing enduring, is it not much more natural to turn to other sources of happiness, and employ other faculties of mind and heart in action? Let such action, then, be open to woman, unobstructed by the prejudices of society which says, *a lady must not earn money*—and by the fewness of pursuits permitted to her also says, she *cannot* earn money if she will.

There is no doubt that woman, as well as man, and just as much and no more, was destined by Nature for the *passion* of love; but the exercise of no one faculty is an absolute necessity to the human being, while the due exercise of *all* is the best definition of happiness, perhaps, that has yet been given—a definition we owe to Phrenology. ’Tis the misfortune of woman that the two faculties of Ideality and Approbateness, from the cradle to the grave, are constantly stimulated and developed, and ’tis to this fact that she owes most of her unhappiness, both in the married and single state. Wonder no longer at the multitude of mistakes committed by woman in marrying, when society, appealing to her approbateness, sets so many premiums upon the mere fact of being married in the first place, and when the preponderance of her imagination so easily enables her to endow with *every* excellence, the lover who has attracted her regard, perhaps by *one*.\* Alas! for the hour and the day, when reality and experience shall reveal to her how completely, under the influence of this power, she has thrown the immense stake of earthly happiness—the harmonious growth and development of her nature—the repose in conjugal and parental affection—the peace of conscience, and we might almost add, a good hope for the life to come.

But to return to Shirley. No man ever wrote it. Curren Bell must be merely a cover to a woman’s pen. Man never yet so appreciated her wants and needs. A woman’s heart dictated the story of *Jane Eyre* and *Caroline Helstone*. A woman’s hope for the future painted the fortunate and happy Shirley. Let us be thankful, that to a woman was given the genius to tell the truth so well. The evils which once find utterance must cease. That they have been felt, how many pale, drooping, blighted ones of the sex can answer! How many, too, of a larger and more unfortunate class, in every civilized community, like the soulless and marriage-seeking Misses Sykes, can answer! But let us hope and be of good cheer, seeing the better day that is dawning for us. That the prayer which a man has uttered, when he said, “The world has two things to offer—work and wages—give me the work without the wages, rather than the wages without the work,” is also the prayer of woman’s nature; and that it shall yet be answered, such works as *Jane Eyre*, *Shirley*, *Miss Bremer’s* history of *Evelina* in the “Home,” *Miss Letty* in the *Parsonage* of *Mora*, and the prevailing tone of her widely read and beloved books, give us abundant proof—give us also good reason for courage in abiding the better and brighter future. Let them receive their thanks; a thousand thanks from thousands of hearts who have, perhaps, felt as deeply and as sadly as themselves, but could not speak as wisely and effectually as have these gifted ones of their sex.

C. H.

\* Shakespeare, in representing *Titania*, under the influence of the love-powder, beholding in the odious *Bottom* every possible charm, has scarcely exceeded the pictures which real life presents us of the power of Ideality in woman to invest her to-be-husband with unreal attraction, and to all but herself, unseen perfections.

## SERIAL ARRANGEMENT OF SOCIETY.

Convinced that the instincts, passions or attractions, which compose our life, absolutely demand for their action a social sphere and a combination of interests, and considering that attraction is embodied in the order of groups and series, in all the departments whose interests are harmonized, we are called to the analysis of this order, with our most earnest and searching thoughts. Let us reconsider here the analysis of the soul as a series of motive powers.

## THE SOUL.

I. Five sensuous attractions tending to luxury, namely, sight, hearing, smell, taste, touch.

II. Four affective attractions tending to social groups, namely, friendship, ambition, love, and familism.

III. Three distributive attractions tending to series, in which the groups shall be *alternated, contrasted, and combined* in action.

These are all active in the productive industry and art, to which they stimulate—passive in the enjoyment of the objects attained. This is directly true of the senses, and indirectly true of the affections, which connect their sympathies with collective industry.

IV. Tendency to harmonized action, to general well-being, and *co-operation with God in the movements of creation.*

If we were Gods, and could see from the whole to the parts, and from the center to the periphery, we should calculate the arrangement of series upon all these attractions collectively; but as we are men, and must commence by the parts and the periphery, in proceeding towards the whole or the center, we shall do better to calculate first the series adapted to one branch of attraction; and as the material or sensuous is first in the order of development, and constitutes the basis or substratum upon which the others rest, we will ask what sort of series are indicated for the successful action and fullest development of our tendency to luxury, the aim of the sensitive passions. Of those inclined to object to this proceeding as arbitrary, we ask only as a positive datum—faith in God, in the wisdom and good intentions of the author or source of attraction. It follows from this principle, that the conditions most conducive to the permanent interest of any one attraction must be favorable to the others interested in the same movement; that those integrally adapted to one man, must be salutary to every other man in the same society, and that the order most advantageous to one society must extend a genial influence over all other societies with which it is connected. The truth of a proposed arrangement, calculated on one tendency, will be tested by its capacity of providing for the interest of other attractions, whilst affecting in the society universal convergence or unity of interests.

A series calculated on the tendency to luxury, must be coordinated in its subseries and groups to the departments of industry in which this tendency manifests itself.

1. First we shall have three leading series: productive, conservative, and distributive industry.

Productive industry decomposes into agricultural, mechanical, and scientific—each of these into successive subseries; and a group of individuals will attach themselves to each of the ultimate subdivisions of industry, as in the agricultural series to the culture of a favorite apple, pear, rose, or cabbage, which either intrinsically, or for the sake of the company engaged in it is most attractive to them. We are seeking to organize attraction, and must exclude not only personal compulsion, as that of the master over the slave—and the compulsion of necessity, which drives the so-called free laborer to repugnant tasks, but also the more refined compulsion of duty, conscientiousness or benevolence, which might induce us to sacrifice or

enslave our attraction or inclination for the general well. This is true virtue and Christianity considered in relation to a state of incoherent interests, but we here seek to organize an industry, in which all interests shall be fully gratified and developed—a concurrence of reason and attraction, which shall obviate the necessity for sacrifice. It was foreseen and prayed for by Christ: "Thy kingdom come, thy will be done on the earth as it is done in the heavens," after which he prays that we be not "led into temptation," which is inevitable whilst the present conflict of interests continues tempting us to sacrifice ultimate to immediate good. It is essential then, that we start with a number of persons, sufficient to fill advantageously all the departments of necessary or useful industry, adapting to each a group or groups of persons, so assorted in tastes and characters, as to develop a social charm in their meetings, and who select the function, simply because it is the most attractive to them.

This number can scarcely be less than one thousand.

2. The interlocking of interests. It is not sufficient that the interest or capital invested, and the dividend upon each sort of labor and skill, should be paid in proportions from the general profit of the society, since the inequality of the dividends might cause class jealousies. To obviate these it is only necessary to give development to that distributive attraction which demands change or alternation. The consideration of wages now compels the laborer to enslave himself for days, weeks, and months, successively, to a single monotonous labor; but in a society where he should draw a dividend in each department, in proportion to the number of *hours* labored, he would gladly give by varied action, an integral development to his different organs and attractions. In each series he would co-operate, and would connect his interest with a different group of individuals; and as in the course of a year most persons would be brought into relation with fifty groups, or more, there would be few members not identified with every other member on some points of special partnership interest on the day of declaring the dividends.

3. The stimulation and refinement of industry, by contrasting the groups, developing the analytical, comparing, or emulative sentiment.

This is attained within each group by its natural arrangement into a center and two wings, and an ascending and descending transition connecting it with other groups. Thus in the group cultivating the Chasselas Grape, we may find such an arrangement as this:—

Ascending transition, 5 engaged in management of the vintage, and connecting with Agricultural Chemists.

Ascending wing, 15 sectaries of the bunch—thinning, letting in Sun, &c.

Center, 30, general culture.

Descending wing, 18 grafters, budders, and pruners.

Descending transition, 4 irrigators, connecting with hydraulic series.

Externally the emulations will feed upon contrasts in excellence of similar products, as between two groups cultivating different species of grain on the same soil, or two varieties of the apple or peach.

4. The spirit of corporate enthusiasm, composite passion, is to be elicited in the combined action of many groups, series, or societies, in great works of common interests. This spirit is now expended in destruction; with some few isolated exceptions, it is known only in our armies, where it is a fruitful parent of miracles. In the armies of industry, it will be evolved in every harvest, at every great building or road-

making, and wherever numbers can co-operate to advantage; whilst in a less degree it will animate the daily labors of every group, and become the abiding sentiment of every member of the society, creating a patriotic devotion for the great common weal.

5. To facilitate the development of sympathies and social attractions in the groups, it is essential that education and refinement should be extended to all. Inequality and gradation of fortunes is almost indispensable in heightening and varying the tone of social intercourse; but it is not necessary that any class should be ignorant or coarse in their manners, any more than that they should be dwarfish or deformed. Integral education is then guaranteed to every child born in the society—being negatively indicated as a preventive of vice and indigence, and positively by the advantage to the society of possessing intelligent and amiable co-laborers.

Each group, subseries and series changes its own affairs within itself. It elects its President or Chairman, its Directors, and its Factor or Factors; it is credited upon the Books of the Society by the profits of its labor contributed, and debited by expenses incurred corporatively. Its dividend is assigned to it as a whole, to be afterwards subdivided in general session among its members, according to pre-determined rule in regard to times of labor and rank in skill.

In those interests common to several groups or series, a Board composed of their several representatives will sit—and so on upward, so that but few questions of internal interest come to be decided by the whole in general session or its elected officers.

The serial distribution will be carried out in every department: for instance, at the table, where dishes of graduated and contrasted seasonings, and modes of preparation, bring the most refined Epicurianism into concurrence with the intrigues of the kitchen. The immense economies arising from the provision of everything upon the largest scale; the opportunities of substituting machines for human labor, and of sparing both by simple mechanical fixtures, as the dirty work of chambermaids and scavengers by means of waste pipes constructed as in some of the new houses and large hotels, so as to communicate immediately with the great sewer conducting ordures to the poudrette and other manure factories. A team might be covered with the special economies, which in a well managed household of 1,800 persons would accrue from various sources, doubling and trebling the general wealth. I cite a few examples. The average work of 400 families living isolatedly, employs about 100 persons in cooking, 100 in washing, and 100 more in domestic service—we count of course poor families as they come. A service of 400 rich families, half as well conducted as that of all would be in the serial order, would occupy four times as many persons. Yet aided by the use of scientific cooking ranges, and a regular discipline—of a steam engine, and such mechanical contrivances as will readily suggest themselves in practice; this work when managed collectively need not occupy more than 50 persons in each group, and these for only a few hours each, instead of the whole day. In 400 dwellings we should find in the winter at least 400 fires; in houses of the rich four times as many; each requiring, besides the expense of fuel, time and trouble, repeated several times each day, in kindling and nursing it; and, spite of all precautions, frequent conflagrations occur, which lay an immense tax in pure loss upon the resources of our towns and cities.

In place of this, we have in a unitary edifice, with suites of rooms adapted to 1,800 persons, a system of flues which furnish pure hot air to every room without any additional ex-

pense, since the heat is evolved at the great fires of the kitchen range, wash-room, and steam engines, constantly kept up, and under constant supervision. The establishment is thus lighted also by gas, produced, as on some steamboats, by the combustion of their fuel, and thus costing only the expense of pipe-laying.

The tendency to luxury will be gratified in the serial order by the following concurrence:—

Diminished waste in consumption.

Diminished price of articles provided on large scale.

Advantages in conservation by storehouses, &c., carefully adapted to various products.

Diminished number of persons employed in unproductive labors of necessity.

Accession to productive labor of this class.

Accession to productive labor of the rich, by attraction with which it is invested.

Accession to productive labor of the military, land and marine classes, no longer needed when unity of interest prevails over the earth as a consequence of universal enlightenment, and interlocking of national interests.

Accession to productive labor of children between ages of 6 and 18, by combination of practice with theory in the integral education of the field and workshop.

Increased production by adaptation of character, genius, &c., to pursuit.

Ditto by development of attractions in integral education.

Ditto by enthusiasm created by cabalistic rivalries.

Ditto by enthusiasm of corporate or mass movements.

Ditto by enthusiasm sustained by frequent change of occupation and associates, ennui and monotony.

Ditto by combinations and discoveries of sciences, concreted in the serial industry by active interest of scientific men in the labors of the series and groups which, conducted on the large scale, invite the introduction of machines.

Internal wealth or health arising from integral development, and continual pleasure from attractive and varied occupations.

From these numerous sources, the list of which might be greatly extended, the Capitalist will find himself receiving, as interest upon his principal invested, the treble or quadruple of what he now gains, while his means of enjoying his income are multiplied indefinitely. All this simply exacts of him that he invests in the serial foundation, as a means of preventing indigence and securing to the laborer a social minimum, a part of what he must now expend in protecting himself against the effects of indigence and incoherence of interests, by support of almshouses, hospitals, tribunals, prisons and military establishments, which last alone cost in our country, whose expenses in war have been less than most others, a far greater sum than all our governments have spent in internal improvements and public education put together. M. E. L.

THE FREEHOLD LAND SOCIETY.—The allotments on the fourth estate purchased by the Birmingham Freehold Land Society were balloted for last week. The estate contains about 30 acres, and has cost the society £9,000. It is situated in an improving locality, in the immediate suburbs of the town, being within one mile and a half from its centre. The total

number of allotments divided amongst the members in this estate is 398, each of which will be large enough to erect a respectable house, and allow for a moderate sized garden. This is the second estate purchased in this division of the county, and will virtually place the future elections in the hands of the industrious artizans of Birmingham.

## Reform Movements.

**LIFE ASSURANCE, BUILDING SOCIETIES, &c.—Government Officers' Building Association.**—We have formerly called attention to the high character and excellent regulations of this institution, and are glad to find what we advance fully supported by an able writer in the last number of the *Justice of the Peace*, who says:—

Examples could be offered of property acquired through the aid of building societies, where the rent has borne a much greater ratio to the borrower's subscriptions than in the instance given: and this more frequently happens with the smaller class of houses, where the rent bears the greatest proportion to the value of the property. The advantages to be derived from the society can be easily shown, in various ways, by means of the foregoing data. Let any one consider, who has paid rent for ten years, how far its aggregate amount would have purchased the house he inhabits, if he had been a member of a building society at the commencement of his occupancy, and he will at once perceive that it would have enabled him easily to convert an expenditure for a temporary need into a permanent investment.

The operation of a building society may be thus briefly explained:—Suppose that each individual in a large number of persons possesses a sum of money too small in itself of being productively employed, and that all these persons unite their stock, so as to form, in the whole, an amount available for profitable investment; suppose, then, that the aggregate capital thus combined is lent out at interest—nay, more, that the interest, as fast as it is realized, is turned into capital, and lent out again, so as to render the fund continually reproductive. The society does this by lending out its money to its own members, on the security of real property purchased or improved by such members with the money so lent.

In the Government Officers' Permanent Benefit Building Society, every member is required to pay, upon every share he holds, an entrance fee, the amount of which will be determined by the committee, from time to time; and an annual subscription of six guineas, payable in quarterly installments of a guinea and a half. The shares will be sold, as the funds accumulate, to those members who may be willing to purchase them at the highest premium; the amount of which will depend upon circumstances, as the shares will be offered to competition among the members. Interest will be charged at the rate of 1 per cent on the gross amount of the share; i. e., £120, and 2 per cent on the net amount advanced, i. e., £120, minus the premium. The property bought or improved by the member will be mortgaged to the society, as security for his future payment.

It has been remarked that a distinctive peculiarity of the society we refer to, is its permanent organization; by which is meant, the continuous existence of a machinery for carrying out, as it were, a succession of societies, under the name of classes. It is contemplated that a new class will be commenced every fifth year; but every class will be kept distinct from the rest.

The rules do not contain any specific limit as to the time within which each class shall close, inasmuch as that event

must necessarily be dependent, to a certain extent, upon contingencies; but the experience of other societies points to the period of ten years as the probable limit of the existence of each class, should the working of the society be ordinarily prosperous.

**POOR IRELAND.**—It is expected that, in the next spring, the tide of emigration will exceed that of preceding years. The capital and enterprise, which Ireland had possessed, leaving her shores—a wretched population remains behind, the dregs of a rural population, of whom the Devon Commission reported that 43 out of every 100 families lived in houses unfit for human habitation. Some idea of the decay going forward may be gathered from the fact that, in Ireland, in 1843, there were 117,448 electors, and now, in 1849, there are only 72,216. The country generally is tranquil, yet it may be remembered that this quietness is maintained by 50,000 soldiers, constabulary and police, spread like network over the land. It is probable too, that the manhood, the heart, the struggle, is quelled in a population living below civilization, without the independence of the savage, content, if day by day they can ward off the agonies of actual famine.

**GERMANY—THINGS IN PRUSSIA.**—*Berlin, Jan. 27.*—The 38th article of the new Constitution abolishes all entails, forbids the establishment or maintenance of fiefs and tenure, and declares all property to be completely free. This has created profound dissatisfaction among the nobility, especially among the large landed proprietors of Silesia, who consider this article an iniquitous violation of vested rights.

The sale of Ludwig Tieck's library has realised high prices for the works in the English department, especially the early editions of Shakespeare, containing an immense mass of marginal notes by the celebrated translator of our great dramatist.—The British Museum and the Imperial Library of Vienna have been the largest purchasers. The whole of the German collection and part of the Spanish have been generously secured by the king for the use of Tieck during his life, to revert, on his death, to the Berlin Library.

The preparations for opening four new "people's" libraries in four districts of the city are completed, and the several establishments will shortly be in operation. As in the Royal Library, the books may be taken home for perusal, without payment of any kind.

**GLASGOW COMMUNIST SOCIETY.**—The objects of this society shall be: 1st. The dissemination of principles and plans of Communism. 2nd. To give the members opportunities to put those plans into practice, by further uniting for the purchase and sale of the articles of daily consumption; and finally, to form a co-operative community. The means to carry the objects of the society into practice shall be: 1st. By lectures and discussions on them; by day and Sunday-schools, and all other just means calculated to extend the opinions of the society and improve its members. 2nd. By funds, to be raised among those of the members who may think proper to attempt putting the plans of Communism in practice.

**DIRECT TAXATION.**—With the heavy national expenditures to maintain the war-system, support quarreling legislatures, &c., our people are discussing the policy of direct taxation. This is manifestly the only just method of collecting revenue. The chief objections to indirect taxation rest on the obstruction which it opposes to industrial enterprise, to the free exercise of productive capital, on the covert which it affords to

an unequal impost on different classes of people, and on the premium which it offers to the privileged classes to withdraw their capital and themselves from the offices of production, to live partially or entirely in idleness. One man may have \$52,000 a year, being a thousand times more than he who has only \$52, or \$1 a week; but the first does not eat a thousand times more food, drink a thousand times more tea or coffee, nor in any shape contribute a thousand times more to the revenue than the second.—*Boston Washingtonian*.

**PROVISION FOR A RAINY DAY.**—The "Provident" Building Societies of Sunderland having all answered most satisfactorily the objects of the members of them, a seventh one was established on Monday evening, at a meeting in the Smyrna Chapel school-room. It is only a short time since the sixth was formed: it was rapidly filled up, and its shares are at a considerable premium.—*Gatehead Observer*.

## Miscellany.

**BRITISH INDIA.**—It contains 100,000,000 of people; is provided with an army of 300,000 men, whose support costs \$70,000,000 per annum, the whole public revenue of India being twice \$70,000,000. There are thousands of military officers brought from Europe, whose appointments are a source of patronage in the hands of influential men. In 1846, the public debt of India, (apart from that of England) was \$187,000,000, the annual interest on which was nearly \$9,000,000.

**SPINDLE STATISTICS.**—It appears by statistics recently published, that there are 28,000,000 spindles at work in the world. Out of these, England, including the United Kingdom, commands a force of 17,500,000; America, with all her competition, 2,000,000; Russia about the same number; France, 3,000,000; and Belgium considerably less than any of the three.

**SIR ROBERT PEEL AND HIS TENANTS.**—Sir Robert Peel has just addressed a long letter to his tenants, on the present state of agriculture. He says it is too early yet to adjust rents to the altered price of produce, but he proposes, in the meantime, to apply 20 per cent of the rent paid to the purposes of drainage.

**A TRANCE.**—Thespisios of Soli fell violently on his neck and was supposed to be dead. Three days after, however, when about to be interred, he recovered. From this time, a wonderful change was apparent in his conduct; for he had been licentious and prodigal, but ever after was devout, noble, and conscientious. On his friends requiring the reason of this conversion, he stated that during his apparent death, his rational soul had experienced marvelous vicissitudes; his whole being seemed at first on a sudden to breathe, and to look about it on every side, as if the soul had been all eye, while, at the same time he felt as if gliding gently along, borne upon a stream of light. Then he seemed to meet a spiritual person of unutterable loveliness, who conducted him to various parts of the unseen world, and explained to him the mysteries of divine government, and showed him the manner in which wickedness meets its reward. This vision exerted all the influence of truth upon his mind, and entirely altered his character and conduct.—*Dr. Newman's "Fascination"*.

**BURNING THE DEAD.**—An association has been formed, at the city of London Mechanics' Institution, to promote the practice of decomposing the dead by the agency of fire. The members propose to burn, with becoming solemnity, such of their dead as shall have left their remains at the disposal of the association. The entrance fee is 1s., and the council meet to enrol members, &c., on the second and last Wednesday in each month.

**IMPORTANT INVENTION.**—The Boston Transcript notices a newly invented article for the preservation of life and property, exhibited at the Exchange, by the inventor, Mr. J. W. Bennett.

It is a valise constructed in such a way as to serve the double purpose of a life preserver and a traveling bag. It is so arranged that any valuables may be deposited therein without fear of injury. It may also be used as a life-preserver in the event of an accident occurring at sea, without removing the contents. In case of great emergency, by removing the entire contents, a large buoy is formed, capable of sustaining five or six persons.

**MAGNETIC TELEGRAPH ACROSS THE ATLANTIC.**—Mr. S. T. Armstrong, of the Hudson Gutta Percha Manufactory, proposes to lay down a line of wires, coated with gutta percha, and rendered perfectly insulated, reaching from New York to Liverpool, at a cost not exceeding three millions of dollars. The wire cable is to be capable of containing continued action for ten years, and the whole matter completed within twenty months from the date of contract. Mr. A. is also prepared to lay down a similar telegraphic line of communication between the Mississippi and the Pacific. The project is to be speedily brought before Congress. Professor Morse is said to be favorable to the scheme.—*N. Y. Post*.

**WITCHCRAFT AND SUPERSTITION.**—The Sherbone, Eng. *Journal* tells the following almost incredible story.

There is, in the neighborhood of Henton and its vicinity, a population of about 200, in which it is asserted there are nineteen witches; and curious enough it is to hear the different tales of the people, of the pranks played by this wonderful class of beings. Some of the inhabitants sit up by night, three or four together, for several nights following, using some peculiar charm, instructed, they say, by the wise man of the west. There they sit, praying to themselves; they must not hear each other speak, that the witches may no longer have power to scratch the children, as they do by some invisible means; and about midnight they generally hear some unearthly noises. One person has even attempted suicide under fear; some, say, they are hag-ridden; others dream wonderful dreams, and have cramps, all of which are attributed to the same cause. A woman asserts that she actually, at night, saw one of these marvelous beings come into her room three times."

**LIFE INSURANCE.**—We notice a new, and, we think, a very praiseworthy application of the benefits of Life Insurance is becoming fashionable in many parts of the country. This is the insurance of a minister's life by the congregation of which he is the pastor. Its advantages are manifold. A very trifling contribution from each parishioner pays the annual premium, and secures a provision for the family of the minister at his decease. Such tokens of love and appreciation are deeply felt by a Christian Minister. They strengthen his hands and cheer his heart in the midst of his labors for the moral and religious instruction of his people. They constitute an addition



al bond to link the destinies of the minister and parishioners together. We hope to see the practice of insuring the lives of ministers of the Gospel by subscription become very general. —*The Ladies' Newspaper.*

THE FARMERS' CLUB met yesterday in the room of the American Institute. Among the talented gentlemen we observed Gen. Tallmadge, Judge Pyke, Dr. Antisell, —Mr. Carter, Mr. Bowman, Judge Meigs, Judge Van Wyck and Robert L. Pell, Esq. The meeting having been called to order, Mr. Pell was chosen, in the absence of Dr. Underhill, to preside. H. Meigs, Esq., the Secretary of the Club, read a number of very interesting translations from valuable French works presented to the American Institute by M. Vattemare, the founder of the system of International Exchanges. The following are some of these translations:—

An old military veterinary surgeon of our army, Mons. Marriot has taken great pains in the Poultry line. He has ascertained the value of it to France. It is as follows: That 86 Departments of the Republic produce, although by negligent treatment, 5,715,200,000 eggs, valued at 153 millions of francs. That France can just as easily have 150 millions of poultry as the 50 millions she now has. The eggs now cost upwards of 25 millions, so that with reasonable care the farmer of France can as easily as let it alone have 3 times as much—75 millions of dollars a year for their eggs.

The Queen of England has received from the East Indies a fowl called the ostrich fowl. It is said to be the largest of the feathered races in our barnyard. They are easily raised and the Queen has already presented many pairs of them to large farmers for multiplication, so that they are beginning to spread over the kingdom. Their eggs are very large, of a brown color, and many.

The potato has undergone such serious change as to render it so uncertain a crop that the discovery of a new farinaceous plant is precious to mankind, and such a discovery has been made. The premium is due to France; the discoverer is a Roman, M. Lamare Picquot, of Bayent, already honorably known as a distinguished naturalist collector. During his travels in 1846 he met with a tribe of Indians, by whom he was well received. He found that these savages had in use for their winter hunting, a kind of root on which they chiefly subsisted. This root is pulled up and eaten without any preparation whatever. M. Picquot began to collect these roots and the seeds of the plant. On his return to Paris he asked for a committee to examine these tubers and seeds. The minister invited the Central Society of Agriculture to take up the question. The Society appointed Messrs. Bronzniart, Gasparian and Payen, members also of the Academy of Science. The great caution observed by M. Picquot in concealing this discovery excited some prejudice against him. The country which produces them is situated in the same latitude as parts of France. Mon. Bronzniart, declares that the American plant is altogether unknown in Europe, and the chemical analysis rigidly made by M. Payen demonstrates its composition to be

Bark and woody fiber,	4,47
Fibred and woody center,	67,32
Alimentary farinaceous matter,	28,32
Wheat when ground yields	77 per ct.
Potatoes hardly gives	33 “

not half as much as this root bread of the savages. Mr. Picquot calls this root artoriza, from Greek words *artos* bread and *riza* root. The tubers are about the size of ordinary hens' eggs. The stems and leaves grow about as high and large as lucerne, the flowers butterfly like, and the seeds of a pearly color. It ought to be sown in drills about four inches apart.

## CONTENTS.

Labor and the Poor . . . . .	97	Church of England self-supporting Village Society . . . . .	100
Obstructions opposed to Dis-coverers . . . . .	99	Nature and Spirit . . . . .	101
Socialist's Catechism . . . . .	100	Dr. J. R. Buchanan . . . . .	101
The Family Divided . . . . .	101	Shirley . . . . .	101
Vocal Music in Germany . . . . .	102	Serial arrangement of Society . . . . .	102
A Journeyman Shoemaker . . . . .	102	Reform Movements . . . . .	102
Labor and Government . . . . .	103	Miscellany . . . . .	103

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Idea of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Emption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church* of Humanity, reconciled on earth and in heaven—glorifying the planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

## EDITOR.

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawk.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

## LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 15 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, FEBRUARY 23, 1850.

No. 8.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

From the London Weekly Tribune Almanac.

## THE SOCIALIST'S CATECHISM.

BY LOUIS BLANC.

[Concluded.]

Q. To sum up, what sort of society would result from the principles you have just explained?

A. It would be a society:—

Where by means of a gratuitous, but compulsory and uniform education every member would attain the highest condition, intellectual and moral, that his nature was capable of reaching.

Where consequently all the vices and miseries that arises from ignorance would be stifled in their birth.

Where religion in harmony with philosophy would consist in a practical operation of the eternal laws of the Gospel.

Where it being admitted that all men have an equal right to the full development of their *unequal* faculties, the implements and means of labor would be as much the property of all as are the atmosphere and sun.

Where the tyranny of usury would give way to gratuitous credit; the natural debt of all to each.

Where trade and agriculture, instead of resembling a field of battle, strewed with ruins and corpses, would present the delightful feature of fraternal associations, intimately connected with each other by mutual interests.

Where the division of labor and distribution of wealth would be based upon that principle now everywhere maintained in families, FROM EACH ACCORDING TO TALENT, TO EACH IN PROPORTION TO HIS WANTS.

Where the individual and the general interest being the same, emulation would not excite envy, pride, avarice, and hatred.

Where the public wealth, at present limited by the blind and anarchical principle of competition, would be indefinitely increased by the harmonious and scientific combination of the various powers and capacities in nature.

Whence would be banished all that crowd of cormorants and parasites which the antagonism and variance of interests alone render necessary in the present day?

Where the Government would consist of a body of earnest and intelligent men, freely chosen by their equals, to perform the same office in society which the head does in the human economy.

Where taxes would only be a portion of the common profits appropriated to purposes of general utility.

Where the wicked, being treated as diseased in mind, would be prevented, rather than punished, and more care would be taken to cure than to torture them.

Where, in fine, Civilization, before whose advancing step the beasts of the forest disappear, would in like manner

drive away all misery, and with it all the vices, crimes, and woes, of which it is the frightful parent.

Q. If such be the Socialists' profession of faith, how comes it that they are denounced as impious and factious anarchists, preachers of spoliation, enemies of family, and fellows who would parcel out the land by an agrarian law?

A. Because such has always been the lot of those who in times of corruption and selfishness, have earnestly desired the happiness of humanity. Before the Socialists, their precursors, the first Christians were treated as brigands by their furious enemies in the heathen world; and He whose pure name we will not breathe, "in whom there was no guile," the Great Teacher of Socialism, died on a cross between two thieves.

### A PRACTICAL METHOD OF SOCIAL ORGANIZATION.

Art. 1. A ministry of progress should be created, whose business would be to complete our Social revolution, and gradually, peaceably, without injury to any one, bring about the abolition of proletarianism.

Art. 2. To this end the ministry of progress would be directed—1st, to buy up with the revenue of the state all mines and railways—2nd, to change the Bank of France into a National Bank—3rd, to have but one grand national insurance office, to the great advantage of individuals and of the Government—4th, to establish, under the direction of responsible officers, large public warehouses, where producers and manufacturers could deposit their merchandize and provisions, for which they would have receipts of a negotiable value, and serving the purpose of paper money, guaranteed to the full amount, by the merchandize thus deposited of an estimated and determinate value—5th, to open bazaars, which would supply the place of our retail dealers, just as the public warehouses or magazines would be instead of the present system of wholesale business.

Art. 3. The ministry of progress would make out their special budget, the "labor budget," on the profits arising from the warehouse duties, railways, mines, insurance, and the bank, which are now employed in private speculation, but would, in the new system, be appropriated by the Government.

Art. 4. The interest and gradual paying off the sums borrowed for the preceding operations having been deducted from the labor budget, the rest would be employed,—1st, in establishing associations of workmen—2nd, in founding agricultural colonies.

Art. 5. In order to obtain the assistance of Government every association must be established on the principle of community of interest, so as to be able to acquire in its progressive development an *inalienable, ever-increasing, common capital*, which is the only means of destroying all kinds of usury, of making capital cease to be an instrument of tyranny, the possession of the implements of labor a

privilege, money-dealing a trade, happiness an exception, and idleness a right.

Art. 6. Consequently every association that would desire Government aid must embody the following regulations in its constitution:—

After deducting wages, interest of capital, and expenses of management, the profits would be thus divided:

One-quarter to pay off the capital borrowed by the Government for the association.

One-quarter to be appropriated as a fund for the assistance of the aged, the sick, the disabled, &c.

One-quarter to be divided as profits among the members in a manner to be stated below.

The remaining quarter for the formation of a reserve-fund, the object of which will be explained further on.

Such would be the constitution of a single association.

The next thing would be to connect together all the associations of the same trade, so that they may be bound up in one common interest.

From a Pamphlet noticed in a late Number.

## PROVIDENCE.

BY. A. J. DAVIS.

In considering special and universal providences with a belief of the understanding, the highest and greatest comfort flowing therefrom is based upon the glorious and already (to me) demonstrated *truth*, that our earth is environed by a Spiritual World. And not only is our earth thus surrounded, but so likewise are all the earths or planets belonging to our solar system. In truth, there is a *great* sphere of spiritual existences, which, touching it, girdle the material sphere, a part of which we are at present existing in: and again, encircling that sphere, are a galaxy of *greater* spheres, more refined and more magnificent; which are inhabited by spirits, drawn onward by the eternal magnet of Supreme Goodness. Thus there is a chain extending from man to Deity! And all that we can desire in the form of attention and dispensation is abundantly supplied, and handed down to us, by and through the spiritual inhabitants of higher spheres, the links in that chain of Love!

The human soul is constructed upon musical principles, which impart to it a constitutional tendency toward harmony and happiness. The various attractions to which its tones respond are Self-love, Conjugal-love, Parental-love, Fraternal-love, Filial-love, and Universal-love. But what I desire to impress here is, that these Love are *innate affinities* which draw soul to soul; which cause the human mind to feel attracted to *corresponding* loves or *affinities* in other minds, without reference to time, space, age, position, education or circumstances. Therefore, should conjugal-love prompt an individual to *pray* for conjugal association, and should that soul's *true* associate reside in the Spiritual World, it is almost certain that the prayer of the yearning heart on earth will be certainly answered by the spirit, which is impelled by this irresistible attraction to seek its true companion. But here let it be remembered that all spirits and angels were once men; lived in physical organizations as we do; and died, as we die, previous to their departure for the spirit-home. And we all have relatives there—parents, sisters, and brothers, perhaps, and also relatives according to spiritual affinities. And the Spirit World is not far off, it is very near, around and above us at all times; and that which was truly joined here, is not separated there; death does not divide, nor does it remove the loved ones beyond the reach of the spirit's desires or prayers. As conjugal-love is answered by some spirit hav-

ing a corresponding attraction, so are other loves responded to by corresponding loves; and thus there proceeds to us, and that not unfrequently, a vast variety of good suggestions and righteous impulses, from some of our natural or spiritual relatives who now reside in higher spheres. And thus, too, when the soul is earnestly praying for knowledge whereby to direct social government, or for *light* upon the great problem of reorganizing and harmonizing society, it is perfectly *safe* and *reasonable* to believe that the noble spirits who have lived among us on the earth, and who are now particularly educated in these questions, draw nigh, and, perhaps, insinuate some valuable thoughts into the understanding of the praying spirit,—this would be a response to the fraternal-love, or the love of the neighbor. Hence we may truthfully say that Providence imparts special information—not by *direct* and *immediate* design, but by the operation of those natural and unchangeable laws whereby are governed the universal combination of Mind and Matter. Spiritual intercourse is developed and rendered universally practicable by the Law of Association, or by the Law of Affinities. Therefore, whoever should truthfully and sincerely desire or pray for light upon governmental and social subjects, whereby to reform society and develop harmony among men, he would, probably, if *susceptible to interior impressions*, receive something, it might be, from the now educated Moses—or Lycurgus—or Solon—or Plato; for each of these individuals had their fraternal-love considerably developed and rudimentally educated by the friction of social and other circumstances previous to their departure for the Superior Country. So also, should any individual earnestly seek to be enlightened concerning spiritual and religious truths; should he pray to know more of God and the Universe, it is more than possible, it is *probable*, that the now advanced Paul—or David—or John—or Fenelon—or some departed relative, having the filial-love fully developed and in constant exercise, would impart sweet instructions, and satisfy the inquirer.

I desire the reader to seek an illustration and confirmation of this fact by disciplining and unfolding the mind to the influx of spiritual impressions.

Responses from the Spirit World will never be conflicting; and, therefore, should an individual pray and receive what he considers a reply, and should this reply contradict what others have said or revealed, then the only criterion by which to *judge* of its truth or falsehood is the unfailing standard of Nature and Reason. \* \* \*

The embracing nearness of the Spiritual World, and its accessibility, furnishes the spirit with every advantage and gratification it should desire, through the mediums of providential dispensations or Divine interposition. But if the ambitious and aspiring Christian heart is dissatisfied with the *mediate* and *indirect* manner in which its prayers to God are answered—dissatisfied because the Deity himself does not more directly hearken to its invocations, then I desire to impress that heart with this truth: that no human spirit has yet conceived a *thought*, or uttered *word*, as it conceives of the Father, *sufficiently* magnanimous, sublime, or expressive, to be applied to even one of the glorious individuals, who, though once a resident upon some Earth, now treads the beautiful paths and flowering valleys of the Spirit Home.

Think not, because God is so inconceivable in his Greatness, so elevated above special prayer, and special action, that he is far removed from our spirits—no, he

"Lives in the soul, informs our mortal part,  
As full, as perfect in a hair as heart;  
As full, as perfect in vile man that mourns,  
As in the reft seraph that adores and burns."

And so near is he, that in him we daily and hourly "live, move, and have our being,"—we are in him and of him, and as the *body, branches, twigs, leaves, buds, blossoms* and

*fruit of a tree* are unfolded and minutely developed from the essences, and beginning principles which were originally deposited in its *Germ*, so does the Great Germinal Essence of the Universal Tree unfold and develop the *minutest branches, buds, blossoms, and organizations*, which perfume and adorn the Stupendous Whole.

If a particular bud, or a chosen number of buds, should set up a claim to special blessings and attentions and should they invoke and adjure the Germ to dispense a large share of its life and fluids to them; the other buds may remain perfectly satisfied that justice will preside over every dispensation of the moving principle which gave them birth. So, likewise, should any individual, or class of individuals, make pretensions to righteousness in consequence whereof they presume to invoke, importune, and adjure the Deity to grant them *special, immediate, and eternal favors*; other individuals may rest perfectly satisfied that the Deity and his Laws are Equal, beyond the possibility of Chance, Suspension, or Separation; and hence, that *Eternal Justice* will preside over the distribution of Divine life and happiness to every flower and spirit, to every atom and seraph, that has an existence anywhere in the wide-spread gardens of God!

From the Dublin Irishman.

### SOCIAL DEMOCRACY.

Ireland runs rapidly toward *her* destiny. It is before her, and man or devil, force or fraud, shall in vain attempt to stop her career. She has suffered long, but the greatest misfortunes are not without advantage. We have lived to the age of reason, when revolt, insurrection, or revolution may be guided by the hand of wisdom—when reflection has pushed instinct from its throne—and instead of the reckless spring of the mountain-tiger we have learned to bide our time, and choose both day and ground.

Is this nothing? History is the text-book of the present, the Apocalypse of the future. In the mad revolutions—the stubble that burned for a night, and then was scattered as ashes to the wind of heaven—we see what we have to avoid. In others, methodically arranged, concerted, and bearing the impress of prudence, we see examples worthy of imitation.

Ireland, we have said, marches strongly and inevitably to the goal of political independence. But, as Frenchmen have found, she must have more than that, or independence itself will be but a tinselled plaything, a dyed garment stretched over the back of misery.

We must become *Socially Democratic*, as well as politically so. To speak plainly—for no good can come of disguise—no great benefit can be derived from struggling for half a victory; Ireland must be thoroughly and radically revolutionized in all her social relations.

The tyranny of capital must be plucked down. The grinding influence of great master employers must be eradicated, and by salutary provisions its future growth must be prevented.

It is idle to talk of confining our views to the adjustment of the land question, the first establishment of the occupier, and the debasement or annihilation of the agrarian aristocracy. All these are necessities, solid in themselves, and essential to our independence.

But we must go much further. The landed aristocracy is nearly rotted off the stem; but behind it, partially unobserved, a new aristocracy has grown up, infinitely more formidable, because apparently more consonant with reason and sound principle.

The aristocracy of money, the men of keen, cold, calculating soul, who gloat over ingots and bank accounts, and fatten on the blood of famished and overtaken nature—these men commit their systematic crimes on humanity to

an extent and with a sanctimonious *eclat* to which the brutal and bare-faced exterminator can never aspire. The one is the prowling wolf that weeds the flock by secret depredation, the other the hungry lion that springs on the keepers themselves.

Look at the manufacturing towns of England—to take a broad example—and see how popular and general misery, degradation, and immorality have kept place with the growth of individual wealth. Find the man of largest capital and examine its effects on the artisans and employees whose labor it purchases; you have only discovered an overgrown cesspool, sending forth its physical and moral miasma to a circle which lesser wealth can neither reach nor aspire to.

Yet the conventional perversion of society, and the crooked maxims of a heartless political economy, elevate such a man into a demigod, a philanthropist, a patriot. "See what employment he gives," is the exclamation; "two thousand souls kept in bread through his munificent enterprise!" Two thousand souls sunk in misery and debasement, say we, through his narrow avarice.

Two thousand souls, and look at them—the hollow eye, the chapped cheek, the faltering step, manhood sunk in premature old age, youth steeped in precocious depravity—and all that money may be trebled for the bloated millionaire.

The case is less apparent in Ireland, but not less black or ruinous. The rights of labor are even less regarded than in the English factory, or mine, or farm. Our petty tyrants oppress on a grander scale. They make up for the fewness of the objects by the intensity of the infliction.

This must be corrected, or nationality and independence will be but the dream of a drunkard. What will be the advantage of escaping from the wholesale tyrant, if we leave ourselves in the hands of a host of paltry oppressors.

We must tumble from its base the complicated structure of social tyranny, and as "the laborer is worthy of his hire," see that he procures it. We must discard the blood-stained maxims of political economy, which say, "let competition rule the labor market"—and enthrone in their stead rules dictated by the principles of humanity and the laws of natural equality. We must study the rights of man more, and the rights of property less.

It is well to study and become familiar with our necessities. It is profitable to know the length and breadth of our wants—to mark out the goal we aim at in all its forms and features. We have seen how in other countries necessity produced blind impulse often ending in popular defeat, oftener in popular mistake.

We aspire to see our Irish Democracy made up of a race of reasoning, thinking, foreseeing men—men who will anticipate, and consequently be prepared for every phase of events, and every emergency of fortune.

The principles we have suggested will be branded as Communist and anti-social; they will be held forth by theoretic statesmen and hireling writers as the new disease—the baneful leprosy of the nineteenth century. But, we ask, can society exist in the condition which a benignant Providence designed without such provisions? Can it be the law of a benevolent Creator that the prosperity of a nation, and the wealth of individuals, should only be raked together by the suffering and misery of the multitude?

Is this an inevitable rule of nature, or a subtle perversion of selfish and powerful men? This is a question the answer to which the Democrats of Ireland must write on the tablets of the future with the honest strength of their rough hard hands, and the manly vigor of reflective minds.

They must solve it for themselves, perhaps for the world. We have hung long in the rearguard of civilization, and been a disgrace to the name of liberty. We have been the helots of a serfdom to which the tyranny of Sparta was a stranger; and worse than all, we have submitted without a single struggle that could be honored with the name of national, or a single effort that could be hallowed by the smile of prudence.

Is the task difficult!—the prize is great. To create a nation. To dash down a tyranny. To write a new name among the free kingdoms of the world. To raise a flag that has rotted in degradation for five hundred years. To blot out the name of province; and greater still, to wipe away the curse of provincialism. To establish political equality and make our social institutions keep company with it. To redeem the sempstress and the artisan. To put the song of joy and plenty into the heart of the laborer. To raise the hallelujah of affluent prosperity from end to end of our land. To unlock the resources of a pregnant soil, and bid our mineral treasures spring to daylight. To garner the fishy wealth that nature has piled in waste abundance on our coasts, and bid a famished people eat—eat to the full and be merry.

This is the glorious task, social and political, which lies before the Democrats of Ireland. It is their destiny to fulfil it. Day after day opens up the way. They have strength for the conquest of half an universe, but they want union and foresight. Let them acquire these and the path is easy.

From the London Morning Chronicle.

## LABOR AND THE POOR.

### THE RURAL DISTRICTS.

[Continued.]

But it is not only in the rural districts that these wretched dwellings are to be found. Clustered together in many of the larger towns in the agricultural districts similar abodes are to be met with. At Stowmarket, at the back of the Fox Inn, is to be found a close, confined, and badly-paved court, called "Cabbage-square." In company with the Rev. Mr. Freeman, of Stowmarket, I visited the place. Three sides of the court were occupied by twelve houses, there being four on each side; the fourth side was a dead wall which formed the back of the premises of the Fox Inn. There were no gardens to the houses, back or front—no water, and one common privy to the whole of them. The interior of some of the houses which I visited, presented an appearance of wretchedness and misery quite in keeping with the dreariness of their external appearance. The entrance to the court was through a narrow and dirty passage, in which there was scarcely room for a couple of people to walk abreast. Mr. Freeman informed me that the place had been recently greatly improved, under the orders of the Sanitary Board, and that previously to that time it was almost impossible to approach it, in consequence of the heaps of filth and ordure with which it abounded. The rent of each house was 1s. 7d. per week. In the town of Bury, which bears a high and deservedly good character for its general cleanliness, similar haunts are to be found. Mr. Brown, the able and intelligent superintendent of police in the Bury district, accompanied me to a place called Hong's-lane, than which a more miserable-looking place could not be conceived. It consists of a row of red brick houses, 26 in number, which, though they have been only erected four years, are already in the most ruinous condition. The front walls of the houses are in many places cracked from top to bottom. There is scarcely a window in the whole row which has not some of its glass broken; some of the windows are stopped up with rags of all colors and shades,

others have pieces of paper pasted over them. In front of the houses is a dead wall, extending the whole length of the buildings to the height of the upper windows, totally excluding the current of fresh air. The place is approached at each end by a low and narrow archway, through which, while stooping, you have to pick your way amid the filth and garbage with which it abounds. It is the resort of prostitutes, poachers, thieves, and others of the worst character. At the back of the row, and extending the whole length, was a wall equal in height to the top of the windows of the lower room. The distance between the back of the cottages and the wall was about three feet, and this space was used as a general receptacle for filth and refuse matter. At each end of this filthy tube, for I can designate it by no other name, was a privy, the two being used in common by the whole of the inhabitants. The first den which I visited was in the possession of a laboring carpenter. From some injuries which he had received he had not been enabled to do any work for the last fortnight. He was a widower, and there were six children at home. The eldest boy, twelve years old, appeared as he walked, more like a moving heap of rags and tatters than anything bearing the semblance of a human being. How his rags were kept on was a mystery which I believe none could solve, and if they had been taken off, it would have been impossible for the owner to have put them on again. They were never taken off; in fact he slept in the rags, as did his other brothers and sisters, for in the upper room there were no beds, no sheets, no blankets, no counterpanes. Three heaps of shreds, more filthy, if possible, than those upon the backs of the wretched children, and more loathsome from the vermin which they had harbored, showed the spots where each group of this miserable family sought in sleep the short-lived bliss of unconsciousness of misery. The fetid smell of the room was overpowering.

Three doors removed from this was another place which we visited. Its external and internal appearance were even worse than the one just described. Of the twelve small panes of glass in the upper window, five were broken, and in the lower one about as many. Upon my entering the room in company with the superintendent of police, a woman, miserably clad in an old gown, with apparently no other article of clothing upon her, and with a young child three months old in her arms, addressing my companion, said, "You are not come for Tom again, are you? 'Cause if you have, he isn't here—that's all I can say." Having satisfied her upon that point, and explained to her the object of our visit, we learned from her that her husband was at work on the railway near Diss; that he sent her 8s. a week; that she had seven children, the youngest being three months old. "I can't get no meat," she said, "only once a week; to-day we had a herring and potatoes for dinner. Sometimes I buys a sheep's head and pluck, and that lasts me nearly all the week." We requested permission to see the room up stairs, but she objected to it, telling us that "it wasn't fit for no Christian to see." Judging from the condition of the room in which we then were, it must have been miserable indeed. The only articles of furniture were two very old chairs and a small table; on the shelf over the fire-place, a broken basin; on the window sill, a stone bottle and a few dirty cloths.

I shall only detain the reader by a description of one of the cottages next in point of superiority, many of which are greatly superior to those that it has been my painful duty to describe. They consist of three apartments, and in some cases, by means of a small out-house attached to the dwelling they are made to comprise four. Vast numbers, however, of them are miserably built. We will take one of this class situated at Barrow-green, a place distant

about five miles from Bury. There is a group consisting of about thirty cottages, situated at the lower end of the green or common. Along this side of the common runs a large ditch, over which you pass to arrive at the group. One row of six cottages faces the common, in front of which is a piece of ground, divided by means of a number of shattered fences, into as many pieces, of about four yards long and three wide, as there are cottages. These plots of ground, dignified by the name of gardens are, in point of fact, little more than enclosures for the reception of the filth and refuse of each cottage. At the back of the buildings is a privy which, like many others in this part of the country, is common to a number of cottages. Having taken off my hat, which in visiting a large number of these cottages is a mark of homage which you are physically compelled to pay if you would wish to obtain an entrance, I found myself inside one of a class of cottages called three-roomed ones. It was Saturday, and the woman, with her little girl of nine years of age, was busily engaged in washing and cleaning the dwelling, their damp and humble abode. Against the back wall of this cottage a small out-house had been erected, which was just large enough to contain a bed, and was lighted by a small window, which looked out on the fields. Immediately underneath it—the outer wall of the out-house forming, in fact one of its sides—was a ditch of about two feet in depth. "I can't have that window open," said the poor woman, "in summer, because if I did I should be *pisoned*, it do stink so. The place is always damp with it, and I'm never without the *rheumatis*." She hereupon showed me a position of her arm, the sinews of which were shrunk, and when attacked with cold or rheumatis she was unable to make any use of it. Her son was a pedlar, and the upper room—or rather loft, for like most of the upper rooms of these cottages, it was immediately under the thatch—was used as a store-room for his wares and trinkets. She had lived in the place thirty years, had had three different landlords, none of whom had expended a farthing upon the premises. "It is almost impossible to keep the place clean. Look here," she said, pointing to the different places from which the plaster and rubbish were constantly falling, "as fast as I sweep it up it comes down again." Her husband was in constant work, but could not, she said, "afford to buy a pig, even if they had a place to keep it in. They used to grow a little *sauce* (potatoes), upon the common, but they won't let us now. Sometimes we can manage a goose, when we can't a pig, because that'll run on the common; but they're a goin' to enclose it, and then we shan't be able even to do that. They don't encourage poor families as they ought to do here, but it is not much matter to me. I don't think I shall be here long. My eldest daughter is at Port Phillip, and I take on very much about it; she was married very early against my will, and was not *yoked* very pleasantly either. I have many a hearty cry when I think of how I have brought my family up." I left the poor woman in tears. There was a tale of real woe, I doubt not, to be gathered, but the poor woman was so affected that I declined to pursue the subject further.

What wilt thou with thy soul! This is the first consideration and the last; as for the rest, whether at thy disposal or otherwise, 'tis but ashes and decay.

Wouldst despise death; recollect that those who made pleasure the only good, pain the only evil, despised it also.

What a glorious privilege is that of man, that he need do nothing that God does not will; nor even desire anything that God does not appoint.

From Fourier's New Industrial World.

## ANNOUNCEMENT AND PREPARATORY NOTIONS.

There is no desire more general than that of doubling one's income by a cast of fortune, as a rich marriage, an inheritance, a sinecure; and if the means were discovered of quadrupling every one's income in real value, such a discovery would assuredly be worthy of the most general attention.

Such will be the fruit of the natural Societary Method. In France the annual product, estimated at six billions, would rise to twenty-four billions the first year of the societary order; the same proportion for the other empires.

The most colossal wealth would be illusory unless it were sustained by a distributive order guaranteeing:

Proportional repartition and participation of the poor class in this increase of product;

Equilibrium of population, whose unlimited progress would soon neutralize a quadrupled and even a decupled real wealth.

These problems, rocks on which the modern sciences break, are fully resolved by the discovery of the natural societary method of which we present an abridged treatise.

The title of New Industrial World has appeared to me the most exact to designate this beautiful societary order, which, amongst other properties, possesses that of creating industrial attraction: there our idlers, even our fashionable young ladies, will be seen on foot from four o'clock in the morning, in winter as well as in summer, engaging with ardor in useful labors, in the care of the gardens and poultry-yards; in the domestic functions, fabrications, and others for which the civilized mechanism inspires the whole rich class with disgust.

All these labors will become attractive by the influence of a distribution hitherto unknown, which I shall call *Passional Series*, or "Series of Contrasted groups." It is the mechanism to which all the passions tend, the only order conformable to the aim of nature. The savage will never adopt industry until he shall see it exercised in the *Passional Series*.

In this order the practice of truth and justice become paths to fortune, and most of the vices degrading according to our present moral notions, such as epicurism, become means of industrial emulation, so that gastronomic refinements are encouraged there as levers employed by wisdom. Such a system is the opposite of the civilized mechanism which conducts to fortune through fraud, and places wisdom in austerities.

From this contrast the civilized estate, where falsehood and repugnant industry prevail, deserves its name of world upside down, and the societary estate the world in its natural position—resting on the employment of truth and of attractive industry.

It is especially for the artists and men of science that the societary order will be a new world and a world in its true position. There they will suddenly obtain the object of their most ardent vows, an immense fortune, twenty and even an hundred-fold what they can hope for in the civilized estate, a true path of thorns for them. They there drain the cup of disgust, subjected to all drudgeries.

The other classes to whom I promise a quadruple income will, at first, suspect me of extravagance; but the societary theory is so easy to understand, that every one can judge of it, and very justly appreciate my truth in asserting that the natural method here described under the name of *Passional Series*, ought to give a product quadruple that of our industry, parcelled off and sub-divided into as many schemes of exploitation as there are married couples.

A prejudice has through all time prevented researches upon association. It has been said—It is impossible to



unite in domestic arrangements three or four families, without discord breaking out within a week, especially among the women; it is then still more impossible to associate thirty or forty families, and for a still stronger reason three or four hundred.

This is false reasoning; for if God wishes economy, and mechanism, he can have speculated only on the association of the largest possible number; thence, want of success in small assemblages of from three to thirty families was an augury of success in regard to a greater number, provided that research were first made for the theory of natural association, or method willed by God, and conformable to the aim of attraction which is the interpreter of God in societary mechanics.

He directs the material universe by attraction; if he employed a different resource for the direction of the social world, there would not be unity but duplicity of action in his system. The study of *Passional Attraction* conducts directly to the discovery of the societary mechanism; but if we attempt the study of association before that of attraction, we run the risk of wandering for ages in false methods, of becoming disgusted, and of believing it an impossibility which now occurs, where the problem of association neglected for 3,000 years, at last begins to fix the attention of the learned world.

For some years the word association has been written on without knowledge of the matter, without even determining the aim of the societary bond, the forms and methods which we should adopt, the conditions which must be fulfilled, the results which it should give.

This subject has been treated so confusedly that the direction to be followed in a study so new has not even been discussed. Examination would have rendered it manifest that we cannot succeed by the methods hitherto known, and that others must be sought in sciences still virgin and untouched, especially in that of *Passional Attraction*, a science missed by Newton, who approached it very closely. Let us show that it is the only path of successful association.

If the poor—the working class—are not happy in the societary estate, they will disturb it by bad conduct, theft, rebellion. Such an order will fail in the aim which is to associate the *passional* as well as the *material*, to conciliate all passions, characters, tastes, and inequalities whatsoever.

But if, to satisfy the poor class, we assure to it a competence, the advance of a copious minimum in subsistence, clothing, &c., this would be encouraging it to idleness. We see the proof in England, where the annual assistance of 200 millions to the poor only ends in multiplying the number of beggars. The remedy of this idleness, and of the other vices which would disorganize association is, then, the research and discovery of a mechanism of *Industrial Attraction*, transforming labors into pleasures, and guaranteeing the perseverance of the people in labor, and the re-embodiment of the minimum advanced to it.

In accordance with these considerations, a methodical procedure in the societary theory required, first of all, that a discussion and competition should have been opened on the study of *Passional Attraction* by Analysis and Synthesis, in order to discover whatever it furnishes of the springs of *Industrial Attraction*. Such would have been the regular course, unperceived by those who have written vaguely and superficially upon association. Had they studied *Attraction* they would have discovered the theory of the *Passional Series*, without which it is impossible to found the social mechanism, for we cannot, without the *Passional Series*, fulfil the primordial conditions—such as *Industrial Attraction*, *Proportional Repartition*, *Equilibrium of Population*.

Besides writings, practical attempts in association have

been made, both in England and in America. A sect, directed by Mr. Owen, pretends to found the societary state.\*

It does just the contrary. Its labors discredit the idea of association by the falsity of its method, in every sense contrary to nature or to attraction. Thus, the Owenist sect has neither seduced the savages nor their civilized neighbors: no horde, no province of the United States has been willing to embrace this monastic order of community of goods, this half atheism† or absence of divine worship.

The apathy of learned bodies upon this grand problem, their negligence in defining the conditions to be fulfilled, and the aim to be attained, give free play to all schemes to mislead opinion on this subject. None of the writers or chiefs of these enterprises go to the root of the matter, and solve the problem of associating in agricultural and domestic management, not only the pecuniary and industrial faculties of a mass of families unequal in fortune, but of associating the passions, characters, tastes, instincts; of developing them in each individual without crossing those of the mass; of developing from the earliest age the industrial vocations which are numerous in the child; of placing each in the different positions to which nature calls him; of varying labors frequently, and of sustaining them with charms sufficient to create industrial attraction. Instead of thus investigating the task, the subject has been only skimmed over. We have had fine words without any regular theory: it would seem as if the question had been raised only to stifle it.

Thus the word association is profaned, unappreciated. Some take it for a mask of electoral intrigues or manoeuvres in stock-jobbing. Others see in it a resource of Atheism, because the Owen sect, by the suppression of divine worship, has drawn upon itself in America the name of a sect of Atheists.

All these incidents cast upon true association so much discredit that I did not think proper to place, in the title of my abridgment, this word. Association becomes senseless, since it has served as a cloak for intrigues and stupidities.

The more the world has been abused, the more needful is it to give preliminary notions of the matter in question, and to dispose the reader to conceive that true association, the art of applying to industry all passions, all tastes, instincts, and characters, being a new industrial and social world, he must expect to find in this theory principles quite opposed to his prejudices, which depict to him the civilized

\* We should do Mr. Owen the justice to state, that his failures in this country have proved nothing either favorable or unfavorable to his plan of association, since he has never been able to realize the preliminary conditions of his foundation. The *Enterprise of New Harmony*, to which Fourier perhaps alludes, was little more than a mere gathering of people, who disbanded in a few months, without settling upon any industrial organization.

Other communities in this country have had a very fair material success as compared with their civilized neighborhood, for example, Rapp's colony, and the Shaker Settlement of New Lebanon, N.Y. E.

† Why half Atheism? Because the worship of God is composed of an *active* and a *passive* element. It is the *passive* only which is involved in the sentiment of adoration and its expression in prayer, church services, &c. The *active* worship of God consists in co-operating with him in our industry, art and science, in cultivating the earth and elaborating those mineral, vegetable, and animal products in which the earth supplies us only with crude material. Man thus becomes the harmonist of nature, and co-operates in the purpose of incarnating the wisdom and beauty of the divine ideas in their proper material, forms and expressions, and other monstrosities which Mr. Owen adorns with the name of association. E.

estate as the path of perfection and destiny of man, where it is evident that the people of the most civilized countries are as unhappy and as poor as the barbarous populace of China and Hindostan; and that industry in the divisions of the family household is but a labyrinth of misery, injustice, and falsehood.

First let us fix our attention on the most prominent result of the Societary order, the quadruple product. A large reunion\* would employ in different functions only the hundredth part of the agents and the machines which the complication of our small households requires. In place of 300 kitchen-fires, and 300 housekeepers, there would be only 4 or 5 great fires prepared tables of different degrees, assorted to 4 or 5 classes of fortune—for the Societary estate admits no equality. Ten expert persons would suffice to replace the 300 women employed by the civilized order, deprived of the numerous mechanical fixtures which would come into use in a kitchen preparing for 1800 persons. (It is the most suitable number.) This reunion would assort every one to table-meals of different prices without any interference with individual liberties.

The people in this case would spend less in order to fare well than now in living wretchedly. The saving of combustibles would be immense, and would secure the restoration of forests, and improvement of climate, by their proper location, much better than a hundred forest codes, impossible to be executed. The household work would be so simple that  $\frac{1}{4}$  of the women of the house, and of the present servants would become disposable, and applicable to productive functions.

Our age pretends to distinguish itself by the Associative Spirit: how is it that in agriculture it adopts the distribution by families—which is the least possible combination? We cannot imagine reunions, smaller, less economical, and less social, than those of our villages, limited to one married couple, or a family of five or six persons; villages constructing 300 barns, 300 cellars, badly placed and badly cared for; when in association a single barn, or a single cellar would suffice, well situated, well furnished, and occupying only a tenth-part of the agents required by the separate management or order of single families.

Several times farmers have inserted articles in the papers upon the enormous benefits which would accrue to agriculture from large Societary reunions, if it were possible to conciliate the passions of 200 or 300 families laboring in combination, and to effect association in the passion-al as well as of the material elements. They have restricted themselves to futile wishes on this subject; to laments of impossibility, for which the inequality of fortunes, discrepancy of characters, &c., are adduced as motives. These inequalities, far from being hindrances, are on the contrary, the essential condition. It is impossible to organize the Passional Series without a great inequality of fortunes, characters, tastes, instincts. If this scale of inequalities did not exist it would be necessary to create it, to establish it in every sense, before we can associate the passional elements.

We see in the civilized order gleams of association, *simply material* germs, which are due to instinct, and not to science. Instinct teaches a hundred village families that a common oven will cost much less in masonry and combustibles than a hundred little family ovens, and that it will be better directed by two or three experienced bakers than the hundred smaller ovens by a hundred women, who will fail twice out of three times in the true degree of heat for the oven, and of baking for the bread.

Good sense has taught the inhabitants of the North

\* The word reunion is retained from the original text, not as a gallicism, but because it expresses a return to the primitive social tendencies and happiness of our race. x.

that if each family made its own beer it would cost more than fine wines.

In convents or military barracks it is instructively understood that a single kitchen, preparing for thirty boarders, will be better and less costly than thirty separate kitchens.

EDGEWORTH.

(To be Continued.)

## THE COUNCIL OF THE NATIONAL REFORM LEAGUE.

TO THE PEOPLE OF GREAT BRITAIN AND IRELAND.

It is every day becoming more undeniable that some modification must shortly take place in the constitution of this country. Our present institutions are so manifestly insufficient to meet the requirements of an increasing population, and an advancing public intelligence, that few will be bold enough to deny the expediency of adapting our governmental system to the wants and circumstances of the time, by making the Parliament what it ought always to have been—a full, fair, and free representation of the whole people.

Under these circumstances we think it a duty incumbent upon every man to examine into the merits of the various plans of reform at present before the public, and to determine how far each may be calculated to advance the object above stated. Because we are of opinion that, in a highly artificial society like ours, a state of prolonged agitation is injurious to all, and more especially to the proletarian or laboring classes. And this agitation can never cease until the demands of the People's Charter become the law of the land, it being futile to expect that a real representation of the whole people can be obtained by any other means.

We maintain, then, that all attempts to engage the working men of this country in any reform movement which would stop short of the above end must be looked upon as, at least, injudicious, because it is evident that nothing but a "pressure from without" will induce our present rulers to concede any reform whatever. And we are convinced that the same effort which must necessarily be made in order to obtain political freedom for a *portion* of the people would suffice, if properly directed, to emancipate the whole, and thus put an end to the necessity for further political agitation.

It becomes, then, a question of great importance how to engage the attention of such of the productive class as may be at present indifferent to the great political question of the day, as we cannot hope to succeed without the aid of the mass of the people. This, we believe, will be most readily effected by showing all such persons that it is a *social* as well as a *political* question; and by enlightening them upon the nature and value of those social rights which are their natural inheritance, but of which, under the present system, they are deprived (mainly through the injustice of our land and money-laws), and which they can hope to regain only by obtaining political power, and by *knowing how to use it when obtained*.

By proving (which we can easily do) that Universal Suffrage, with the knowledge and fruition of man's social rights, would speedily banish all the poverty, misery, and crime to which our defective institutions have given rise, and would do this without the sacrifice of one human life, or the confiscation of one shilling's worth of any man's property. By proving this, we cannot fail to obtain the support of a vast majority of the industrious classes; while by showing them that the horrible carnage and general confusion which have lately desolated the continent of Europe, are not to be ascribed (as it is falsely asserted they are) to the friends of Universal Suffrage, but, on the

contrary, to its *enemies*, we shall prevent their being led away by the falsehoods continually circulated by the advocates of "things as they are." Nothing can be easier than to prove that, had the people of France, of many parts of Italy, of Berlin, Vienna, Baden, Dresden, and other places, understood their *social* as well as their *political* rights, no counter-revolution could possibly have been successful, and that Europe would have been spared the infliction of horrors, at which humanity shudders, perpetrated by the enemies of democracy in the name of those principles so dear to every democrat—peace, law, and order—liberty, equality, and fraternity!

While our principal efforts will be thus used to rouse the working classes from that fatal apathy, with respect to political rights, which is perhaps the very worst feature in the present aspect of affairs, we shall not the less endeavor to secure, as far as may be in our power, a proper understanding and appreciation of social questions among those who are already, like ourselves, professed Chartists; being convinced that *political*, without *social* rights, would be not only useless, but untenable (for any length of time) by the poorer or dependent classes—a fact placed beyond dispute by late events on the Continent.

These are the objects of our organization, and for these purposes we invite the assistance of all friends to humanity and progress. We have already issued a detailed prospectus, in which the principles of national reform are explained, and to which we invite the attention of reformers of every denomination. It has received considerable attention from the democratic press, as well as from various organized political bodies, and may be had on application to the secretary, at the office.

It is obvious that our only means of operating beneficially upon public opinion consists in a widely-extended organization, and in the energy and devotion of the members composing it. We, therefore, appeal for support to all who have assented to our doctrines of National Reform—the four main points of which are, the nationalization of land, the institution of a system of state credit for the people, the abrogation of a currency based on a gold standard of value, and the foundation of a system for the equitable interchange of all kinds of wealth; and we trust they will not be deterred from enrolling themselves as members of our League by any misapprehension of our objects. Many have said that we attempt too much; that we agitate for social reform instead of the Charter. This we must, once for all, most emphatically deny. We demand the political enfranchisement of the entire population, before attempting to procure any of the social reforms we advocate: taking, however, all the pains we can to enlighten the people upon them, both to supply an incentive to exertion in the acquisition of the Charter, and to insure its preservation, as well as its beneficial operation, when acquired.

On behalf of the Council,

J. B. O'BRIEN, *President*.

J. ROGERS, *Secretary*.

72 Newman-street, Oxford-street,

Dec. 19, 1849.

Do not run down life, whether spent at court or at home.

Wickedness is not inherent in the world, but only in the individual addicted to it, whom alone it injures, and who might free himself from it if he would.

Blot out vain imaginings; restrain thy eagerness; quench thy desires; be master of thy soul.

Brutes enjoy one species of perception, men another; yet there is one world for all that live—one light for all that see—one air for all that breathe.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, FEBRUARY 23, 1850.

### COMPROMISE—DISUNION—THE UNION OF FREEMEN.

Incredible as seems the fact, it is yet true, unless governors and legislatures of states, congressional orators, reporters at the capitol, and editors all over the land, are utterly at fault—that the MODEL REPUBLIC OF CHRISTENDOM is *deliberating*, whether to consecrate its new territories to freedom or to desecrate them with slavery. The hour for decision draws rapidly nigh.

In matters of serious moment few words, and those calm and clear, are alone befitting. And, however narrow his sphere, every one should throw his influence into the scale of what conscience approves as justice. Briefly, temperately, distinctly, then let us consider the Nation's Choice.

Three alternatives are presented—Compromise, Disunion, the Union of Freemen. Which shall we choose?

1. **COMPROMISE.** Various plans are suggested, President Taylor's, Mr. Clay's, Mr. Douglas', &c. We are withheld from entering into a comparative examination of these schemes by one fatal obstacle, that meets us at the threshold. *No compromise is possible.* The Freemen of the United States would abandon their fundamental principle of political duty, violate their constitutional obligations, be guilty of an act of unconcealed and unmitigated despotism, by any half-way measures which, directly or indirectly, should *permit* the incursion of slavery upon one inch of territories entrusted to the Nation's guardianship. The Slave-Power—though doubtless partially stimulated by the thought of gain from new markets and fields opened for slave labor—is chiefly intent to establish by precedent its right to sway *half*, at least, of the government of this republic, for all time to come and over any extent of national domain. In such an emergency Freemen of the Union should frankly say to the Slaveholding Party: "Fellow Countrymen! you invite us to commit with you, or to connive at your committing what, as you know perfectly well, we hold to be an outrage against God, Humanity, and the common conscience of Christendom, an utter perversion of the spirit, laws, ends of this republic, and a monstrous wrong upon the sister republic whose weakness we have already so wantonly abused. Such a demand, on your part, is in itself a most unfraternal and ungenerous act, to be pardoned only in consideration of your own prejudices, our past unwarranted concessions, the interests of this mighty Nation which is, or ought to be the hope of mankind, and a regard for the speedy redemption of our colored brethren. Should we accede to your demand in the least, we should thereby sacrifice justice, conscience, honor, and even your respect. The least *hesitation*, indeed, on our part is suicidal, treacherous, inhuman. Understand us therefore plainly; by our consent no slave shall ever set his foot a hair's breadth beyond the limits of the existing slave-states; territories under control of the United States are, and shall be, the inviolate abode of free institutions; and so help us Heaven! we will never form an alli-

ance with another slave-state under any conceivable conditions. But, on the other hand, with unreserved brotherly kindness, *we pledge to you our counsel, aid, means, co-operation*, in putting away once and for ever, from our midst, the accursed system of chattelism which alone endangers our peace and prosperity, our progress at home, our power abroad. This is our ultimatum. Not arbitrarily or from selfish motives of any kind do we offer it, but from the highest promptings of religion, charity and patriotism. Here then we **STAND**."

2. **DISUNION.** One is slow to believe that the faction of the Slave-Power exerts such control over the yeomanry, mechanics, traders, professional men of even *one* Southern State, as to lure or force them into the attitude of positive disunion. Yet it is not to be denied, that there exists a body of talented, energetic, determined men, who seemingly have come to mutual understanding, have laid their plans broad and firm, and do purpose, in case their exorbitant claim is not granted, to strain every nerve in breaking the bonds of the national compact. Neither is it to be gainsaid that the prospect presented by them of a grand Slaveholding Confederacy, occupying the whole of Mexico, swallowing up Cuba and interlinked by commercial ties with Great Britain, is one which may tempt the ambitious and grasping. Most improbable, however, is it that this plot—starting from the impious resolve to thwart Providence and Mankind in the work of progressive emancipation, and professedly aimed at the mercenary end of slaveholding aggrandizement, so forgetful as it is of grand memories from the past, so false to the present hope of our nation, so opposed to the tendencies of modern society—can be consummated. The Oligarchy of slaveholders, slave-breeders, slave-traders, can scarcely reason themselves into such clear conviction of the justice of their pretensions as to push matters to this extreme. Much more is it to be feared that Combined Capitalists, Manufacturers, Merchants of the Free States, with the Politicians whom they sway, will, from motives of interest, make a gratuitous surrender of right, and that they will find a sufficient number of the timid, moderate, supple, selfish, to work for them as passive tools. There really is danger that Freemen may once again allow themselves to be hoodwinked, gagged, and fettered by plausible professions, or that they may be bullied into mean submission to a haughty minority. From this shameful fate, at least, may we be spared; all else will be comparatively tolerable! But supposing that the Freemen of the Union hold firm, insist upon the admission of California and New Mexico as Free States, refuse the preposterous claims of Texas to possession of territory beyond her well-established borders, or to indemnity; and supposing that, in consequence, delegations from Southern States desert their seats in Congress, and that at the proposed Southern Convention, Virginia, South Carolina, Georgia, &c., decisively take the Disunion position; what is to be done? This, and this only: *Let the seceders withdraw in peace.* The political perils, pecuniary sacrifices, social sufferings, evils of all kinds and degrees, involved in such a national dismemberment, would possibly be great—greater than any imagina-

tion or foresight can prefigure. But this is **SURE**: they will be fewer in number, and less grave in character, than those which, sooner or later, must inevitably follow the *National Crime* of extending Slavery over the now free lands of Mexico. Most deliberately, then, most solemnly, do we repeat, if in one, three, or a dozen States, the Slave-Power is sufficiently influential to work them up to the pitch of resolving to withdraw from the Union, unless they are allowed to spread their oppressive usages to the Pacific, **LET THEM GO IN PEACE.**

3. **THE UNION OF FREEMEN.**—In full view of the contingency which has now actually arisen, the ground was taken last summer, by the *Spirit of the Age*, that the adequate rejoinder to the Slave-Power's threat of *Slavery Extension or Disunion*, is an uncompromising resolve for *Slavery Limitation or the Union of Freemen*. Every hour's experience serves to show the wisdom as well as justice of such a position. It is a conservative, not a revolutionary position, defensive and not aggressive, not disorganizing but constructive. It is the only position wherein *fidelity* to the vital principle of the Nation can be preserved. If during the past year, the past six months, Freemen of our land, by correspondence, interchange of thought, public meetings, delegations, had prepared the popular conscience for a firm policy, based upon universal principles of right, instead of frittering away time, strength, zeal, courage, simplicity of purpose, conscious rectitude, in party manœuvres, the present crisis never would have arisen. Even now it is not too late to retrieve a lost opportunity. Only let there be no temporizing, trimming, lukewarm imbecility. The true course is plain before us. If the Slave-Power refuses to admit California and New Mexico as Free States—if one or more States recall their Representatives and Senators, thereby embarrassing the National Legislature and Executive—if a Disunion Convention is held, and a Disunion Policy adopted, let an appeal be instantly made to **THE PEOPLE OF THE UNITED STATES**; let primary meetings, State conventions, general conventions, be held—and, through constituted authorities, and forms sanctioned by the best precedents, let a *Provisional Government* be empowered to form a **NEW UNION OF FREEMEN**, which California and New Mexico should be specially invited to join, with the express pledge that the combined power, moral and physical, of the United States should maintain, at all costs, free institutions throughout their borders. This Nation of United Freemen is a living reality—the grandest political reality on the face of the earth—and the usurpation or treachery of a few factious States, controlled by a Slave-holding Oligarchy, which is itself swayed by a handful of restless aspirants, will not be allowed to destroy it. On the contrary, the breaking up of the present form of constitutional union would offer the much needed opportunity of reforming abuses, remodeling our institutions, discarding incongruous provisions, doing fuller justice to all fellow citizens, and really preparing to become that sublime Unity of Confederate Free Commonwealths, which Providence graciously presents as our Ideal.

There are times for measures of concession, and concil-

iatory words, but this is not such a time. Temperate yet uncompromising decision is needed now. The Freeman of the United States cannot yield to the Slave-Power in the present controversy. The Crisis has come, the Judgment-Day of this Nation is opened. We are summoned to repent and atone for, not to aggravate and multiply our past sins of omission and commission. In the name of God and Man we are bound to refrain from wrong, to do right, and to accept, with wisdom, fortitude, cheerfulness, fraternal forbearance, and indomitable good-will, whatever results may follow.

W. H. C.

## NATURE AND SPIRIT.

BY T. L. HARRIS.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.—*Genesis* ii. 7.

[Concluded.]

III. We have thus seen that Man is a spiritual being, incarnate in a material organism. Fully and rightly to answer the question, "why does the eternal soul thus begin its existence in a form and in a world which is the apparent opposite of itself, in extent of duration and in quality of life?" would demand years of inquiry and volumes of statement. The full solution would be composite, involving a long series of related laws and facts. Let us content ourselves at present with a few of the laws and facts of the series most obviously presented.

1. The Natural Organism is the appointed means for securing the divine end in creation—the individualization of spiritual life in the being of the personal and eternal Man. Revelation, Instruction and Science combine to refute the Pythagorean doctrine of the preëxistence of souls, and of their transmigration from form to form; and also agree to refute the modification of the doctrine proposed by Fourier. If it be true that the universal natural creation be a means for the establishment of the universal spiritual creation, it follows that the individual natural form is a means for the establishment of the individual spiritual form. And this not in the sense that Spirit is Matter in its ultimate refinement, but in the sense that Matter thus refined becomes the proper form, vehicle, or instrument, in which the Living Spirit, Man, assumes his proper individuality, and through which he may act as a distinct, conscious existence. Human life begins by spiritual life engendered within the natural form. Nature is made the mold or tabernacle of Spirit, and Life, thus poured into a finite, natural form, becomes eternally personal. The incarnation of spiritual life in the natural organism creates the Man—the living soul. We dare not assert that Man could not receive his personal existence without the mediation of a natural form; but we are justified in the statement that this is the method whereby Divine Wisdom creates the spirit child. Thus, our first answer to the query, "wherefore is the spiritual man involved in the natural form?" is, that it is the divine law and method of the human creation. If it be not the only

method for the individualization of spirit, it is the chosen method, and therefore in this sphere the best.

2. Nature and the natural organism is a primary means of Education as well as of Creation. Education begins with the opening of the natural senses, to perceive the forms, colors, distances, arrangements, limitations, uses, beauties, harmonies of the Natural Universe. The activity of the natural senses stimulates the natural reason, and through its understanding comes ultimately the classification of natural facts, the discovery of natural laws, and thus the circle of the Natural Sciences. The images impressed through the senses upon the sensorium, are thence transmitted to the Spiritual Consciousness, and so the Inner Mind is quickened through natural perception. The natural senses and affections bring us into relation with human natures, composite like ourselves, and natural affection and association awakens the Spirit to inward and enduring love. The natural senses, in unveiling to us the Past, preserved in History, reveal to us great spiritual facts of disinterestedness, of supreme virtue, of moral excellence and steadfastness—characters, words, deeds, and lives of holy and immortal souls, revealed through mortal clay. The natural senses bring us into contact with the same facts continually revealed in the Present, and thus continually, through natural organs communicating with our own, Virtue, Goodness, Intelligence, impart to us their divine life, their perfecting influences. The natural senses combining with the natural reason, connect the visible facts of nature with her invisible laws, and thus are evolved the natural sciences, and each natural science involves and leads to the discovery of a corresponding science which is purely spiritual; thus, as an example, through the natural faculties is discovered mathematical science, and in mathematics is found the key to that Law of Universal Order which measures out the distances and dimensions of worlds, which determines beauty in all form, which evolves harmony from arrangement and activity, which organized in the higher Universe, perfects its heavens, and which apprehended and applied in individual life and universal relations on earth, shall create a heavenly Humanity dwelling in harmony of being and of action below. Nor, finally, are we to forget that through natural faculties of sense we are brought into knowledge of that *Divine Word* whose quickening truth brings salvation; and into relations with that *DIVINE MAN* through whom the *INFINITE* descended to the plane-level of human life, to shine with direct and level ray into the understanding of the human intellect, and the affections of the human heart.

3. A third result secured by the incarnation of Spirit in Nature, is the peopling of the earths with spiritual families, and, from souls born on earth, the filling up and extension of the Heavens with angelic races. Each child born on earth passes to the spiritual world to abide and progress for ever. The six thousand years of human life upon this little planet have given to the Spiritual World one hundred and eighty generations of personal, immortal spirits, each inmosty formed in the divine image; each, therefore, containing unlimited possibilities of wisdom and goodness, and consequent usefulness and harmony of

beatific life. These, adequate to the peopling of one hundred and eighty planets like our own, have been made personal, individual, and immortal through the agency of human life upon this globe in this comparative point of duration. These, casting off in death the natural form, and passing on to higher worlds of beauty and intelligence, and there existing in endless growth and usefulness through the reception and impartation of divine life, serve as the first fruits, the harbingers of a host of Saints and Angels whom no man can number, who shall follow them to those celestial abodes in increasing multitudes through unending time. And thus the existence of Spirit in Nature, of Man on Earth, is made the means of peopling and extending the infinitude of heaven. If the law we have considered be universal, then we arrive at the discovery that all the earths in the natural universe are gates of immortal life, endlessly pouring myriads upon myriads of spiritual beings into the great Father-land above. Language fails, thought fails before the vastness and the splendor of the thought.

4. The last general object to be attained through the incarnation of Spirit in Nature, is the establishment of a heaven in the natural world to repeat and perfect the heaven in the spiritual. That the final state of Humanity in the natural world is to be harmonious perfection, that Divine Life is to reign supreme in all souls, and divine order to obtain in universal relations, is not matter of speculation but of certainty. All the lines of science, the tendencies of society, the intuitions of the spirit, the disclosures of prophecy, converge in this focal point of universal unity, the Kingdom of God established below. Then the forms of the natural shall be pervaded and perfected by the life of the spiritual. Then God shall be incarnate in all men as once in one Man, and all life, and all the arrangements of life shall be manifestations of the order of Celestial Wisdom, and the spirit of Heavenly Love.

### EMANCIPATION BY MEANS OF ASSOCIATION.

BY A CAROLINIAN.

Having described the Law of Series, we will now proceed to apply it to the abolition of slavery. So far from being impoverished, the capitalist is in every sense the gainer by associating with him in interest the laborer hitherto trampled on. By exhibiting to the slaveholder this immense increase of wealth and general advantages, shall we not be using with him the most powerful argument to emancipate his slave, so that he may, by the introduction of the series embodying attraction, obtain the larger profit from his free labor? This could be conducted as gradually as the utmost caution would desire. Commencing on a plantation, with two or three hundred negroes, the master might first, without surrendering his arbitration, establish series and groups in the labors of the field and workshop as indicated above, though in more limited scope. The negro character is all alive to the slightest encouragement; a little parade, a few feathers and badges of honor, and the music of a fiddle suffice to enliven the hardest day's work. By the interlocking of the groups or change of function in the individuals, though some inconvenience and loss of time would at first be incurred, the advantages of a more in-

tegral development, trade, health, and the stimulus of attraction would, in a few months or at most years, more than compensate for it. The slaveholder would soon perceive that his profits increased by every step which ameliorated his slave's condition, and made him at once more intelligent and happier; for intellect is only to be feared in the unhappy and discontented. Continuing this course he would enlarge the combinations of his industry, he would introduce into his series teachers of new arts; and trusting more and more to attraction as he fulfilled the conditions of the serial order, he would have insensibly risen from the arbitrary task-master to the organizing intelligence. Slavery, under serial arrangements, would be first virtually extinguished, and soon after the very name would be forgotten. How readily the slaveholder would change his position may be conceived from the fact that he hardly makes three per cent on the capital invested over large portions of the south at this day, and that before the northern abolition movement had created an antipathy and sentiment of opposition upon this point, emancipatory ideas were becoming prevalent in Virginia, Maryland and Kentucky. It is the voice of his own interest, and not that of his neighbor's reproach and condemnation, which can open the eyes and the heart of the slaveholder.

He may at present justly reply to the agitator, "take first the beam from thine own eye." The present relations of capital and labor render a definitely constituted slavery, with reciprocal obligations, its mildest form; one free from the horrible destitution and degradation of the European laboring masses, and from the gross immorality and return to the worst form of savage life which has attended English and French emancipation in the West Indies. There, although the mild climate and fertile soil prevented those sufferings from destitution to which his indolence subjects the negro farther north, other evils were rapidly introduced. In St. Domingo large bands now inhabit the forests and mountains, sweeping down their hordes upon the cultivated valleys; foraging, burning, massacring and destroying whole villages; sometimes adding the horrors of their human barbarity to those of the earthquake or conflagration. The grandest effect of national charity has, thus acting incoherently, only succeeded in re-conducting to a savage life, grafted with the treachery, intemperance, and perversions of civilization, some of the most beautiful islands of the globe.

However degrading and oppressed the condition of the negro slave of the south, he has risen many degrees above the brutal savagism of Africa, and each successive generation, in domestic service, shows a genial development of talents and moral qualities. It is surely most desirable that these talents and virtues should have a wider and higher field, but it is very doubtful whether he will obtain this by exchanging his lot for that of the free-day laborer at present, even in the most favored districts of the northern states. It must be recollected that we have here no Anglo-saxon, nor other all-conquering Caucasian organization. No estimate can be formed of the average negro character from those who make their way at the north, humble as their station is. They get here precisely because they are exceptions, because they have more energy and more love of liberty than their fellows, and are fitter to be trusted with liberty.

The slaves, as a mass, are now in the same state as when England invaded our country, and proclaimed freedom to all who would join her standard. Few then stirred, but preferred remaining with their masters at their patriarchal home. When a negro really wants his liberty, and is intelligent enough to support himself, it is easy for him to escape. He finds every



where open country, game, wild fruit, and facility of poaching, and he runs small risk in trusting to the ready hospitality of his own class and color from Georgia to Pennsylvania.

Granting that slavery deserved no quarter as an ark of present safety for the southern laborer: granting that abolitionists are not morally precluded from action by their adhesion to the Constitution of the United States, which, both by formal provisions and by universal understanding at the time of its acceptance, recognizes chattel slavery; granting that the receipt of payment for the slave sold to the south as other property, still leaves the North just power of interference with that property, other than that of ransom as practiced by those who devote themselves to the rescue of Christian prisoners among the Turks or Arabs; it remains to be considered whether barking is likely to help matters. Are the abolitionists ready to deny themselves the products of slave-labor? Are they ready to contribute for the ransom of their black brother? Or are they ready to take arms, leave their homes and march to deliver him? No, because any of these measures require the sacrifice of personal interest, whereas it profits somewhat in political capital to bark well in public meetings against iniquities.

Here, quite unexpectedly, we find the North and South in full concurrence; for it is precisely the same reason that keeps the North from fighting or paying for the slave's liberty which keeps the southern slaveholder from emancipating at once—simply his immediate personal interest. There remains one mode, and one only, by which the interest of the slave and the slaveholder, of the capitalist and the laborer, of the North and the South, of benevolence and cupidity, of liberty and of order, can be conciliated, the mechanism of Serial Association and Attractive Industry.

EDGEMORTH.

## Literature and Art.

**A FEW THOUGHTS FOR A YOUNG MAN:** A lecture delivered before the Boston Mercantile Library Association, by Horace Mann. Boston: Ticknor, Reed & Fields. New York: Fowler & Wells.

Among the public men of the United States Horace Mann stands pre-eminent for the wise humanity with which he has directed the highest energies to ends of immediate and lasting public good. This lecture worthily completes the long series of his reports, addresses, and essays in the *Journal of Education*. Why are not these papers, or extracts from them, collected and published in one volume? Surely this should be done speedily. Let them be printed in a cheap and popular form. Few books, so animating and instructive as this would be, have ever issued from the American Press. The loftiest, broadest principles, expressed with energetic and beautiful eloquence, shine out from every page. Would that this address might reach the eye of every student in our colleges, merchants' clerk, young mechanic, and farmer's son, and fill their hearts with its ideal of true manhood. Urging all readers to buy and circulate this masterly address, we cannot refrain from enriching our pages with the following extracts:—

"But however energetic and vast the desires of happiness may be,—swelling in millions of hearts, growing on enjoyment, and growing still more on disappointment,—nothing is more certain than that the range and possibility of happiness, which God has provided, and placed within arm's length of us all, is still vaster than the desire of it, in any and in all of His creatures. We are finite, and can receive only in finite quantities; He is infinite, and gives in infinite quantities. Look outwardly, and behold the variety and redundancy of means which the Creator has prepared to meet and to satisfy all the rational

wants of His children. So ample and multitudinous are the gifts of God, that He needed an immensity of space for their store-house; and so various are they, and ascending one above another in their adaptation to our capacities of enjoyment, that we need an eternity to sit out the banquet. If the human heart can ever find any rational excuse for repining, it is not because of the penury and cheerlessness of its lot; but because, as it mounts upward in its reach after higher enjoyments, it is compelled to leave such pure and exquisite pleasures untasted behind it.

"Man is not a savage or a pauper by the inexorable fatality of his nature. He is surrounded with every form of the truest and noblest wealth;—wealth, or well-being, for the body, wealth for the mind, wealth for the heart. He is not of plebeian origin, but his lineage is from God; and when he asserts and exemplifies the dignity of his nature, royal and patrician titles shrink into nothingness, and sink to oblivion."

"Were a young man to write down a list of his duties, Health should be among the first items in the catalogue. This is no exaggeration of its value; for health is indispensable to almost every form of human enjoyment; it is the grand auxiliary of usefulness."

"Not only the amount, but the quality of the labor which a man can perform depends upon his health. The work savors of the workman. If the poet sickens, his verse sickens; if black venous blood flows to an author's brain, it beclouds his pages; and the devotions of a consumptive man scent of his disease, as Lord Byron's obscenities smell of gin. Not only 'lying lips,' but a dyspeptic stomach is an abomination to the Lord."

"In regard to the indulgence of appetite, and the management of the vital organs, society is still in a state of barbarism; and the young man who is true to his highest interests must create a civilization for himself. The brutish part of our nature governs the spiritual. Appetite is Nicholas the First, and the noble faculties of mind and heart are Hungarian captives. Were we to see a rich banker exchanging eagles for coppers by tale, or a rich merchant bartering silk for serge by the pound, we should deem them worthy of any epithet in the vocabulary of folly. Yet the same men buy pains whose prime cost is greater than the amplest fund of natural enjoyments. Their purveyor and market-man bring them home head-aches, and indigestion, and neuralgia, by hamper-fuls. Their butler bottles up stone, and gout, and the liver-complaint, falsely labelling them sherry, or maderia, or port, and the stultified masters have not wit enough to see through the cheat."

"Our pious ancestors enacted a law that suicides should be buried where four roads meet, and that a cart-load of stones should be thrown upon the body. Yet, when gentlemen or ladies commit suicide, not by cord or steel, but by turtle-soup, or lobster salad, they may be buried in consecrated ground, and under the auspices of the church, and the public are not ashamed to read an epitaph upon their tomb-stones false enough to make the marble blush."

"Let the young man remember there is nothing derogatory in any employment which ministers to the well-being of the race. It is the spirit that is carried into an employment that elevates or degrades it. The ploughman that turns the clod may be a Cincinnatus or a Washington, or he may be brother to the clod he turns. It is every way creditable to handle the yard-stick and to measure tape; the only discredit consists in having a soul whose range of thought is as short as the stick and as narrow as the tape. There is no glory in the act of affixing a signature by which the treasures of commerce are transferred, or treaties between nations are ratified; the glory consists in the rectitude of the purpose that approves the one, and the grandeur of the philanthropy that sanctifies the other. The time is soon coming, when, by the common consent of mankind, it will be esteemed more honorable to have been *John Founds*, putting new and beautiful souls into the ragged children of the neighborhood, while he mended their fathers' shoes, than to have sat upon the British throne."

"Vast fortunes are a misfortune to the State. They confer irresponsible power; and human nature, except in the rarest instances, has proved incapable of wielding irresponsible power without abuse. The feudalism of Capital is not a whit less formidable than the feudalism of Force. The millionaire is as dangerous to the welfare of the community in our day, as was the baronial lord of the Middle Ages. Both supply the means of shelter and of raiment on the same conditions; both hold their retainers in service by the same tenure—their necessity

for bread; both use their superiority to keep themselves superior. The power of money is as imperial as the power of the sword; and I may as well depend upon another for my head, as for my bread. The day is sure to come, when men will look back upon the prerogatives of Capital at the present time with as severe and as just condemnation as we now look back upon the predatory Chieftains of the Dark Ages. Weighed in the balances of the sanctuary, or even in the clumsy scales of human justice, there is no equity in the allotments which assign to one man but a dollar a day, with working, while another has an income of a dollar a minute, without working. Under the reign of Force, or under the reign of Money, there may be here and there a good man who uses his power for blessing and not for oppressing his race; but all their natural tendencies are exclusively bad. In England, we see the feudalism of Capital approaching its catastrophe. In Ireland, we see the catastrophe consummated."

"Glowing with a vivid conception of these truths, so wonderful and so indisputable, let me ask, whether, among all the spectacles which earth presents, and which angels might look down upon with an ecstasy too deep for utterance, is there one fairer and more enrapturing to the sight than that of a young man, just fresh from the Creator's hands, and with the unspent energies of the coming eternity wrapped up in his bosom, surveying and recounting, in the solitude of his closet or in the darkness of midnight, the mighty gifts with which he has been endowed, and the magnificent career of usefulness and of blessedness which has been opened before him; and resolving, with one all-concentrating and all-hallowing vow, *that he will live true to the noblest capacities of his being, and in obedience to the highest law of his nature!* If aught can be nobler or sublimer than this, it is the life that fulfils the vow."

"The German and French have a beautiful phrase, which would enrich any language that should adopt it. They say, '*To orient*;' or, '*to orient one's self*.'"

"When a traveler arrives at a strange city, or is overtaken by night, or by a storm, he takes out his compass and learns which way is the East, or Orient. Forthwith all the cardinal points,—east, west, north, south,—take their true places in his mind, and he is in no danger of seeking for the sunset or the pole-star in the wrong quarter of the heavens. *He orients himself.*"

"Young Man! open your heart before me for one moment, and let me write upon it these parting words. The gracious God has just called you into being; and, during the few days you have lived, the greatest lesson you have learned is, that you shall never die. All around your body the earth lies open and free, and you can go where you will. All around your spirit, the universe lies open and free, and you can go where you will. *Orient yourself! ORIENT YOURSELF!*"

"Study and obey the sublime laws on which the frame of nature was constructed; study and obey the sublimer laws on which the soul of man was formed; and the fulness of the power and the wisdom and the blessedness with which God has filled and lighted up this resplendent universe shall all be yours!"

**THE USES AND ABUSES OF AIR:** showing its influence in sustaining life and producing disease, with remarks on Ventilation, &c., by John H. Griscom, M.D. Second edition. N. Y.: J. S. Redfield, Clinton Hall. 1850. pp. 248.

A second edition of Dr. Griscom's well known, and justly prized treatise, is here presented to the public. It should be read universally, and its wise practical counsels everywhere obeyed. It is the best book yet put forth in the English tongue upon the important subject which it discusses; and indeed it quite fulfils one's ideal of what a work designed to popularize the highest physiological knowledge should be. It treats with brevity, thoroughness, and admirable distinctness, the Mechanism of Respiration, Chemistry of Respiration, Effects of Vitiated Air, Consumption, Use and Abuse of Cities, Warming and Ventilation, &c. The high aim of the writer may be seen from the following extracts:—

"It is quite clear that society is constructed on erroneous principles, as erroneous indeed as the architectural arrangement and structure of the houses of its members. *Both are built*

*up without reference to health.* It is also clear that its sacred destiny must yet be fulfilled, although it is now on the wane, and tending toward what would seem its final extinction. It must therefore be in its destiny to be regenerated, and this is now evidently practicable. Many causes of degeneracy have been pointed out by late writers, who are competent judges, as may be seen in the extracts in the past pages. Plans have been pointed out for the removal of many of these causes, and some have been removed. This is cheering, but still men, women, and children, and even the lower animals, are yearly dying by millions, for want of fresh air, and many other causes, but the increase of those causes, has hitherto more than counterbalanced the success of any attempts that have been made to remove them."

"A *sanatory regeneration* of society should now be the object of all its members, and one aim of their exertions. Many are no doubt ignorant, and the great bulk of society apathetic; but it is, as has been said, cheering, that a revolution of sentiment has commenced. Howards are springing up in many places, who are not afraid to risk their health, and even their lives, to redeem the health and vigor of their fallen race, and sublimate it to its destined perfection. All their admonitions and exertions will be useless, and their legal enactments inoperative, or ineffective, unless the people co-operate. This they will not do except they understand the benefits of those measures, and these they will not understand, until they be educated;—educated physically, educated morally, educated intellectually, educated religiously, or, in short, *educated physiologically.* How can they be expected to appreciate pure air, for example, until they have learned and understood its value. The first step to be secured, the vantage ground to be gained, is to recover by a perfect system of education, and wise sanatory laws, that energy of body and mind which were possessed and often perverted by the ancients; the energy that gave birth to the invincible fortitude, warlike spirit, and chivalry of the olden time; to bring back the energy whether uselessly wasted on those monuments of folly we see scattered up and down, or profitably employed in the pursuits of sciences, to generalize that energy which lately deluged in blood, the streets of the most polished city in the world, a city which has assumed the attitude of the center point and climax of civilization; to first attain to this energy *without* the wickedness and vanity to which, when perverted, it gives rise. Then we would have gained the material out of which to elaborate a structure of society, of body, and of mind, as perfect as is possible in our temporal state. Then we would be in the fair way of achieving the *sanatory regeneration* of the human race. Then our bodies, our minds, our houses, our cities, our communities, our whole social fabric, would be, in the course of being rebuilt on a sure foundation.

**REPORT OF THE COMMISSIONER OF PATENTS FOR THE YEAR 1849.** With an Introduction, by Horace Greeley. New York: J. S. Redfield, Clinton Hall.

Mr. Redfield merits the hearty thanks and efficient support of the Community for presenting them, at so early a period, with this cheap, yet handsomely printed, edition of Mr. Ewbank's report. We trust that this admirable work will receive the promptest and widest circulation. It is interesting as a romance, and crowded with instructive suggestions. The most sluggish mind is fired with enthusiasm at the prospects opened of man's future triumph over nature, and by the assurance given of a coming era when labor shall be no longer a degrading drudgery, but a refining art. Such a report gives one a new impression of what a Government might accomplish, which, prompted not by political ambition but paternal benignity, should devote its energies to calling into play the resources, talent, enterprise, co-operative usefulness of all citizens of the Commonwealth. The world is rapidly learning, that the primary duty of true Statesmanship consists in developing the *free industry* of a people, and rearing upon that substantial basis *just relations of property.* As a man must have a sane body as the condition of sanity of mind, so a state must ensure the material well-being of its members as the means of intellectual and moral harmony. Let the present

administration receive due praise for having well discharged one part of its functions, at least, in appointing the Commissioner of Patents.

The Report, or rather the portion of it printed in this pamphlet, embraces the Commissioner's views on THE ORIGIN AND PROGRESS OF INVENTION; THE MOTORS-CHIEF LEVERS OF CIVILIZATION; PROPOSED APPLICATIONS OF THE PATENT FUND; THE PROPULSION OF STEAMERS. Where the whole is so interesting, if it is right to specify particular parts as most worthy of regard, we should mention the sections on Motors and Steam Propulsion. The suggestions drawn from methods adopted in nature for rapid movement through air and water, approve themselves to the judgment as strictly philosophical, while they delight the imagination from their beauty. But we must refer our readers to the book. It should find a place on the family table, in the workshop, the school-room, the district library.

**THERE EXISTS A SOCIAL LAW OR A DIVINE ORDER OF HUMAN SOCIETY.** Pittsburg: Johnston and Stockton.

This excellent essay, by William H. Muller, of Zelenople, Pennsylvania, from which, as our readers will remember, we quoted largely in Vol. I. of the Spirit of the Age, is now for sale by Fowlers & Wells. We recommend all lovers of sound reasoning and high-toned sentiment to procure it. It is a tract exceedingly well fitted for circulation among skeptics or half-believers in Social Science. No candid mind can read it without being convinced that Socialism is worthy of the profound regard of every statesman and religious Reformer. Mr. Muller is one of the best writers among the Socialists of the United States.

**MORALISM AND CHRISTIANITY; OR, MAN'S EXPERIENCE AND DESTINY.** In three lectures. By Henry James. New York: J. S. Redfield.

As we intend to review these lectures critically, we simply announce that they are printed in a handsome volume of 184 pages, by Mr. Redfield. All who desire to understand some of the tendencies of Socialism, should study these very eloquent and suggestive essays.

## Reform Movements.

**LONDON MODEL HOUSES.**—The London Weekly Times of the 14th of December contains the following notice: On Wednesday was opened what is certainly a good characteristic of the present age—a pile of the buildings best known as “Model Houses,” in Albert-street, Spitalfields. The portion opened is adapted for the accommodation of 234 single men. The advantages of such buildings we have often insisted upon. The following is a description of the model houses:—

“The building is five stories in height from the basement, which is surrounded by an open area, and contains baths and wash-houses, extensive cellarage, and ample space for workshops. Upon the ground floor the entrance-hall is commanded by the superintendent's apartments, which are placed on the left, while the store room and cook's apartments occupy about the same space on the right. Immediately in front of the entrance are the stairs, of fire-proof construction, which lead to the three stories of sleeping apartments, and opposite the stairs, on the ground floor, is a good sized lavatory for day use. The coffee-room is directly in front of the staircase-hall, and extends to the back of the building, communicating on one side with a reading-room, and on the other with a kitchen

for the use of the inmates. It is a lofty room, divided into aisles by iron columns supporting an open roof of stained timbers, lighted by a large window at the further end, two smaller side windows, and sheets of rough plate in the roof; it is warmed by hot water-pipes. The reading-room, 60 feet by 21 feet 9, is warmed by open fires, and intended to be furnished with newspapers and periodicals. The kitchen, 45 feet by 21 feet 9, for the use of the inmates, contains two ranges provided with hot water, a sink with cold water, and common apparatus for cooking purposes. From this kitchen a stone staircase leads to a portion of the basement containing 234 small meat safes, all under lock and key, raised on brick piers, placed in ranges, back to back, with ample space for ventilation. The cook's shop is connected with the men's kitchen by a bar, from which cooked provisions may be obtained at almost any hour of the day. The three upper stories are fitted with sleeping apartments on each side of the corridors. Each compartment measures 8 feet by 4 feet 6, and is lighted by half a window, the upper portion only opening, and this is hung on centers. These rooms are all furnished with iron bedsteads and suitable bed-furniture. All the doors are secured by spring latches, of which each inmate has his own key, and no key will open the lock of any other in the same wing. Large cisterns in the roofs, and smaller ones in other parts of the building, afford an ample supply of water to every part of the premises. Every floor has an opening, secured by an iron door, into a dust shaft, communicating with a dust-chamber in the basement. The whole building is well lighted by gas. The water closets have all a direct communication with the external air. Adjoining to this building, and within the same enclosed ground, an extensive range of buildings for 60 families is now in course of erection.”

**DWELLINGS OF THE POOR.—DENS OF MEN AND OF WILD BEASTS.**—Yesterday evening week Mr. C. Cochrane addressed, at Music Hall, Store-street, a number of the parishioners of St. Giles's and St. George's, Bloomsbury, on the necessity of improving the dwellings of the poor. He adduced a number of facts collected from personal observation that morning, showing the crowded state of the lodging-houses; of these one may suffice. In a single room on the ground-floor of No. 1 Church-lane, 12 feet by 8, he found 23 persons lying on the floor. He contrasted this accommodation with the dens provided for the animals at the Zoological Gardens, Regent's Park. The lion's den was 22 feet by 8, and his sleeping-place 22 feet by 4, being four times the space in which he had found 26 persons huddled together. The lioness had a day-room of 11 feet by 8; the tiger 13 by 8; and both had spacious bedrooms [laughter]. An Esquimaux dog had a den 11 feet by 8, with a sleeping-place beside. At the close of the address “a Dwelling-improvement Committee” was formed.

**THE BIRMINGHAM FREEHOLD LAND SOCIETY.**—This institution stands pre-eminently forth without an equal. We feel pleased at its growth and present triumphant position, and even now believe its present amazing strength is nothing to what it is destined to be. Nearly £500 were received by the stewards on Thursday last, and a little under forty shares were subscribed for. We admire the resolution the directors have come to in opening a section or branch at a lower scale of payment for persons whose limited means will not permit them to pay even the small sum of 8s. per fortnight, and, by this happy provision, can join and pay 1s. or 2s. per fortnight, without either entrance-fee or any additional quarterly payments.—*Birmingham Mercury.*

## Miscellany.

**IMPROVED MATTRESS.**—The *Philadelphia Ledger* says that Mr. John Y. McElevay, of that city, has invented a Spiral Spring Mattress, made of springs similar to those used in our best sofa bottoms, and which, with a thin covering of hair, gives to the whole, when completed, all the elasticity of the ordinary mattress, and the softness of a feather bed. There are used in its construction about fifty wire springs, flaring at the top and bottom, which are set at regular distances apart, and in such numbers as to bear, without losing their elasticity, the required weight to be put upon the mattress when finished. These springs are strongly secured in their places by cords, and are covered at the top and bottom with canvass of suitable strength, upon which is spread a coating of curled hair, the whole covered with ticking, resembling when completed, a well-made hair mattress. Thus is furnished, mainly of iron, an article of domestic use, for which the softest material have heretofore been deemed indispensable, and which being besides much cheaper than the feather beds and mattresses, is even lighter, more lasting, easier handled, and from the fact of its being more open to the air, is less likely to become compact or sodden—a matter esteemed of great advantage in the way of health. It seems very complete, and looks like meeting with large favor, especially at the hands of the women.—*N. Y. Farmer & Mechanic.*

**TUSCANY.**—*The Austrian Jurisdiction.*—In consequence of further disturbances and outrages which have taken place at Leghorn, the following notification, dated the 17th, has been published by Count Folliott de Crehneville, Austrian Commandant of that city:—"Any person who shall offend an Austrian or Tuscan soldier of the line, police force, or any other body, whether in the performance of his duties or not, by word or deed, or by signs of contempt, or by acts of violence: and any person guilty of uttering insults or expressions of ridicule against the persons of his Imperial and Royal Highness the Grand Duke and his family, or against the representatives of the Tuscan Government, or any other authority, shall be placed under the Austrian military authority; taking advantage of the powers it possesses in virtue of the state of siege, will act according to its own laws against all conventicles, meetings, or crowds, which have not a legitimate cause. The notification of May 11, in virtue of which the wearing of cockades or other tricolored signs is forbidden, is again put in force."

**POLAND.**—*Preparations.*—Letters from Frankfort of the 18th, say that all the intelligence from the kingdom of Poland is unanimous as to the extensive preparations being made by the Cabinet of St. Petersburg for the coming events of the spring. The enrolment of the conscripts is carried on with extraordinary severity in the empire. The contracts for furnishing provisions to the two great armies have been concluded; and notwithstanding the severity of the cold, 17 deg., the exercise of the new troops is carried on with the greatest activity and regularity. The troops are meanwhile concentrating in the Russian Baltic provinces.

**THE ENGLISH CHURCH.**—The Ecclesiastical Commission for inquiring into the state of the Church of England, and reforming its abuses, deserve the thanks of the country for their beautiful impartiality and evident desire to promote the interest of

religion in the country, as these items abundantly show; for they granted as follows:—To Barnaley, an increase of 6*l*.; Long Buckley, 12*l*.; Cam, 36*l*.; St. Mary, Exeter, 9*l*.; Lewstone, 15*l*.; Priors See in Shiffnal, 6*l*.; Stretford in Manchester, 39*l*.; Worsborough, 9*l*.; and Wrensbury, 6*l*. But what have the Bishops done for themselves?

Dr. Monk sought £1,100 for the repair of his Palace, but the Commission granted . . . £10,000

Dr. Wilberforce for the repair of Cuddesdon Palace obtained . . . 4,800

Dr. Langly for the Palace of Ripon obtained . . . 13,689

Purchase of estate and house for Bishop of Lincoln . . . 39,406

Alteration of house for him . . . 13,302

Purchase of house for Bishop of Rochester . . . 25,557

Alteration of residence for Bishop of Worcester . . . 7,000

These are only specimens of what has been done by the Ecclesiastical Commission in the name of Reform!!!

**SOCIETY FOR IMPROVING THE DWELLINGS OF THE LABORING CLASSES.**—The letter of the Bishop of London recommending contributions to this society's funds has been productive of good to an extent never anticipated by the society's friends, and the additions thus made have been more welcome as the recommendation of his lordship was entirely unexpected and unsolicited. Up to Wednesday morning the amount received in subscriptions was £669 4*s*. 9*d*., and the contributions from the different churches had reached the sum of £1,198 13*s*. 9*d*. The society are on the eve of completing a large building for the reception of a number of families in the crowded locality between New Oxford-street and Russell-street. The building, which will be opened in March next, will consist of a number of separate rooms or tenements. Each tenement will contain a common room, 15*ft*. 6*in*. by 10*ft*. 2*in*.; a bedroom, 12*ft*. 6*in*. by 8*ft*. 2*in*.; a second bedroom, 10*ft*. by 8*ft*. 6*in*.; a large lobby, a scullery, dust-bin, safe, sink, water-closet, and store-closet; also proper means of ventilation, and an open gallery, 5*ft*. in width, in front. Each tenement being a separate dwelling, containing less than seven windows, will be exempt from window tax. The entire cost of the building, when completed, will be £7,730, and a further outlay of less than one per cent on that amount will render the place fire-proof, and prevent all communication by sound, and all percolation of water from floor to floor. The basement story, which is excavated, will contain a range of well-lighted and ventilated workshops; and a wash-house and bath-room for the common use of the residents will also be provided. It is expected that the income derived from the tenements in this building will yield a proper remuneration on the outlay. The society has already expended £17,000 in its useful operations in erecting these model buildings in various localities, and the model dwelling-house above described will, when complete, form one of the most perfect and commodious, and at the same time one of the cheapest ever erected.—*Times.*

A company is forming with £350,000, for supplying London with spring water.

**SOUTH SEA PEARL DIVING.**—The season is chosen during the prevalence of calms and light winds, so that the water be not disturbed during the operations; for they

"Dare not dive

For pearls but when the sea's at rest."

We had three buzos, or divers of great celebrity, but in the end we were not so highly impressed with their skill. The manner of conducting the performance is a very simple one. The boat is slowly urged over the calm water—perfectly clear

and transparent it is, owing to the white sandy bottom. The buzoos stand in succession on the prow, each provided with a short sharp stick to dislodge the shells, whilst another with shaded eyes, close to the surface, peers down into the pure blue depths, and marks the object of their search, or warns them of the appearance of the tintero—a ravenous species of shark. Mira! says the look-out-man, pointing with his stick. Splash! down plunges the swarthy figure. You see him squirming and groping on the bottom, reflected in the mirage-like fluid, when presently he shoots to the surface, in one hand holding the prize, which is tossed into the boat. Hay mas!—there's more!—he exclaims, takes a long respiration, and again sinks—this time reversing his heels, after getting under water. Two or three feats of the kind, and he gives place to a fresh buzo. The depth ranged from twenty to thirty-five feet, and they remained below about a minute.—*Los Gringos.*

**THE JUDGE AND THE GAOLER.**—Trying an action which arose from the collision of two ships at sea, a sailor, who gave an account of the accident, said, "At the time I was standing abaft the binnacle." Lord Mansfield asked, "Where is abaft the binnacle?" Upon which the witness, who had taken a large share of grog before coming into court, exclaimed, loud enough to be heard by all present, "A pretty fellow to be a judge, who does not know where abaft the binnacle is!" Lord Mansfield, instead of threatening to commit him for his contempt, said, "Well, my friend, fit me for my office by telling me where abaft the binnacle is; you have already shown me the meaning of half-seas over."—*Lord Campbell's Lives of the Chief Justices.*

**THE WARRIOR WASPS OF THE ISLE OF FRANCE.**—Their head, chest, and body are of a resplendent lustre; now green, or, seen in another position, blue, and glistening with all the lustre of an exquisite varnish; their antennae are black, their eyes of a brownish yellow, and their legs partly bronze-colored and partly of a beautiful violet. They are strong and swift of wing, and are possessed of a terrible lance, the thrusts of which even men cannot endure without far more pain and inflammation than attends an ordinary sting. The foe with whom these magnificently-dressed warriors have to contend is a kind of insect allied to the cockroach, which, in our kitchens, has acquired the incorrect title of 'black beetle.' This insect is detested by the inhabitants of the island for its ravages upon almost everything of value or delicacy, and is not less hated by the sailor for destructiveness on ship-board. It is called kakerlac, and is much larger than the cockroaches which are the plague and terror of our cooks. Imagine that one of these great and odious insects is marching along the highway. The warrior wasp has also been making his expeditions for prey abroad, when suddenly his eager eye catches sight of the kakerlac hastening to some new scene of depredation. The warrior instantly alights, and the kakerlac stops, thinking perhaps to intimidate its adversary by its size and ferocious aspect. Both insects glare at one another:—

"Each other from afar  
They view, and rushing on, begin the war.  
They launch their spears; then hand to hand they meet,  
The trembling soil resounds beneath their feet;  
Their bucklers clash, thick blows descend from high,  
And flakes of fire from their hard helmets fly.  
Courage conspires with chance, and both engage  
With equal fortune yet, and mutual rage."

Virgil's description, though scarcely accurate in all points, gives us a lively image of this insect combat. The kakerlac, however, is the Turnus, and the warrior wasp the Aeneas, of the fight.—*Life of an Insect.*

## CONTENTS.

Socialist's Catechism . . .	113	Compromise—Disunion—the	
Providence . . . . .	114	Union of Freeman . . .	120
Social Democracy . . . .	115	Nature and Spirit . . .	121
Labor and the Poor . . .	116	Emancipation by means of	
Announcement and Prepara-		Association . . . . .	122
tory Notions . . . . .	117	Literature and Art . . .	124
Council of the National Re-		Reform Movements . . .	124
form League . . . . .	119	Miscellany . . . . .	127

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church* of Humanity, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

EDITOR

WILLIAM HENRY CHANNING.

PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. FRASER.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawke.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, MARCH 2, 1850.

No. 9.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## A CHANT FOR ELLIOTT.\*

BY JOHN G. WHITTIER.

Hands off, thou tithe-fat plunderer! play  
No trick of priestcraft here;  
Back, puny lordling! dar'st thou lay  
A hand on Elliott's bier?  
Alive, your rank and pomp as dust  
Beneath his feet he trod;  
He knew the locust swarm that cursed  
The harvest field of God.

On these pale lips the smothered thought  
Which England's millions feel,  
A fierce and fearful splendor caught,  
As from his forge, the steel,  
Strong armed as Thor! a shower of fire  
His smitten anvil flung;  
God's curse, Earth's wrong, dumb Hunger's ire—  
He gave them all a tongue!

Then let the poor man's horny hands  
Bear up the mighty dead,  
And Labor's swart and stalwart bands  
Behind, as mourners, tread.  
Leave cant and craft their baptized bounds  
Leave rank its minster floor;  
Give England's green and daisied grounds  
The Poet of her poor!

Lay down upon his Sheaf's green verge  
That brave old heart of oak,  
With fitting dirge from sounding forge,  
And pall of furnace-smoke!  
Where whirls the stone its dizzy rounds,  
And axe and sledge are swung,  
And, timing to their stormy sounds,  
His stormy lays are sung.

There let the peasant's step be heard,  
The grinder chant his rhyme:  
Nor patron'd praise nor dainty word  
Befit the man or time.  
No soft lament nor dreamer's sigh  
For him whose words were bread—  
The Runic rhyme and spell whereby  
The foodless poor were fed!

Pile up thy tombs of rank and pride,  
Oh, England! as thou wilt;  
With pomp to nameless worth denied,  
Emblazoned titled guilt!

No part nor lot in this we claim,  
But, o'er the sounding wave,  
A common right to Elliott's name,  
A freehold in his grave.

\*Ebenezer Elliott, the intelligence of whose death lately reached us, was to the artisans of England what Burns was to the peasantry of Scotland. His "Corn-Law Rhymes" contributed not a little to that overwhelming tide of popular opinion and feeling which has resulted in the repeal of the tax on bread. Well has the eloquent author of the "Reforms and Reformers of Great Britain" said of him: "Not Corn-Law repealers alone, but all Britons who moisten their scanty bread with the sweat of the brow, are largely indebted to his inspiring lays for the mighty bounty which the laboring mind of England has taken in our day."—*National Era*.

From the London Weekly Tribune.

## THE CONFESSIONS OF A REVOLUTIONIST.

BY P. J. PROUDHON.

### CHAPTER XVIII.

#### 21st MARCH: LAW CONCERNING THE CLUBS.

Reaction made another step, from the republicans of the morrow to the doctrinaires; but one more false move of the democrats, and we fell into the hands of the jesuits. Step by step we advanced towards the completion of the revolution, the annihilation of authority. It was necessary first that government should show itself incapable of existing either with the constitution, with free institutions, with principles or classes; the first was attacked by Odilon Barrot, the second by Leon Faucher, in his bill against the clubs, the others would come afterwards, under the government of Louis Bonaparte, who was destined to lead governmental authority to the final act of its suicidal course; and this was done with a consistency and strictness that belong to no other country; for the French are the most logical people in the world.

The attack upon the clubs was an attack upon all the institutions established and confirmed by the revolution; it was, as M. Cremieux loudly declared on the 21st March, a direct violation of the constitution. Henceforth there were two classes in the country; a majority and a minority, the oppressors and the oppressed; for everywhere the socialists were hunted down, and those who were only suspected of opinions then looked upon as aggravating circumstances, were treated as common malefactors.

The *right of insurrection* can only exist under an absolute government, where the people have no voice in the constitution; but in the present case, universal suffrage remaining to us, our only legitimate mode of defeating our adversaries was by *legal resistance*; and the plan proposed by *Le Peuple*, namely, an organized refusal to pay the taxes all over the country, would have been a most effectual



instrument. Since the 13th June, however, this is no longer practicable or necessary; my proposition was received with distrust by the radicals: if the people refuse to pay taxes once, said these slavish advocates of government, they will refuse them altogether, and then government will be impossible: and my reward was a fine of 10,000 francs and ten years' imprisonment.

But to my shame, I must confess, we were all blind to our own real interest, and the event has proved that radicalism was better served by its own incapacity than it could have been by the means I proposed. Since the 13th June, we have done with parties and governments; and that is much better than to have established the mountain in the room of the doctrinaires and jesuits. The revolution has left us nothing further to do. *Il mondo va da se!* The world moves of itself.

#### CHAPTER XIX.

##### 16TH APRIL: EXPEDITION TO ROME.

The coincidence of the revolutionary dates in 1848 and 1849 almost to the very day, is rendered still more remarkable by the similarity of the events at each date; those in 1849 being in each case the counterparts of the same date in 1848. This analogy must lead us to the conclusion that the collective human thought has a greater influence in the government of the world than those two powers that have hitherto shared the worship of man—Providence and Chance. The war against the Roman republic was the death-blow given to the principle of authority by the hand of Louis Bonaparte. Wonderful coincidence! At the beginning of the century a Bonaparte is the mightiest personification of authority; fifty years afterwards the most powerful instrument of its destruction is a Bonaparte. Is this chance or mystery?

We have already shown how the constitution established the separation of powers as the necessary condition of government, and the deductions to be drawn from this principle—we shall now put these in a logical formula; for as in physical science, so in history, all the grand phenomena may be translated by a simple algebraical or logical formula.

The events following the revolution of February completed the experiments necessary to establish the following syllogism respecting government:—

MAJOR.—Government must be either a despotism or dualism.

MINOR.—Now despotism is impossible, and dualism is also impossible.

CONCLUSION.—Therefore government is impossible.

The Râteau proposition was the practical representation of this syllogism.

The next step was to show that free institutions were incompatible with government; this was done on the 21st March, by the mouth of Leon Faucher, who, by his law against the clubs, declared republican institutions, the liberty of the press, the right of association and meeting, inconsistent with power and authority. The dilemma now becomes more contracted, the formula more expressive.

*No liberty,*

*Or no government.*

The Government now plainly said to Liberty—"Slay me, or I slay thee."

The next step was the final blow, it was directed against the church, the sole legitimate source of authority. From the beginning the temporal had endeavored to render itself independent of the spiritual. When royalty first took up the sword to free itself from the thralldom of the church, it set the example of insurrection to its own slaves. Royalty, in rising against the pope, made the first step toward its own ruin. From this schism of the temporal and

spiritual, the people continued to derive fresh strength. In the 16th century the company of Jesus was established for the purpose of reducing the temporal once more under the spiritual power. The puritanic school of Jansen exposed their secret intentions, and royalty overthrew the Jesuits and confirmed the separation of the Gallican church. Then came the charter of 1830, which, by declaring catholicism only the religion of a majority, humiliated the church, and thus destroyed the principle of authority in its very source; power was now but a shadow, and the state a fiction. The people could now say to the government—Who are you that we should obey you? The European powers must now abjure themselves or restore Jesuitism. The last hour has struck; the tempest that is destined to sweep away the throne and the holy see is already heard in the distance. The dilemma is contracted to its narrowest bounds, the formula appears in its inexorable conciseness.

*No papacy,*

*Or no liberty.*

The vote of the 16th April, sanctioning the expedition to Rome, was an inevitable event; but after the taking of Rome by the French army, the fall of the papacy was no longer doubtful.

The doctrinaires wished to form a sort of constitutional papacy, and wrote a book called, *Reason in harmony with Faith*, which only tended to show that the two were incompatible; just as the revolution had for the last fifty years shown that the co-existence of liberty and authority were impossible, and are both very similar to perpetual motion and the quadrature of the circle.

What eclecticism attempts to discover in philosophy, the *juste-milieu* attempts in politics.

Ask the eclectic—Are you a materialist?

He replies—No.

A spiritualist?—Certainly not.

What then? a realist?—God forbid!

An idealist?—I differ from him.

A pantheist?—I know not what it is.

An atheist?—I know not the meaning of it.

A sceptic?—That is impossible.

Out of my sight then; you're a humbug or a stupid!

We shall see that the doctrinaire's politics are the counterpart of this.

What do you think of the republic?—A great fact.

The monarchy?—I stick to legality.

The president?—He is elected by six millions of votes.

The constitution?—The sum total of our political ideas.

Socialism?—A beautiful utopia.

Property?—a necessary evil.

Do you believe in religion?—I respect it.

Do you believe in equality?—I wish for it.

Do you believe in progress?—I do not oppose it.

The eclectic and the doctrinaire, (the utilitarian, or Benthamite,) and above them both, the Jesuit, such are the three elements that now govern France, I had almost said that have ever governed the world.

At present, the Jesuit seems to reign unopposed in Europe; and yet the attack on Rome was the commencement of their ruin. For whether successful or not, the ruin of the papacy must be the result; for, either it must disappear under the reforms of Mazzini, by which the Pope, simply Bishop of Rome, having no authority in the church, his power as Pope would be gone; or, restored by foreign bayonets, established in the blood of its revolted subjects, the papacy must become an object of horror to the Christian world, and perish by its own victory: a Pope the vicar of Christ, reigning by the sword, is a blasphemy of the tiara: it is Antichrist.

The alliance of the doctrinaires with the Jesuits has

overthrown every obstacle—religion, papacy, monarchy, and government. Bishops of France take care! The war against the Roman Republic, rousing the people against the Church, and disgracing Catholicism, corrupts the revolution, disturbs men's consciences, and compromises the peace of Europe. Socialism, whose mission was to convert you, is your destroyer. Take care! Separate yourselves from the Jesuits while there is yet time, warn your chief, Pius IX., or you are ruined.

[To be Continued.]

From the London Morning Chronicle.

## LABOR AND THE POOR.

### THE RURAL DISTRICTS.

[Concluded.]

The next subject immediately in connection with the dwellings of the laborer is that of rent. It is impossible to arrive at anything like a fair average of the rent paid for the cottages, as it varies so much, not only in different districts of the county, but, in some cases, actually within the same parish. At Buxhall, the cottages built by the Rev. Mr. Hill let for £3 8s., while close by him, and in the same parish, there are others, not containing a greater amount of accommodation, which let for £6 and even £7 per annum. At Woodbridge there are a number of wretched one-roomed cottages, the property of the Rev. Mr. Taylor, a dissenting minister, the rent of which is 1s. 4d. per week, while in many other places cottages of a similar character can be had for 9d. and 1s. Upon the estate of Sir E. Kerrison a comfortable four-roomed cottage, with a rood of land, lets for £3 10s.; while there are several cottages close by his estate which, without any garden, let for £4. As a general rule it may, perhaps, be stated that in the neighborhood of towns the rent of the cottages is higher than in places further removed from them; and it will also be generally found that the cottages built by gentlemen of property upon their own estates let for a considerable less sum than those built by private speculators. One great cause of the enormously high rents which are paid by the poor people is, that in a great many cases the cottages are built by persons of very small capital. A tradesman in a country town, as soon as he is able to scrape together a little money, forthwith begins to look about for a piece of land upon which he can build one or more cottages; but through his not having fully counted the cost, he finds that before the building is completed his small capital has run out, and he is compelled to borrow money at a high rate of interest upon the mortgage of the cottages—and thus, having interest to pay upon the borrowed money, as well as to obtain a return for his own investment, he is forced to obtain the largest amount of rent he can from the unfortunate tenants. The number of cottages which are either in this situation, or which have fallen into the hands of those who had advanced money upon them, is very great.

Generally speaking, there appear to be no universally recognized conditions upon which the tenant holds the cottage. In some, but comparatively few, cases the repairs are done at the expense of the landlords. In the majority of cases the tenant bears the cost of repair, or puts up with the want of it. Upon the estates of Sir E. Kerrison and other gentlemen, the landlord charges himself with the repairs. Upon the Culford estate, the property of the Rev. E. Benyon, very strict rules are adopted with respect to the tenantry. The following is a copy of the regulations to be observed by the tenants on his estate:—

"REGULATIONS TO BE OBSERVED BY THE COTTAGE TENANTRY, AND THOSE RENTING GARDEN ALLOTMENTS ON THE CULFORD ESTATE:—

"1. Each occupier is to keep his cottage, with the buildings belonging to the same, clean and in good order.

"2. Any injury committed to the walls, doors, oven, or windows, or upon other fixtures, as locks, grates, cupboards, shelves, &c., to be made good by the tenant; reasonable use and wear thereof being allowed.

"3. All fixtures that are actually the property of the tenant are, on his leaving the cottage, to be offered to the Rev. E. R. Benyon, at a fair valuation, and should he decline the purchase, they must be removed before the tenant's quitting the premises, and without injury to the walls, or any part of the buildings.

"4. No person, in addition to the immediate family of the tenant, is permitted to reside in any cottage, without a written authority from the steward of the estate.

"5. No gleaning-corn is allowed to be threshed in any cottage.

"6. The gardens are to be cultivated with the spade, and on no account to be plowed.

"7. No occupier is to underlet his garden, or any part of it.

"8. All fences, gates, posts, rails, &c., are to be kept in repair, and the hedges neatly trimmed, by the tenant.

"9. No horse, poney, or donkey is to be kept without a written authority, as aforesaid.

"10. Should the Rev. E. R. Benyon, or his steward, notice any tenant neglecting to conform to these regulations, they will be compelled to remove him from possession of his cottage and garden, by notice, according to the covenant in the agreement under which he holds possession.

"As the principal object desired by the Rev. E. R. Benyon is the welfare and comfort of his tenantry, it is hoped they will see the advantage that must arise from conducting themselves respectfully and orderly, and keeping their cottages and gardens as directed; a proper attention to which will alone secure to them their respective occupations."

The observance of these regulations is enforced by a written agreement signed by each tenant. If the tenant refuses to leave when called upon to do so, the landlord has the power, under the Small Tenements Act, of forcibly removing him, upon application to the County Court. I was informed, however, by his steward, that it was very rarely that this power was called into requisition, the tenants, generally speaking, being very careful to fulfil the terms of the agreement.

One of the great evils of which, perhaps more than anything else, the poor people complain, is that of their being compelled to pay the parish-rates, in addition to the sum they pay for the rent of their cottages. Speaking to a poor woman, who resided in a cottage of her own near Woolpit, and whose husband was in almost constant work, she said:—"One of the most cruellest things as I know is to make the poor dear people pay the rates. I'm better off than some of 'em, because I don't have no rent to pay, but there's a *hapse* of people that can't afford to pay it nohow. There's my poor daughter has to pay 2s 9d. or 2s. 3d. every time they call for a rate, and I'm sure they're often obliged to go without wittles to pay it. It's a cruel thing—it makes the poor dear people run in debt for things they ought to pay for, and puts things in their minds that they never thought or dreamt on, and I hope and pray that some good gentleman will take the matter up, and write to the Government and let 'em know how the poor laborer is put upon. Everything comes from them—if they warnt to work what could the rich folks do! They'd starve, and yet they makes him pay the rates. Oh, it is a cruel thing, indeed it is. The poor dear laborer has to go a *throsking*, tearing his poor inside out, and can't get nothing when he's out but his bit of bread and a drop of water from the ditch, without even a crum' o' pork, and then when he comes home, why all

that's for him is to go to the pail for a *scoop* o' water, or have perhaps a little *wake* tea, or boiled water with a crum' o' sugar in it—perhaps not that."

The wages of the laborer vary rather considerably in different portions of Suffolk. Previously to the harvest, the maximum paid to field laborers was 9s. a week. In many other parts, principally in the western division, the wages were not more than 8s. Since the harvest, however, there has been a very general reduction of 1s. per week, and in the neighborhood of Clare and Cavendish the farmers had very generally come to a resolution to reduce the wages to 6s. for married men, with a proportionate reduction in the wages of the women and unmarried men. But although 8s. or 9s. per week is the nominal amount of wages paid to the laborers, it is in fact somewhat more than that. During "hay time" and harvest an increased rate of wages is paid. During the hay-making season the laborers get in some cases double wages, in others about 50 per cent more; that is to say, a laborer who may have previously been receiving 8s., will then make 12s. per week. In addition to the money increase, they also have what they call "fours," which consists in having bread and cheese and beer at four o'clock. During the harvest month, too, the men generally get double wages, or in case where it is done by piecework, a number of men join together and take so many acres, which they undertake to reap at a certain price. In such cases the men will earn, upon an average, from £3 to £5 during the month. A custom prevails in many parts of the county of giving the men three bushels of malt at the close of the harvest. During the harvest, in addition to their wages, the men are allowed what is called "a taking supper," which is a supper given to the men at the time of making the agreement; the "half-way supper," when the work is about half completed; and the final supper, called the "harvest home," when the grain is carted and stacked.

The appropriation among the laborers generally of their earnings is usually that the amount earned in harvest pays the rent—the hay-making wages go for clothes—and the produce of the gleaming pays the shoemaker. In too many cases, unfortunately, this mode of distribution cannot be adhered to. The majority of the laborers have nothing to do during the winter, and where they can, they are compelled to run in debt for the necessities of life, and the extra money earned in harvest too frequently goes to pay off "the old score." A few extra weeks of wet weather, or sickness in the family, is quite sufficient to destroy all their nicely-adjusted financial schemes. If you ask the laborer how he manages to pay his rent, live, and clothe himself upon his wages, the usual answer given to you will be something of this sort, "Why, zur, I don't know how we manages; if you wur a laboring man yourself you would know, I *dur* say." There can be no doubt as to the truth contained in the latter portion of the answer; but as to any information you can get upon the subject it is almost out of the question. It is, in fact, a mystery to themselves, and it is no wonder that they are unable to explain it to you.

But the wages as given above include only those paid to married men; a custom very generally prevails of giving the unmarried considerably less than the married men. Few of the unmarried men get more than 6s., the majority but 5s. per week; but, so far as the value of the labor obtained by the farmer is concerned, there can be no doubt that they are able to get a much larger amount of work from the young unmarried men than from the married and older ones. And in this point of view it is manifestly unjust to make a difference in the wages of the two classes. Besides the injustice of the proceeding, the policy is of the most doubtful character; by giving a young man of 20 years of age and upwards, a lower rate of wages

than they would give to one who was probably his junior, but who could call himself a married man, they almost compel them in self-defence to marry early, and, in the great majority of cases, additional burdens are, in consequence, thrown upon the parishes. Accustomed up to the period of his marriage to live under the roof of his parents, allowing them a portion of his earnings for his food and lodging, and when thrown out of work having his parents to fall back upon—which in a great many instances is the case—he knows nothing of the extreme privations which others less favorably situated than himself have to endure. He is married however; he is entered upon the farmer's list as a married man, and forthwith his wages are raised from 5s. or 6s. to 8s., or perhaps 9s. His wife may or may not possess those peculiar qualities which are indispensably necessary to the laborer who desires to make both ends meet. For the first five or six years of their married life they are subject to the greatest privations. The expenses of a family of four or five children have come upon them, and the earnings of the husband, even if in constant work, are insufficient for their support. The children are too young to earn anything wherewith to assist the general stock; the wife is unable to earn anything, because the family is too young to be left. Sickness, perhaps, comes upon them; the husband is unable to work; and finally the union receives the whole of them; and the farmer who grudgingly paid him his paltry pittance of five or six shillings a week as an unmarried laborer, has to reap the fruits of his injudicious economy, by supporting the laborer, with his family, in a state of idleness. Many instances of this have come under my own knowledge.

The wages paid to boys under 16 seldom exceed 3s. per week, and the women seldom earn more than 5s. I have not met with any case in which a higher rate than that has been paid, and for one who is paid so much there are hundreds who receive less.

The diet of the laborer may be summed up in two words—bread and potatoes. Meat is comparatively unknown to them. "I can assure you solemnly," said a laborer to me, who was in pretty constant work, "I don't get a bit of meat from one month's end to another." "Last Sunday," said a poor woman whose cottage I visited, "we had a bit of pork that I gave 9d. for; it was the first bit that we'd had for many a long week. What we didn't eat for dinner on Sunday my husband took with him when he went to work on Monday." "Lor, bless you," said another, "we shouldn't know ourselves if we got meat." "My son," said the poor woman whose residence I have described at Barrow, "sometimes buys a pig to sell again, and then he has his head." A poor woman residing in Hare-court, Bury, whose husband earned 8s. a week at a malster's at Fornham, and who was necessarily absent all the week in consequence of the distance from his home at which he was compelled to work, gave me the following as their weekly expenditure:—

Rent	1s. 6d.
One stone of flour	1 8
Baking	0 3
A piece of pork on Sundays	0 9
Potatoes	0 1½
½ oz. tea	0 3½
½ lb. sugar	0 3½
½ lb. butter	0 3
Total	4 9½

leaving 3s. 3½d. for the support of her husband during the week, out of which he had to pay 1s. a week for his own lodging. They had no family, had lived twenty-seven years in the same house, and owed only one week's rent.

"We never gets pork, except on Sundays, and then my husband is at home. I don't think about none all the week; and it is no use a thinking about it, if you can't get it," said the sharp little woman, resuming her work at making flour sacks, at which she informed me she could "arne," if she got up before daylight, and worked all day, the remunerating sum of 6d. When she was mending sacks "she only got a halfpenny a-piece," and they took her almost as long to mend as a new one did to make. She "couldn't mend more than four dozen in a week."

### "BANKRUPTCY—BANKING."

FREEMAN HUNT, Esq., *Editor of the Merchants Magazine, &c.*

In discussion upon "the great subjects of currency and finance," we too often lose sight of the distinction between real capital, possessing intrinsic value, and money, which is but a legal representative of value, and a medium of exchange. According to the definition, which has never been disputed, anything which, without exchange, can contribute to the well-being of man, possesses real value—is capital; while money, constituted by law or agreement, a representative of capital, is useful only as a means by which articles possessing real value can be exchanged. The position that money is merely a representative of value, can be demonstrated by instituting a comparison between a dollar and any article fitted for the use of man—a bushel of wheat, for example. We see that the dollar is useless, except as it will procure the wheat, or other corresponding article, and that its value is entirely dependent upon the existence of the latter; while the value of the wheat would be the same were there no dollar in the world. At the time when all currency consisted of the precious metals, some argument in favor of the intrinsic value of money might have been drawn from the uses to which its component materials could be applied. That time has long since passed, and money must now be regarded solely in its capacities of a representative of value and a medium of exchange. That money, as currency, is valuable only in proportion to what it will procure, is, to me, a self-evident truth, which must ultimately take the place of its opposing falsity, now so prevalent, that any given thing is worth only so much as it will fetch in money.

As before said, the distinction above referred to is too often lost sight of in discussions respecting currency and finance, and your correspondent, G. B., though evidently conscious of it, has not always kept it in mind in the course of his argument, or he would not have cavilled at the proposition, that "the burden of interest on our debts must be borne by production," with reference to the counter statement that "money does not produce;" nor have gratuitously maintained, in this connection, that "capital contributes its share to production;" a position which no one disputes, and which has no bearing upon the question of interest on money.

That the rent of lands must correspond to the rent of money, is true; and there can be no doubt that "the income derived from all capital is too great;" and that "the tendency to bankruptcy is general, in all classes who use property not their own, and not peculiar to the mercantile community;" but, as this class is preëminent in that respect, the burden falls most heavily upon it, and the legitimate effects are here most clearly manifested. This tendency to bankruptcy prevails wherever excessive, though legal interest is paid upon a portion, if a large one, of the capital employed. Frequent instances are not wanting of farms being sacrificed to meet the payment of mortgage notes representing one-half the amount of the original purchase money; and G. B.'s experience differs from that

of most men if such instances, or similar ones in other pursuits, have not fallen under his own observation. That the payment of excessive interest upon a small portion of any man's active capital should not consume the whole is by no means remarkable, and it may be for his advantage to pay it; but such interest is none the less unjust.

It is not true, however, that the price of the use of money, though corresponding to that of the use of productive capital, *should*, under any circumstances, be more than the latter, as is now the case, or even equal to it. Productive capital pre-supposes the continued exercise of useful activity, of mind or body, on the part of the proprietor, and thus contains an important element, of which money is devoid. Nor is the amount of money borrowed on interest so small, in proportion to productive capital, as G. B. would indicate in his argument. The loans of the banks alone in the state of New York amount to nearly, if not quite, \$100,000,000, as seen by the Controller's statement of 22d September, 1849, while the interest-bearing debts due to individuals, and not included in those loans, must amount to many times this sum. To the excessive interest paid on this immense money loan is owing the enhancement of rents, of the price of produce to consumers, and the inadequate remuneration of producers, manufacturers, and merchants, upon whom the burden ultimately falls.

The fact that excessive interest is paid, in a measure, to our own citizens, and not entirely to foreign countries, does, indeed, make a difference in the aggregate wealth of the country, but none whatever as regards the abstraction from the pockets of those who pay it. It tends, moreover, to divide our people more and more into opposing classes; to make the rich richer, and the poor poorer; to accumulate the property of the country in a few hands. But for the wisdom of our laws, preventing long-continued accumulation by inheritance, and the extent of our public lands, affording a refuge to the impoverished, we should soon see the bulk of our citizens reduced to the condition of the masses of Europe, with nothing that they could absolutely call their own.

G. B. depreciates the statistical tables of New York and Massachusetts, and asserts that they prove nothing. At any rate, they are the only data we have to rely upon in determining the yearly increase of value in those States. If they are faulty in one year, they are probably so in another, and one error must be allowed to balance the other. If, in fact, the wealth, per inhabitant, of the State of New York has diminished during the past, or any ten years, notwithstanding the energy and industry of her people, what a lesson does this teach us respecting the effect of the enormous amount of interest now paid by this country to Europe? I notice, by the last returns, that the increase of property in the city of New York, during 1849 is less than 1 per cent on the value of her capital. Does not this low rate of increase show that an undue proportion of the earnings of her citizens has been withdrawn in the shape of interest, rent, &c.?

That "capital is civilization" I do not dispute; but that "to encourage its accumulation 'in a few hands' is the method to reduce its price," I deny; and such is the tendency of our present monetary system. If capital be civilization, the vices of civilization may be traced to any vice shown to be inherent in our system with regard to capital. If, as I hold, the inherent vice of that system be proved to be an excessive rate of interest on money, by removing this we may hope to remove those vices of civilization which correspond to it; among others, bankruptcy and pauperism.

On reading what I have written, I find that I have sometimes departed from the strict mercantile point of view. I was compelled to this by the course of argument

pursued by your correspondent, G. B., and hope that you will not, on that account, consider this paper unfitted for the pages of your Magazine. The subject under consideration is, in truth, of the deepest importance to every one, whether engaged in mercantile pursuits, or not; whether rich or poor. We all wish to accumulate; to secure the means of future comfort; not for ourselves alone, but especially for our children, our posterity. Now there can be no man among us so rich as to warrant the hope, on his part, that any more than a very small proportion of his descendants will, after a few generations, be in what are considered comfortable circumstances. All experience shows us, that by far the greater number must, under our present monetary system, belong to those classes who are dependent upon their daily earnings for their support. What is the fate of not a few of these is shown by the recent report of the Chief of Police to the Mayor of the city of New York; a report which it is not necessary to characterize, but which must excite feelings of horror and commiseration in all who read it.

Believing, as I do, that the excessive rate of interest is the cause of the progressive accumulation of wealth in the hands of a few; of bankruptcy, pauperism, and their attendant evils—consequently, the radical vice of our system—I hope that this subject will be treated with the attention which its importance demands, and discussed with the frankness of men who recognize the existence of a great evil, and earnestly desire a remedy.

I remain yours truly, R. G. S.

From the London Weekly Tribune.

### MRS. JAMESON.

In that band of noble women who sedulously strive to make England worthy to be, like old Greece, "the thinking head and throbbing heart of the universe," Mrs. Jameson occupies a conspicuous place. She has traveled much, both in the kingdoms of earth and the realms of mind, and she has given the results to the world in right eloquent language, colored with the rich hues of an elevated poetic fancy.

A stranger to her writings cannot read half a dozen consecutive pages of any of her works without guessing the "manner of spirit she is of," and he will not be disappointed if he expects to find in her a genuine woman. Mrs. Jameson is no mere utterer of stereotyped prettinesses—none of your female dealers in that species of sentiment which glitters very showily to be sure, but is about as natural as a Berlin wool rosebud.

The "whited sepulchre" is, alas! in many respects, the appropriate symbol of our vaunted civilization. The purple robe with which this civilization has covered over the festering corruptions of society Mrs. Jameson has courageously lifted up, and looked beneath through eyes blinded with tears. Nay more, she has dared to reveal the "secrets of the prison-house." She has boldly stepped beyond the circle of false decorum, which a tyrannous public opinion has drawn around woman, and, in a voice that has brought the burning blush of shame into the face of every son of Adam possessed of a heart, has pleaded the cause of her sisters.

Mrs. Jameson's last published work ("Essays and Memoirs Illustrative of Art, Literature, and Social Morals,") contains an excellent paper on "The Social Position of Mothers and Governesses," as also one on "Woman's Mission," full of sad truths.

Here is her appeal for the universal solemn recognition of the passion of Love; that passion implanted in us by the great God, to ripen into excellence the nobler faculties of our being, which would else remain undeveloped—almost unknown even to ourselves:—

"Strange, and passing strange, that the relation between the two sexes, the passion of love in short, should not be taken into deeper consideration by our teachers and our legislators. Must love be always discussed in blank verse, as if it were a thing to be played in tragedies or sung in song—a subject for pretty poems and wicked novels, and had nothing to do with the prosaic current of our everyday existence, our moral welfare and eternal salvation? Must love be ever treated with profaneness, as a mere illusion? or with fear, as a mere disease? or with shame, as a mere weakness? or with levity, as a mere accident? Whereas, it is a great mystery and a great necessity, lying at the foundation of human existence, morality and happiness—mysterious, universal, inevitable as death. Why then should love be treated less seriously than death? It is as serious a thing. Love and death, the alpha and omega of human life, the author and finisher of existence, the two poles on which God's universe turns; which He, our Father and Creator, has placed beyond our arbitration—beyond the reach of that election and free will which He has left us in all other things."

And how finely does she take those to task who, by cruel repressive measures, commenced in the very infancy of feeling, treat the finest affections of the heart as though they were noxious weeds—women who, their souls possessed by the GOLDEN IDEA, preach unceasingly to fair girlhood the abominable doctrine that Happiness fixes her throne only on a bag of yellow guineas or a roll of bank-notes.

### HUMBOLDT.

Humboldt is the great attraction wherever he goes. In spite of his four-score years he looks as hale and hearty and is as cheerful as a youth of eighteen. He has the kindest, most benevolent countenance, the mildest blue eyes and most gentle manners imaginable; and as to his conversation, it is eloquence distilled, flowing smoothly and unceasingly, charming all to whom he addresses himself, causing them to wonder how the mind of one man could grasp and retain such universal knowledge. I was surprised to learn that it was not until he was thirty years of age that he really commenced his travels; but he had been preparing himself since boyhood, and started forth a geologist, mineralogist, botanist, anatomist and linguist. He traveled under the most favorable circumstances, being personally very easy in money matters, and being aided wherever he went by the different governments and scientific men. Without this he could not have acquired all the knowledge he possesses. Many of your readers are familiar with his travels, but do they know how he has toiled and labored to give his fellow men the benefit of those travels? We talk of prolific writers, but none will bear mentioning by the side of Humboldt. Some idea of what he has done may be obtained by the fact that one set (I do not mean one edition) alone of his works costs *ten thousand dollars*. A space of two yards long in his library is occupied by his works on Botany—all folios, and written in Latin. He speaks, understands and writes perfectly the English, French, Spanish, Italian, Portuguese, Sanscrit and German, besides having a partial knowledge of nearly all other languages. He never sleeps more than four hours, and says that from boyhood he never required more. All the work he has done, all that ten thousand dollars' worth of writing has been done at night, between the hours of eleven and three: he never works at any other time. He is the intimate and beloved friend of the King, and for several years past has resided in the palace. At Potsdam and in Berlin his handsome suite of apartments are near the King.

As I before said, he goes to bed at three o'clock in the morning in winter and at two in summer, rises at six or seven, takes a perfectly cold bath, then his coffee, and employs the remainder of the day; until dinner time in reading and answering the letters he receives. I say the remainder of the day, but he always reserves two hours, from

twelve to two, to receiving his friends; but with that exception he does nothing but attend to his correspondence. He says he receives on an average between *two and three hundred thousand letters a year!* and to nearly all of them he sends replies. He gets letters from all parts of the globe, and from the most remote corners. His evenings are always spent with the King, in his Majesty's private apartments; and thus his life passes, calmly and peaceably: and while he is engaged in the purest and most elevated of all enjoyments, that of imparting to others portions of the great stock of knowledge he possesses, he patiently waits for the time when he shall be called from the earth he has studied so deeply.

A scientific society never holds a meeting here without receiving some valuable communication from Humboldt; and it is always something new, something which he seems to have reserved for that especial occasion, and never to have given to world before. He says he still studies as diligently as he did fifty years ago, and he does not feel his thirst for knowledge at all diminished.—*St. Louis Republican.*

### RIGHTS OF WOMAN.

Extracts from a "Discourse on Woman, by LUCRETIA MOTT," delivered at the Assembly Buildings, Philadelphia, December 17, 1849.

This age is notable for its works of mercy and benevolence—for the efforts that are made to reform the inebriate and degraded, to relieve the oppressed and suffering. Women as well as men are interested in these works of justice and mercy. They are efficient co-workers, their talents are called into profitable exercise, their labors are effective in each department of reform. The blessing to the merciful, to the peacemaker, is equal to man and woman. It is greatly to be deplored, now that she is increasingly qualified for usefulness, that any view should be presented calculated to retard her labors of love.

Why should not a woman seek to be a reformer? If she is to shrink from being such an iconoclast as shall "break the image of man's lower worship," as so long held up to view; if she is to fear to exercise her reason, and her noblest powers, lest she should be thought to "attempt to act the man," and not "acknowledge his supremacy;" if she is to be satisfied with the narrow sphere assigned her by man, nor aspire to a higher, lest she should transcend the bounds of female delicacy, truly it is a mournful prospect for a woman. We would admit all the difference that our great and beneficent Creator has made in the relation of man and woman, nor would we seek to disturb this relation; but we deny that the present position of woman is her true sphere of usefulness, until the disabilities and disadvantages, religious, civil, and social, which impede her progress are removed out of her way. These restrictions have enervated her mind and paralyzed her powers. While man assumes that the present is the original state designed for woman, that the *existing* "differences are not arbitrary nor the result of accident," but grounded in nature, she will not make the necessary effort to obtain her just rights, lest it should subject her to the kind of scorn and contemptuous manner in which she has been spoken of.

So far from her "ambition leading her to attempt to act the man," she needs all the encouragement she can receive, by the removal of obstacles from her path, in order that she may become a "true woman." As it is desirable that man should act a manly and generous part, not "manish," so let woman be urged to exercise a dignified and womanly bearing, not womanish. Let her cultivate all the graces and proper accomplishments of her sex, but let not these degenerate into a kind of effeminacy, in which she is satisfied to be the mere plaything or toy of society, content

with her outward adornings, and with the tone of flattery and fulsome adulation too often addressed to her. True, nature has made a difference in her configuration, her physical strength, her voice, &c.—and we ask no change—we are satisfied with nature. But how have neglect and mismanagement increased this difference! It is our duty to develop these natural powers by suitable exercise, so that they may be strengthened "by reason of use." In the ruder state of society, woman is made to bear heavy burdens, while her "lord and master" walks idly by her side. In the civilization to which we have attained, if cultivated and refined woman would bring all her powers into use, she might engage in pursuits which she now shrinks from as beneath her proper vocation. The energies of men need not then be wholly devoted to the counting-house and common business of life, in order that women in fashionable society may be supported in their daily promenades and nightly visits to the theater and ball-room. \* \* \*

The question is often asked, "What does woman want more than she enjoys? What is she seeking to obtain? Of what rights is she deprived? What privileges are withheld from her? I answer, she asks nothing as favor, but as right: she wants to be acknowledged as a moral, responsible being. She is seeking not to be governed by laws, in the making of which she has no voice. She is deprived of almost every right in civil society, and is a cypher in the nation, except in the right of presenting a petition. In religious society her disabilities, as already pointed out, have greatly retarded her progress. Her exclusion from the pulpit or ministry—her duties marked out for her by her equal brother man, subject to creeds, rules, and disciplines made for her by him—this is unworthy her true dignity. In marriage, there is assumed superiority, on the part of the husband, and admitted inferiority, with the promise of obedience, on the part of the wife. This subject calls loudly for examination, in order that the wrong may be redressed. Customs, suited to darker ages in Eastern countries, are not binding upon enlightened society. The solemn covenant of marriage may be entered into without these lordly assumptions, and humiliating concessions and promises. \* \* \*

It is with reluctance that I make the demand for the political rights of woman; because this claim is so distasteful to the age. Woman shrinks, in the present state of society, from taking any interest in politics. The events of the French Revolution, and the claim for woman's rights, are held up to her as a warning. But let us not look at the excesses of woman alone, at that period; but remember that the age was marked with extravagances and wickedness in men as well as women. Indeed, political life abounds with these excesses, and with shameful outrage. Who knows but that if woman acted her part in governmental affairs there might be an entire change in the turmoil of political life! It becomes man to speak modestly of his ability to act without her. If woman's judgment were exercised, why might she not aid in making the laws by which she is governed? Lord Brougham remarked that the works of Harriet Martineau upon Political Economy were not excelled by those of any political writer of the present time. The first few chapters of her "Society in America," her views of a Republic, and of Government generally, furnish evidence of woman's capacity to embrace subjects of universal interest.

Far be it from me to encourage woman to vote, or to take an active part in politics, in the present state of our government. Her right to the elective franchise, however, is the same, and should be yielded to her, whether she exercise that right or not. Would that men, too, would have no participation in a government based upon the life-taking principle—upon retaliation and the sword. It is unworthy a Christian nation. But when, in the diffusion of light



and intelligence, a convention shall be called to make regulations for self-government, on Christian, non-resistant principles, I see no good reason why woman should not participate in such an assemblage, taking part equally with man.

Walker, of Cincinnati, in his introduction to American law, says: "With regard to political rights, females form a positive exception to the general doctrine of equality. They have no part or lot in the formation or administration of government. They cannot vote or hold office. We require them to contribute their share in the way of taxes, to the support of government, but allow them no voice in its direction. We hold them amenable to the laws when made, but allow them no share in making them. This language, applied to males, would be the exact definition of political slavery; applied to females, custom does not teach us so to regard it." Woman, however, is beginning so to regard it.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, MARCH 2, 1850.

### LESSONS OF THE HAGUE-STREET TRAGEDY.

We have purposely waited till the shock of this terrible catastrophe has partially subsided, before calling attention to some lessons of universal duty which it suggests, and which the very earnestness of personal feeling may make us overlook. Mournful pity for the dead and respect for their remains, commiseration for the families of the killed, and for wounded sufferers, admiration of the heroism of firemen, and indignant horror at the carelessness which directly or indirectly caused such accumulated miseries, above all, efficient benevolence in supplying the wants of the bereaved, were the first rightful promptings of sympathy. And the sincere compassion poured out by tens of thousands upon that mangled heap of fellow men beneath that burning ruin, has showed how rich are all hearts with hidden kindness, which would make social life glorious with magnanimity, if existing conditions of industry and wealth did not imprison us in treadmills of selfishness. But now it seems timely to say that this tragedy should be instrumental for higher ends than to teach improvements in the construction of steam engines, and to quicken a sense of responsibility in machinists and engineers, important as these ends undeniably are. Such a massacre should cut to the quick the conscience of this great community.

1. The verdict of the coroner's jury brings home with appalling directness their criminal neglect to the authors of this wholesale homicide. But let *all* employers look into their own establishments before expending the whole of their conscientiousness upon their neighbors. Why is there such absolutely universal indifference not only to the physical life, health, symmetry, comfort, of our fellows, but yet more to their culture and character, their progress, purity and peace—in workshops and stores, fields and factories, ships and steamboats? Not because man is "totally depraved," as theology, lazily dreaming of general theories, and blind to specific facts, asserts—not because "man's natural state is that of war," as utilitarian politi-

cians, belying our best instincts, and intent on partial experience, declare; but because our present social relations array men's productive energies and physical wants in antagonism.

The whole atmosphere of society instils into young and old torpid neglect of the welfare of others, and keen sensibility to our own concerns. Practically, communities, like mothers, made unnatural by vice and want, drive their children from the door at break of day, to beg or steal, fill baskets with broken meat, and earn coppers by street-sweeping, with a curse and a threat not to return at night empty-handed. "Fight your way through the jostling crowd in life's thoroughfare, seize the best morsel at the world's scrambling feast, stake your all in the lottery of success," is the lesson taught in the nursery, at school, on 'change, in legislative halls, aye! in churches. "Competition" is the method whereby commercial civilization repeats the old barbarous rule of killing off the weaklings by casting them out to starve in thickets of care, or to fall a prey to brutalizing necessity. In our haste to wealth's eldoradoes, we have not time to pick up unfortunates who tumble overboard from swift steamboats and rushing cars. Dwellers in cities cannot afford the wear and tear of heart which pity for countless craving sufferers demands, and learn to case themselves in an armor of sternness, impervious to appeal, which seems to the countryman like heartless cruelty. Self-dependance, individuality, are of course indispensable as a native stock, whereon to graft choice fruits of charity; but competitive isolation rears only the crabbed trunk, and kills the finer shoot.

But to come to details:—the owner of that manufactory in Hague-street never would have dreamed of subjecting fellow men to the frightful risk he confessedly did had it not been for the maddening influence of competition with rivals in trade, and a seeming necessity to combine excessive economy with swift execution. And, but for a similar corrupting effect of feverish lust for large gains by rapid production, the makers of that engine would have destroyed it a thousand-fold, sooner than to have allowed to pass from their hands with misgivings of its security an instrument of such tremendous power. These men did only what millions throughout the civilized world are doing, under pressure of the same motive, every day of the year. Adulterations of breadstuffs, sugars, drugs, and every conceivable article of diet, flimsy fabrics for apparel, comfort and elegant uses, rickety furniture made for show only, toppling houses, unfit to stand before a gale, and leaking in every storm; these and innumerable like abuses are proofs of the all-pervading, all-poisoning influence of competition. And juries and judges would do well, if, instead of condemning individuals, they should trace home all little frauds and infidelities to the grand mother-crime of modern society, DISUNITED INTERESTS.

2. But, again, let employers, before pouring out all the vials of their wrath upon the owners of the Hague-street workshop, consider their own injustice to their "hands." There are other modes of killing apprentices and journeymen than by steam explosions; other modes of making cripples and inflicting wounds than by crushed walls and

blazing timbers; other modes of robbing dependant parents, wives, children, of sons, husbands, fathers, than by such an unprecedented enacting of the horrors of bombardment amidst a peaceful community. Foul air, darkness, drudgery, irregular hours, hope deferred, anxiety, despondency, poor diet, scanty clothing, make thousands of victims to every one destroyed by violence. Our senses delude conscience. Backs bent, and limbs contracted by rheumatism, eyes bleared with ophthalmia, tuberculous lungs, ulcerated stomachs and bowels, fevered or flaccid brains, unstrung nerves, frames exhausted by stimulants; we falsely refer to providential infliction, instead of seeking their source in prevalent inhumanities.

Now it becomes us to ask, why it is that the average duration of life is but two-thirds as long among the working as among the professional classes; and why, generation after generation, workmen so passively submit to wearing and wasting serfdom—while, on the other hand, capital with such fatal slowness clips the laborer's thread of life. There is but one answer to this question. The explanation of these unfraternal wrongs is to be found in the *WAGES-SYSTEM*. Talk of economy as we may, and dwell on exceptional cases of the few who, amid particular communities or in favorable seasons, raise themselves by energy and thrift into the class of employers; yet, no fact can be more clearly proved by statistics, than that viewed on the large scale, the *Wages-System* throughout the civilized world results in pauperism and the concomitant, physical, mental and moral deterioration of the *proletaires*. Great manufacturing and commercial centers are the inevitable outgrowth of competitive civilization; toward these centers gravitate, by material necessities, social attractions, excitements to enterprise, and intellectual stimulants, a surplus population; want makes these rivals the willing prey of wealthy speculators; and by a tendency as steady and pervading as that of fluids to find their level, remuneration for labor is forever falling to the minimum or starvation point. Then, again, fluctuations in trade and production, bankruptcies, vicissitudes of climate, conflagrations, epidemics, bereavements, &c., continually plunge multitudes into want, swelling yet more the class of dependants upon the chance for daily toil. Thus, Labor becomes the pensioner on Wealth.

The cure and prevention of this abject dependance can be found only in the substitution of *Co-partnership* in labor, risks and profits for the *Wages-System*. Had all the workmen in that Hague-street purgatory been sharers in the property, with a voice in its management, does any one, for an instant, dream that such a crowd of human beings would have been herded together story above story in the first place, or that secondly to save a few dollars or hurry on work, they would have exposed themselves, or one another, to such sudden and utter ruin! The mere supposition is preposterous. A slaveholder, *owning those men*, would have treated them with incalculably more care for their safety in life and limb. But, *owning themselves*, there was no insurance even on their bones and muscles, not to speak of their energy and skill, their minds and hearts, to the value of a copper—while bricks and mortar,

timbers and iron, were doubtless insured at their utmost worth. The employer knew that he could get as many more such living tools, at any moment when they were needed: let them insure themselves. Do not these obvious considerations bring home to us the mockery of all social affection incident to the practice of *Work for Wages*, 3. The sum raised for the benefit of the sufferers' families will, probably, amount to some thirty thousand-dollars. This is well. A population larger than that of several States of the Union is gathered together within four miles square, around the scene of this hideous catastrophe, and the contribution of *sixpence a head* would have swelled to about the sum indicated. Yet, even such uncommon liberality is praise-worthy as the world goes. Uncommon! and why? Obviously, because under our customs of isolated households we are habituated to think only, or chiefly of those immediately dependant on our sympathies by consanguinity and friendship. Universal brotherly-kindness still seems like vague sentimentality and utopianism to the most.

The questions which instantly suggest themselves are such as these: "Why, if these poor men were so worthy of reverential, tender regard when killed, were they not much more so while living among us; should not city authorities be as careful for the healthy preservation of able-bodied workmen as for the recovery of their charred and mutilated corpses?" Or again, "why, if the families, aged parents, helpless wives and children of these unfortunates have a just claim to support, education, comfort *now*, have they not always had an equal claim; and if the claim holds good at all, why is it to be limited to such a paltry pittance as has been raised for them: were these our blood relatives should we be content with a sixpenny contribution?" And once more, "are there not hundreds of families, in our midst, quite as much in need of our guardianship as these bereaved ones? Fathers, brothers, sons, blasted by the outburst and fires of intemperance and lust, though corrupting in slow agonies, work a far wider woe on all within the sphere of their influence than did those writhing sufferers. Do not the families of the vicious demand our commiserating protection above all others?" "*These ye should have done, but not have left the other undone*," is the text that thunders in our ears from such an awakening of latent charity. Habitual, permanent, universal, fully developed, should be the active brotherly love which now transiently, spasmodically, partially is bestowed upon these few.

How plainly does this tearing open of the conventional surface of one of our great cities expose the wasting plague that works at the core of modern civilization!

When shall united families of God's children live as becomes the co-heirs of an all benignant Father!

W. H. C.

There is but one God, and thou shalt love him with all thy heart, all thy soul, all thy mind, and all thy strength. This is the first commandment; the second is, thou shalt love thy neighbor as thyself: greater there is none.

## DEMOCRATIC ASSOCIATION.

## ITS DISTINGUISHING CHARACTER AND METHODS OF FORMATION.

Two principal methods exist of founding agricultural and domestic associations, opposite in their origins, and whose characters it is of great importance that we should not confound. We are the more in danger of so doing, especially in our practical institutions, because Fourier has only described that form which it has been hitherto entirely out of our power to attempt. Association, as described by Fourier, originates and pivots in a Prince, or great Capitalist, combining science with pecuniary means and social influence, constructing, as a preliminary movement, the buildings adapted to phalansterian residence, preparing the grounds for serial cultures, and, as a last step, calling in the associates he has selected and agreed with, to come and begin to live as Phalansterians, laboring in short and varied sessions, in the functions of their choice, and everywhere combining to form Groups and Series, according to the double accord of affinity of character with affinity of industry. These Phalansterians would enter the new order, for which all should have been pre-arranged, from a perception of superior advantages afforded them, and begin at once the life of organized attractive labor, under the guiding supervision of the founder.

LIBERTY would here be secured, as a *Result* from ORDER. It need hardly be said that we have had nothing in the slightest degree analogous to this as yet. Our tendencies have been exclusively democratic.—The forms of association hitherto attempted: (we do not now speak of communities nor of religious bodies—Monastic, Jansenist or Shaker.) Associations have commenced, and are likely to be repeated, among the working people themselves—persons for the most part not overburdened with any sort of knowledge, and certainly not with social science—with good-will, earnestness and considerable toughness for their principal means to begin with, and, as there is but little clear sightedness or unitary conception of a purpose among them, it is perhaps as well that their interest at stake is not a larger one.

ORDER, in this case, instead of being the starting-point, will be the last result of successfully conciliating individual and family interests, gradually enlightened upon the advantages of coöperative association by practical contact.

The point to be reached is the same in every case, namely, the organization of attractive labor. Now, attractive labor is, as a general rule, impossible by any other method than that of the *Passional Series* or *Series of Groups* described by Fourier.

This method, as well as its result, attraction, or charm, imparted to every kind of work, is, then, whether they know it or not, the aim and desire of all those who work for a better social future.

But this method cannot be at once adopted by them, because it pre-supposes capital and material, adaptation of grounds, dwellings and workshops—which is to poor workmen impossible.

The imperious necessities of the hour and the day ab-

sorb nearly the whole force of the laborer, under the present iniquitous systems of interest to capital, six times above the actual increase of values, and even more than this, besides the indirect taxation by commercial fraud, and the support of legions of parasitical supernumerary agents.

Workingmen, then, unaided by Capitalists, can only associate with safety so fast and so far as their individual interests can be drawn into contact and blend harmoniously, without giving up any of that liberty of action, or of those industrial positions which now enable them individually to make ends meet.

They cannot leave their isolated dwellings for want of money to construct a unitary edifice. They cannot leave the business to which they are accustomed, to earn lower wages as novices in some other.

The first legitimate, safe and natural points of harmonious contact which their interests admit of are those of the Protective Unions, Public Bakery—Restaurant, Unitary Laundry, &c.

If they leave their present industrial position to unite more intimately, and to labor in association, they necessarily compromise a part of their present efficiency, and are obliged to incur a debt in the beginning of their career, which has crippled all the small associations hitherto started.

The Parisian workmen have carried association as far as has hitherto been safely practicable. Each branch of trade has organized separately, by using a commodious workshop, a unitary depôt for sales, and employing its own factors.

The next step in order for them, is the removal of their families to a country site, more salubrious, and cheaper in rents, and the organization of unitary Bakeries, Restaurants, Laundries, &c., already effected or in agitation by some of the Parisian crafts.

By prematurely imposing an associative unity, not attained through the methodical combinations of *Series of Groups*, manifold lessons of justice and economy occur. The Association should be, properly speaking, only the last term, produced by the synthetic arrangements of the *Groups of Series*, whose combinations should be made in proportion and adaptation to their particular interests.

Civilization has not been so many thousand years separating functions for nothing.

The *Man* is first. He becomes the pivot of the group. The group is the primordial element of the Phalanx as the Phalanx is of the humanity. Commencing from our present civilized position, with no great prince or capitalist to head the movement, but a democracy of workingmen, uniting on equal terms, each group or department of business must be considered as entitled to its own profits, dividing them among its members, by its internal law, paying other groups for services rendered, and combining or fusing with them by the interchange of its members, just so far and so fast as these members choose to move, impelled by industrial attraction towards other branches, or by considerations of health, or by social affinities.

To do more than this is to create a new sphere of limitations, and of vexatious duties. There are, for instance,

few persons, out of a large range of acquaintances, with whom we find the charm of friendship. How much our passional minimum must be still farther narrowed, if by a premature retirement to some country spot, our choice has to be made out of 30, 40, or 100 persons, instead of the more numerous chances now enjoyed.

There will be little harmony found, even in opinions, and if all unite on certain essential principles, they will find little connection between intellectual and social sympathies. Then, in regard to the management of business, the manhood of individuals hitherto standing on their own ground, acting on their own hook, running their own risks, profiting by their own skill, as well as labor, suffers sensibly by according to a few individuals the control of all business, by becoming merely passive, going where they are sent, and doing as they are bid, with a simple estimation of the time spent in labor, and no adequate compensation to superior skill or intelligence.

There is, it is true, a careless responsibility farther than one's daily duties, and those who are not competent to take any other than subordinate positions may gain something by the exchange. But, on the other hand, it must be observed that a great many vocations, which now find their place and profits, have to be given up by those who join small associations. Their exigencies, with ordinary farm and market garden-work, with their chief branches of mechanic labor, are very pressing, and unless one brings capital sufficient to reorganize his branch of industry completely in the new sphere he is absorbed by the above mentioned, and his services required in subordinate functions.

Even if he has capital enough to organize his branch independently, he may not succeed in persuading the association to undertake it, as must be the method under the present notions of association, where the society is from the first to act collectively on each question, to organize each industrial branch, and then entrust or reintrust it to the management of its natural head.

How, besides, previous to the organization of attractive labor by Series of Groups, rivalized, contrasted and interlocked, can we expect the same degree of interest and energy to be displayed by men who do not personally lose or gain in proportion to the failure or success of the branch allotted to them?

I should be sorry to utter a word that sounds like discouragement. I only want men to see clearly what they go about, and not be rushing any more into what they call associations, like crazy fellows, without any means of organization, as has been done in so many past failures.

There is enough of sound practical associative work open to all in our towns and cities, in the Protective Unions, the mechanics' combinations, the club-houses, the scientific indoctrination, and the culture of social relations with those in the same great faith. These germs of unity and affinity must ripen before we shall be generally prepared for a larger or closer system of relations, and the necessary capital must be acquired through some of these methods. Finally, we cannot dispense with those levers of efficiency which are furnished by the instinct of self-preservation and

development to the industrial enterprises of our day until we have the means of organizing those motives furnished by the Passional Series, its industrial attractions and social affinities.

Every step towards the compromise of individual liberties, and characters, and tastes, by Communism, is a step downwards and backwards into passional calm—into annihilation. The motives furnished by intellectual excitement soon die out. Nothing can render association permanent short of Organized Attraction. EDGEWORTH.

### DR. PRIESTLEY.

#### A PSYCHOMETRIC OBSERVATION.

(From a Letter dated Northumberland, Penna., April, 1808.)

Is he interested in animals, in farming operations? Does he live in the country, in an agricultural district? Now I am getting interested in poultry. I see a ship setting sail; not as if it were in reality, but as if it were in imagination; then I see quiet flowing water—as if that were more of a reality. I get the impression of sailing, and yet it does not seem as if the person were sailing.

Is it not some one who is in the habit of quiet contemplation? ("Yes.")—He likes to dwell in memories of the past.—Not inactive, though quiet. Is it one of philosophic mind—a good deal of concentrativeness and patience—patient investigation? Does it convey to you any idea of the person to say that he is a philosophical, scientific man? Do you know if he is fond of experiments?—I feel as if he loved best to theorize—but was not satisfied without witnessing results—testing the value of his theory?

("Is he living?")—I don't get any impression of that. I think he was cold when he wrote this letter. It seems chilly. I don't think it came from the person's character. I think he was affectionate, warm—though perhaps without much outness to his manner. I was getting into a contemplation on science and poetry—the poetry of science—and I forgot to speak. You must ask me some questions. I wonder why it gives me such a sensation of coldness. It was an intellectual person.

("Was it a spiritual person?")

At the time this letter was written more intellectual than spiritual. He is more spiritual now than he was then. Had he children? I get an impression of him as being a very affectionate father.

("Had he a religious nature?")

I think so. It seems to me he was a person of religion, rather than piety, at the time this letter was written. Did he go through a good deal of trouble after the time this letter was written? I think he was courteous. Does it convey any idea to say he was a slow, impulsive person? Was it not one of an analytic mind? I was just going into an analysis of the different kinds of impulsiveness. It may seem to contradict what I have said before, but it seems a person of more faith than belief; of a naturally religious nature. He chills his piety by too much analysis; "he murders to dissect." I wish he would let himself have more sway. Do you think it was one who thought much of the opinions of others?

("Do you mean that he was not independent?")

No; I mean he weighed—had respect for the opinions of others.—I think he was capable of taking a course not in accordance with the opinion of others. I think he enjoyed a little coming into opposition with others, when he was sure of coming out right.—This was a slight weakness.—I think he was a playful person,—fond of children,—courteous, polite, affable.

("Do you get an idea of his age?")

Do you take that question from my mind! I have been trying to find out whether he was youthful with a mature mind, or old with a youthful mind. I think he was youthful with a mature mind. I think he did not allow himself as much relaxation as would have been useful. He was fond of poetry and natural sciences.

("Go on.")

Do you know that is the way to make me stop? I think this person had some obstinacy as well as myself.

Was he fond of mythology? I cannot get hold of it, but it seems so. I think he was fond of the past—fond of it as bearing on the science of the future. Was he interested in physiology? I wonder what his idea of progress was, if he looked to see the past reproduced. I should like to get hold of his idea of mythology, it seems so peculiar.

("Was he a progressive person?")

Yes; he has progressed a good deal since this letter was written. Those mythological and half mythological characters keep coming before me, as objects at which he was looking to find the secret of life. I think he was capable of becoming two or three things—a scientific man, an artist, a poet. He had a great deal of enthusiasm. Was he a student?—He had a good deal of humor, wit, or love of wit.—His kind-heartedness and courtesy kept him from —; he has power of sarcasm, but it is not cutting; it is tempered by his kind-heartedness and courtesy. He is cautious and impulsive, keen, clear-sighted.

("Was he metaphysical?")

I should say he was philosophical.

("Was he fond of the discussions of the schoolmen?")

Don't you think he loved to see results?—Does it convey any idea to you to say that he was fond of many of the *subjects* of metaphysics, but that he discussed them philosophically rather than metaphysically.—He was not dreamy, but clear-minded. He looks to the use of a thing very much. He is fond of children, I feel quite sure. Do you know any thing of his family relations?—I have had several times the impression of a daughter. He seemed fond of her—proud of her. I think she loved music and dancing.—I don't know, but think she died young.

I don't think he would be satisfied with this analysis—would say I had not gone to the root of the matter. He had love of order—hadn't he? He would say that unless things were in their right places they would not have their true value.

("Is the person living?")

I am just now in the order of the human body; its compactness; every thing being made to tell; economy of means, physically and mentally. How much more

power we should have if we only knew how to use our minds—make the most of them. Is the person living!

("No.")

This struck me singularly; the strong and instant conviction of his death which the thought of the serial law gave me. I had no idea of him (in this connection) until just now, when I thought of his having been initiated since his death, in the serial law; a source of great delight to him. I don't think he would have accepted the serial law, if stated to him here, as made by Fourier. Do you think he had any great love for the French?—I have been troubled since I used the expression—serial law. I think the spirit's mode of speaking is much easier than ours. I mean to say that his want of fondness for the French would have prevented his accepting that statement.

A man of a good deal of justice. His prejudices prevented his being always just. Is he a writer?—A moralist and theologian.—Since I have seen him in the other sphere I am more drawn to him, though I have liked him from the first. He seems to be younger now than when this letter was written. I should like to understand all the vagaries which pass through one's brain.—"Timon of Athens" just then came into my mind.—He was a very truthful person; he was a respectable person.

("What seem to you the objects of his mind?")

I was just going to say—not in answer to your question—Socrates and Plato; he esteemed Socrates more than Plato.—I don't get hold of any one object more than others.—I think I get hold of his mind more than of his life. I think he had a great love of nature. Nature was a study to him—a book; but I don't think the tendency to analysis ever cramped the real love in his mind; there was too much poetry—too much religion in him. Was there anything in the style of his writing which reminds you of Dr. Channing? I have been reminded of him several times.—I know not why.—I think there is a great deal of fun in the other world. Do you think he is one Dr. C. would be likely to meet? Just before I spoke they seemed to meet, and — cracked a joke—shall I say? I don't know how to put it into words that would convey the idea. What lots of time there will be in the other world!

("Time! for what?")

I was thinking how these spirits met, and how much they conveyed to each other in the moment of meeting. What seemed to be the joke was their recognition of the truth, and of the false estimate of others. There was so much courtesy and fun, and so much of real meeting in an instant, and then they shot off!—There is a great deal of love of fun in this person.

Had he an active pursuit in life besides writing? I want to know, for I do not see what it was. Had he a profession?—I think he had a good deal of impatience where he got part of an idea.—He would wish to grasp the truth wholly.—He had fondness for the fine arts.—I think he made his profession, whatever it was, subservient to his own ends.

("Had he much reach of mind?")

He was a very observing person. There was a little quiet romance about him. I think he has now a much

larger idea of order than he had when he was here.—He might have been cramped by his idea of order then.—It was not fluent enough.—I mean that he has now taken in more of the idea that liberty and order are one. Was not he conservative? I got the idea of true conservatism from him. He was conservative by taste; but I don't mean by that that he was opposed to reform.—It is a great deal of trouble to say things.—I think I see about that conservatism, but it would be trouble to say it. Hadn't he a good deal of love of the old?—I think he was conservative by taste, but intellectually progressive. He was not a slave to circumstances. He was a person of a good deal of compact; solid forever; but not ungraceful in the exercise of that power. I think he had, occasionally, fits of depression. I cannot get over the feeling of my disorderly statement of him. I want to see the central point, and then arrange things around it to feel at all satisfied. Was he a man in stirring scenes of outward action? I think he was very clear-headed—very just only when his prejudices warped him. I think he was a man of strong; rather than of many prejudices. He had great love of the beautiful—I think. You asked about his reach of mind. I hardly know to answer that question.—I don't think I should ever have thought of using that expression.—He is a person of great concentration—very compact.

("Should you say his love of science or religious nature gave the tone to his life?")

I get a notion of science, poetry and religion. There is a great deal of poetry in science.—I think he had quite a tender feeling for animals.—He was a man of large interests; interested in a variety of subjects; interested in those about him, in their real progress. Do you know if he lived in an agricultural district? Do you know anything of his character as a speaker? He gives me the impression of one whose taste inclined him more to writing than speaking; but, in speaking, I think there would have been a graceful, calm eloquence, arising from conviction of the truth he utters. He may not be a dead man by any means—alive to what was going on. That gave him his power—his meditative mind—and yet his interest in what was passing around him. There was not much waste power in him.

How do you think he would feel about this experiment. It seems to me he would think it a good joke—good guessing—some of it; but that it was not correct because I did not say something that I have not said, and that I don't know whether I shall get at all.

Some things have made me think two or three times, from the character of his mind, that he might have been a physician. He is interested in details as well as generals. I think he had a great deal of interest in many individuals. Was he a preacher?

("Yes.")

Do you know anything of his relation to his parishioners?

("No.")

I wonder why I have hesitated so long to say that. I think he would have a great deal to do about the outward affairs of his parishioners. What strikes me as most re-

markable about him, is his capacity of meditation and his love of action. Don't you think his keen sense of the ridiculous would make him afraid of being placed in a ludicrous position. Not that he was a coward. By no means; he could do very easily what all his friends would oppose, but he did not like to be laughed at.

## Reform Movements.

THE TEACHERS' ASSOCIATION AND THE VAGRANT CHILDREN OF OUR CITY.—The Teachers of the City held a special meeting on Saturday evening for the purpose of devising and recommending some plan by which an increasing evil, one which is now agitating the public mind, could in a great measure be obviated or controlled. It was contended that some separate provision should be made for the care and education, or training for future usefulness, of those who still are found as youthful vagrants in our streets, whose sole occupation seems to be begging, pilfering or stealing. Those children the circumstances of whose parents actually demand their strongest efforts, in connection with their own, to aid in the support of the family to which they belonged, were, of course, not reckoned as belonging to this class, whether they were engaged in vending fruit, matches, or newspapers, or in lawyers' offices, mercantile or other establishments. It was thought by some that our worthy Chief of Police had not, in his late Report, sufficiently discriminated between those of honest though humble employment, and the pilfering or stealing vagrant. Others, however, thought that there was a just discrimination, and that the estimate given was far below the mark. Be this as it may, one thing was considered certain, that there is a class, of greater or less extent, which all the means hitherto employed have failed to reach and benefit. It was said, we have established schools, and thrown the doors invitingly open, and yet they refuse to enter them. We have also a House of Refuge, and a Pauper School, or Home, on Randall's Island; but notwithstanding our noble School System and the other establishments have accomplished much, yet they have, so far, failed to eradicate the evil. Our laws take cognizance only of overt acts, and those that administer them seem to think that even such acts, when trifling, are unworthy of notice. Hence, most of the pilfering by the class alluded to is passed over, while the *pilferer* is continually progressing in crime until he becomes a full grown thief or burglar—a pest to Society.

Joseph Curtis, Esq., was present, and contributed to the interest of the occasion the results of his tried experience and observation. He urged that this class should be dealt with by the *law of kindness*:—that they should not be dragged as criminals from their parents, destitute though their homes may be. Others, however, thought that after some provision was made, it might require the force of a legal enactment, placing *power somewhere to compel* this class, when other means failed, to avail themselves of the proffered benefits.

The "Model Lodging-Houses" of Edinburg were spoken of, where a company had met with considerable success in furnishing clean and well-ventilated sleeping apartments for the homeless and the friendless for a slight compensation.

It was strongly urged that there should be a "home" for these children, located say on some island contiguous to the City; perhaps the Corporation might see proper to assign Randall's Island, with all its buildings, for that purpose, to the care of some twenty-four Directors or Governors. That in such training, and with this view, a small island was considered by some as not sufficient, but that a large tract of



land out of the neighborhood of the City would be preferable, so that each might turn his or her attention to some favorite occupation, and be paid for their services. For instance, let such as desire it have their particular plot of ground, &c., to improve and cultivate, and thus be trained up to habits of useful industry.

It was suggested that perhaps it might prove a good plan for each of the different Christian denominations to establish a "Home,"—perhaps in the City—and thus vie with each other in their acts of benevolence in this respect.

It was also suggested that *Sunday-Schools* might be made powerful toward abating this evil. Instances were cited of whole families being raised from vice and degradation to respect themselves, and become cleanly and industrious, by means of one of their ragged little ones being persuaded to join a Sunday-School, where Christianity was active in feeding the mind and clothing the body of the destitute child. If all Sunday-Schools were imbued with such a spirit what might they not accomplish in this matter.

In substance it seemed to be generally conceded that it was time to *act* in the matter; that all action should be based upon the principles of Christianity; that it was not enough merely to supply their present wants, to feed and clothe them, but that you must give them some useful employment to develop and strengthen their physical powers, and train their minds for earth and heaven.

On account, however, of the extreme unpleasantness of the evening, which probably prevented many who were deeply interested in the subject from being present, the whole subject was laid over for further consideration at the next regular meeting, to be held next Saturday evening, in the Supreme Court Room, new City Hall.

**HOMESTEAD EXEMPTION.**—During the last few months Homestead Exemption bills have been passed as follows:

*Maine*—Exempts a Homestead to the value of \$500, and, in the absence of a Homestead, personal property to that amount, besides the exemptions before provided for.

*Vermont*—Exempts a Homestead to the value of \$500.

*Iowa*—Exempts 40 acres of agricultural land, or a lot.

*Minnesota*—The same.

*California*—Exempts 320 acres of farm land, or a lot worth \$2,000.

*Deseret*, it is said, secures a Home to every family.

These are in addition to the States previously mentioned in *Young America*, namely, Georgia, Texas, Michigan, Wisconsin, Pennsylvania and Connecticut. In the last named State, however, the monopolists have managed temporarily to *repeal* the exemption law, the consequence of which will be the early adoption of a better one.

In *Illinois* a special session of the Legislature has just been held, one of the objects of which, as stated in the Governor's Proclamation, was to meet the wishes of the people of that State for a Homestead Exemption law. The Senate passed a bill, similar to the best above named, and it was lost in the House, through the juggling of the monopolists, "for want of a quorum."

The Governor of *Indiana*, in his message to the legislature now in session, recommends a Homestead Exemption law.

In *Louisiana* and several other States, papers are urging such a law.

In *Wisconsin*, the Democratic Candidates, just elected, from Governor down, were pledged to all the measures of Land Reform, and as that State has done all it could, so far, for Homestead Exemption and Freedom of the Public Lands, it is

confidently expected that a State Limitation bill will be passed the present winter.

All this, or nearly all, is the work of the National Reform organization, and it is saying as little as can be said to assert, that all the laws of all the legislatures, since the Union was formed, have not done as much towards protecting the rights of the people as the National Reformers have thus accomplished in less than six years. The good thus done consists not so much in the fact that hundreds of thousands are thus secured in their Homesteads against almost every contingency, as that these Homesteads are thus kept out of the hands of monopolists, who would use them to increase their powers of oppression, politically and financially.

But let it be understood, not one of these Homestead Exemption laws is a perfect measure, as proposed by the National Reformers, because not one of them, while securing homes to those who have them, performs the far more essential duty of providing places for homes to those who have them not. The National Reform measure, let it not be forgotten, is to provide for Homestead Exemption and Land Limitation by one act, so that the landless may not, by their destitution, be compelled to trust their labor and property to the exempted landholders, and so that in one generation *all* may have homes to be exempted.—*Young America*.

**AGRICULTURAL COLLEGE.**—The committee appointed by the New York Legislature, last year, to consider the subject of an Agricultural College, have reported the plan of such an institution to be established in this State. It is to be connected with an experimental farm of 600 acres, to be cultivated by the scholars, who are to be required to labor four hours each day in practical farming, in all its branches.

The scholars are to be about sixteen years of age, and apportioned among different counties, say two for each Assembly (representative) district, and the expenses of their tuition to be \$100 per annum, which is to include board, washing, fuel and lights. Besides these scholars, others are to be admitted at \$25 per annum, who will board in the vicinity at their own expense, but who will be required to submit to all the college rules, and to labor with the other pupils.

To carry out the plan of instruction as laid down by the committee, the following professors are required: a Professor of Chemistry and Chemical Manipulation; of Natural History and Mineralogy; of Mathematical Engineering and Practical Surveying; of Botany and Horticulture; of History, Law, and General Science; and of Veterinary, Art, and Anatomy. A farmer is to have charge of the farm and stock—a gardener, carpenter, mason, and blacksmith, constantly employed, with a view of giving practical knowledge of arts so essential in the management of a farm. The course of instruction will occupy three years.

It is a matter of rejoicing that the importance of bringing the light of science to the aid of the noble pursuit of agriculture, is now deeply and extensively felt, and we presume there is no doubt the plan above mentioned will be adopted. If carried into effect with zeal and judgment, the benefits to this State will be incalculable, and the example will no doubt be generally followed.—*N. Y. Organ*.

**THE QUESTION OF LABOR.**—"The Rights, Wrongs and Hopes of Labor" was the theme of an evening's eloquent discourse by Dr. William Elder, of Philadelphia, last week, at Washingtonian Hall, in this city. The great question of Labor in its relation to Capital—of which it has been said, "the studious everywhere are pondering it—the philanthropic every-

where, unintentionally often, and indirectly are strengthening it—it reminds one of the fabled sphinx: sitting by the wayside, it demands of the politician, the philanthropist, and the Christian, 'Unriddle me this riddle, or I will devour thee: How to employ and pay people?'—was discussed by a man who combines the most genial humor with a profound and far-reaching philosophy, and consecrates both to the cause of humanity, and great was the satisfaction all present experienced.

Dr. Elder beautifully portrayed the identity of labor and capital, the advantages of co-operative industry, the futility of "strikes," and organized antagonisms generally, and the tendency of the age to associative enterprise. Nothing is gained, he remarked, by the laborer in combinations against wealth. The spirit which prompts fraternity to break down the power of capital equally impels an unity among capitalists to maintain its power. The former pursues its object without the aid which the latter, in its own defence, can so readily command. Hence, all combinations against capital, save in a very limited and partial degree, had been unsuccessful, and would always be. The true philosophy was for labor to court, to coax, or solicit capital—to form an alliance with it—to make use of its power for right purposes—in a word, to render identical labor and capital, and by co-operative industry and associative action accomplish that which the two, in independent positions, in opposition to each other, never could hope to effect.

This was the *idea* of the discourse. We pretend to present only that. For the rich imagery, the touching illustrations, the eloquent language of the speaker, our readers should have listened. We hope yet to present passages from a *verbatim* report, if any-phonographer was fortunate enough to make one. In lieu of that, at this time, we may remark that the suggestions which the lecturer threw out were not merely the fanciful conceptions of a warm-hearted enthusiast, glowing with thoughts which the impracticability of our present civilization will not allow of realization, but the calm, carefully-conceived, prudently-digested, deliberately-adopted philosophy of an earnest, whole-souled man, who has made the evils of society his study, and offers plans for their remedy, with heaven-inspiring confidence in their efficacy.—*Washingtonian*

**THE JOURNEYMEN TAILORS.**—It is now some weeks since the Tailors' Association applied, by petition, for an Act of Incorporation, and the matter has, we are informed, been several times discussed in committee, and is again postponed for further consideration. What the final result of this first application for the incorporation of a labor-association will be, it is at present difficult to anticipate, and it would perhaps be well for the interest of labor generally if the capitalists who compose the present House would show their contempt for the industrial classes by refusing to comply with the Tailors' petition.

We are waiting with considerable anxiety the decision of the committee; and whatever that may be, we trust there will be found at least one member to test the House upon the matter by motion and debate, and that the "ayes" and "nays" will be taken, so that we may know who is entitled to the vote of the workingman at the next election. In the mean time let our readers watch this matter closely, as it is of considerable importance to every man who lives by his own industry.

It is high time that "Labor" was represented in the Legislature, and we trust in November next to see a "Labor Ticket" in every town and district in the State. We will have more to say on this matter when the decision of the House is known.—*Protective Union.*

**THE RUSSIAN LOAN.—MEETING OF THE PEACE SOCIETY.**—The following letter appeared in the *Daily News* on Tuesday:—

103 Westbourne-terrace, Monday Evening, January 14.

My Dear Sir:—Another outrage is to be offered to the moral sense of the civilized world. It is said that a Russian loan is to be raised in the city of London. The Cossack hordes have fulfilled their mission in Hungary: witness her wasted fields, her smoking villages, and her scaffolds flowing with the blood of her noblest patriots; and now the savage instruments of all this devastation and slaughter are clamorous for their wages.

Englishmen—aye, the capitalists of London—are, it seems, to furnish the blood-money! If so, for the credit of the age, and the character of our Christian country, let an indignant protest be heard in reprobation of this unholy and infamous transaction. The Peace-Congress Committee, to whom we entrusted the carrying out of the resolution passed at Paris, condemnatory of these loans, will I hope call a public meeting in the city, at which I will most gladly attend. Let it be at the earliest possible moment—Friday or Saturday, at the latest. And believe me, faithfully yours,

RICHARD COBDEN.

Rev. Henry Richard, *Peace Congress Committee.*

A public meeting on the subject was held yesterday, and resolutions passed deprecating the loan.

**THE RUSSIAN LOAN.**—We are glad to perceive that the proposed loan of five millions for the service of Russia—a power which has uniformly opposed itself to the advancement of liberal opinions and enlightened government, and has lately crushed, for a time, by the most treacherous and tyrannical proceedings, the rising liberties of the Continent—has not been taken by the great Jewish capitalists.

Some short time ago, a leading journal published most grievous daily Jeremiads about the impropriety of raising large sums in the London money-market for railroad purposes, even though the outlay was expended at home; and to that cause ascribed the panics we have just survived. Now, however, it suits the policy of that journal to advocate the propriety of the new Russian loan of five millions, ostensibly brought forward to complete a Russian railway.

Whether that be the real purpose of the loan or not, it is not our business to inquire; but we may be permitted to rejoice that a Jewish house has not had the negotiation of a loan for a power so adverse to every principle of civil and religious liberty. Further, we have to say, that if our own railroads "absorbed our capital, to the destruction of so many eminent houses, it is to be hoped that it will not be really 'absorbed' in a Russian railroad, and tend to bring about a fresh disturbance of our money market, so leading the unwary trader to endure another excruciating process for the 'correction of the exchanges,' and the especial enrichment of those who are denounced by the prophet Ezekiel as having 'taken usury and increase, and greedily gained of their neighbors by extortion.'" (Ezek. xxii. 12.)

Whatever may be the issue of the meeting called for this morning in the city, as suggested by Mr. Cobden, it will have one good result, being an open proof of the increasing influence of higher principles than the mere sordid love of gain.—*Jewish Chronicle.*

It is estimated that there are in London 28,577 needlewomen under twenty years of age, the average earning of each being four pence halfpenny a day.

**MAN'S LAST FRIEND IS THE TAXGATHERER.**—His wife may leave him, his family disown him, his children run away from him, his best friends and worst acquaintances avoid him, but the taxgatherer follows him wherever he goes, even to the grave. It must be most flattering to an Englishman's pride that, poor as he may be, he has always one friend that takes care of him, and who will call without the smallest ceremony and share his last penny loaf. Solitude and selfishness cannot exist in England, for no man can live independent of the taxgatherer. His existence is a partnership drawn up for life between the Government and himself, in which the former takes what it likes, and the latter gives more than he likes. In short, every Englishman may be said to possess two shadows—his own genuine trueborn shadow, and the Government presentation shadow; but there is this difference between the two, that, whereas his own shadow merely walks after him, the Government shadow walks into him if it is not paid the moment it runs after him.—*Punch's Almanac.*

**CRYSTALLIZATION OF SUGAR FROM THE JUICE.**—The process of Dr. Scoffern (remarks the *New York Literary World*) employs a salt of lead, and afterwards sulphurous acid; and the current of opinion in the British Association was decidedly against his suggested improvement, on account of the poisonous nature of the material, the difficulty of separating it, and the probable effect of sulphurous acid on the taste and grain of the sugar. The method of Melsens, Professor in the Agricultural School of the State, at Brussels, claims serious attention. The material he employs is bisulphate of lime. The advantages claimed for this process may be briefly stated as follows:—The material is perfectly innocuous. It is an antiseptic, separating and neutralizing all fermentatives, and preparing the juice for evaporation without loss. At the heat of 100 deg. Cent. it separates the albumen, caseine, and other nitrogenized elements, without loss or change of character in the sugar. The bisulphate of lime extracts the coloring matter of the juice, both that existing originally in it and that formed by the action of the oxygen of the air on some of the constituents. It also prevents the formation of coloring matter during the process of evaporation, and that resulting from the application of heat. The experiments of M. Melsens, on the juice extracted from fresh canes brought from Murcia, in Spain, led to the production of crystals of great size, and not more deeply coloured than common candy. But it is not alone applicable to the purification of the juice extracted by the mechanical means of crushing. The large percentage of saccharine matter retained by the spongy pith of the cane may be washed out by water containing a small quantity of the bisulphate of lime, without fear of loss by fermentation, and may then be concentrated and elaborated at the leisure of the planter. If the improvements attending the use of this salt are as great as they are represented, this discovery will produce as great a saving in the article of sugar as the mechanical ingenuity of Whitney effected with the other great staple of the Southern States.

**THE MORTAL REMAINS OF GUSTAVUS VASA OF SWEDEN.**—A letter from Upsala of the 24th ult, states that the Dukes of East Gotha and Dalecarlia, now students at the University of Upsala, being desirous of seeing the mortal remains of Gustavus I. (Gustavus Vasa), which are deposited in one of the vaults of the cathedral of that city, the marble sarcophagus containing the body was opened by virtue of a special authorization of the King. Of the body of the great monarch nothing remains but the skeleton; but all the clothes (of the ancient Spanish costume) are intact, and preserve a certain freshness.

## CONTENTS.

Confessions of a Revolutionist . . . . .	129	Lessons on the Hague-street Tragedy . . . . .	136
Labor and the Poor . . . . .	131	Democratic Association . . . . .	138
Bankruptcy—Banking . . . . .	133	Dr. Priestley . . . . .	139
Mrs. Jameson . . . . .	134	Reform Movements . . . . .	141
Humboldt . . . . .	134	Miscellany . . . . .	144
Rights of Woman . . . . .	135	POETRY.	
		A Chant for Elliott . . . . .	159

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

## EDITOR

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawks.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

## LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRUOE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, MARCH 9, 1850.

No. 10.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

From the London Weekly Tribune.

## THE MYSTERIES OF THE PEOPLE OR, THE HISTORY OF A PROLETARIAN FAMILY.

BY EUGENE SUE.

(Continued.)

The young man turned away to hide his tears, rose, and said to M. Lebrenn:

"I cannot take the oath that you require sir."

"So—your marriage with my daughter—"

"Must be forever relinquished by me," said George, scarcely able to speak.

"So, then, Mr. George," replied the good man, "you acknowledge that you belong to a secret society?"

The youth's silence was his only reply.

"Well," said the linendraper, with a sigh, "its all over—fortunately my daughter has the courage to—"

"I shall have courage, also, sir."

"Mr. George," said M. Lebrenn, offering his hand to the young man, "you are an honorable fellow. It is not necessary that I should request your silence respecting this conversation. You must perceive that I have the best intentions toward you. It is not my fault if my plans—I would rather say, my wishes—are prevented by an insurmountable obstacle."

"Never shall I forget, sir, the proof of esteem with which you have honored me. Your conduct is marked by the wisdom and prudence of a father, I cannot do otherwise—painful as it is to me—than agree to your decision. In fact, I must confess, I ought to have spoken first on this subject, and told you candidly of the sacred engagement by which I had bound myself to my party. No doubt, after I had recovered from my first surprise, I should have made this confession to you when I reflected on the duties imposed upon me by this unhopd for happiness—this union. But pardon me, sir," added George, his voice stifled with emotion, "pardon me, I have no right to allude to this delightful dream. But I shall always remember with pride that you said to me—'You may be my son.'"

"Quite right, Mr. George, I never expected less from you," said M. Lebrenn, moving toward the door. Then opening his hand to the young man, he added:

"Once more, adieu."

"Adieu, sir," said George, taking the hand that the linendraper offered him. But the latter with a sudden movement clasped the youth to his breast, and said, with a voice stifled with sobs and tears:

"Come, George, thou honest fellow! thou loyal heart! I had rightly judged thee."

Stupified with amazement, George stared at M. Lebrenn, without the power to utter a syllable. The latter whispered quietly to him:

"Six weeks ago, *Rue de Lourcine*!"

George started back with alarm, and cried out:

"For God's sake, sir!"

"Number fourteen, fourth floor, at the bottom of the court?"

"I beseech you, sir!"

"A mechanic, named Dupont, introduced you with your eyes bandaged"....

"I am unable to reply, sir"....

"Five members of a secret society introduced you! you gave the usual oath, and were led back with your eyes still bandaged"....

"Sir," cried George, as much astonished as he was alarmed at this revelation; then trying to recover his self-possession: "I do not understand you."

"I was chairman of the committee that evening, my brave fellow,"

"You, sir?" cried the youth, still hesitating to believe M. Lebrenn—"you"....

"I"....

Then, seeing George still incredulous, he added:

"Yes, I presided, and here is the proof."

And he immediately whispered into George's ear.

The latter, unable any longer to doubt the truth of the linendraper's words, gazing steadfastly at him, exclaimed:

"But, sir, what then could be your meaning respecting the oath you required of me just now?"

"It was a last trial."

"A trial?"

"You must forgive me, my brave fellow. A father's anxiety is so great! Thank God, you have not deceived my expectations. You have nobly passed through this trial. You preferred the ruin of your fondest hopes to a falsehood, knowing, at the same time, that I should unhesitatingly believe whatever you might say."

"Sir," said George, "may I believe—may I hope this time—with certainty? I conjure you, tell me; oh, if you knew what I suffered just now!"

"On the word of an honest man, my dear George," said the linendraper, deeply affected by the young man's hesitation, "my daughter loves you. My wife and I agree to your marriage, we are delighted at it, for it provides a happy future to our beloved child. Is that plain?"

"Ah! sir!" exclaimed George, shaking both the linendraper's hands in the warmth of his emotion.

"With respect to the precise time of your marriage, my dear George," replied the latter, "the events of yesterday, what will probably occur to day, and the steps to be taken by our secret society"....

"You, sir?" interrupted George, unable to repress the surprise which the intoxication of joy had for a moment driven from his mind, "you, sir, a member of our secret society! that indeed astounds me!"

"Capital!" said the linendraper, with a smile, "our friend George's astonishment is going to begin again. Well, now, and why shouldn't I belong to this secret society? Because, though not rich, I have a tolerable income and a

comfortable roof over my head! What have I to do, you would ask, with a party whose only object is to obtain political freedom and universal suffrage for the proletarian class, and give them property by the organization of labor? Why, my brave fellow, it is just because *I have*—that it is my duty to assist my brethren in obtaining that which *they have not*."

"These are noble sentiments, sir," exclaimed George; "for there are few examples of men obtaining wealth by their labor who afterwards desire to lend a hand to their less fortunate brothers."

"No, no, George, they are not few. And perhaps in a few hours, when you see our society—of which I have been long one of the leading members, rush to arms—you will find amongst them tradesmen, artists, manufacturers, men of letters, lawyers, savants, physicians, in short, men of the *middle class*, living for the most part like myself, in moderate ease, without ambition; only desiring the emancipation of their brethren, the people—ready when the contest is over to lay down their muskets, and return to their peaceful and laborious life."

"Oh! sir, what surprise, what joy, to hear you speak thus."

"Surprised again! Poor George! And why? Because there are *middle class*—yes that's the startling word—*middle class Republican Socialists*! Come, George, now seriously, the cause of the proletarian, is it not that of the middle class? Myself, for instance, the other day a proletarian, hitherto favored by fortune, may not the same fortune make me or my son a proletarian again tomorrow? Are not all of us little tradesmen at the mercy of the great bullionists? Are not the small proprietors in the same way the irreclaimable slaves of the cold-blooded aristocracy of usury, mortgage, and the stock exchange? Are not we tradesmen in danger of ruin, by the smallest commercial crisis, in spite of our honesty, labor, economy, and intelligence, whenever from fear, cupidity, or when these monied aristocrats may chose to withhold credit, or refuse our signatures, no matter how creditable they may be? Now, if credit, instead of being monopolized by a few, were as it ought and will be, organized by government for the credit of all, should we be constantly exposed to ruin by the sudden withdrawal of capital, by usurious discount of the results of an unfeeling competition?\*

\*The following statistics and reflections are taken from a work of our excellent friend M. Perrymond, whose practical knowledge and depth of views are combined with a noble confidence in the success of the democratic and social cause. The work is entitled "*To tradesmen, bankruptcy, and the cash fever*." During the last ten years of Louis Philippe's reign, called prosperous years, the number of civil causes and bankruptcies at Paris increased in the following progression.

#### TRIBUNAL OF COMMERCE AT PARIS.

"In 1836 there were 26,546 causes, 329 bankruptcies.

" 1839 "	" 47,077 "	" 788 "
" 1845 "	" 46,064 "	" 691 "
" 1846 "	" 54,878 "	" 931 "
" 1847 "	" 59,560 "	" 1,139 "

"That is an increase in ten years of 30,000 causes and 810 bankruptcies. The amount of property concerned in 1846-46, was 48,342,528 fr.: in 1846-47 68,474,808 fr.

"The average for each bankruptcy was 51,000 fr.

Mr. Bertrand, president of the tribunal of commerce, thus explains the increase:—

"(1845-46.) Amongst the ordinary causes alluded to by our predecessors, such as *unbounded competition*, and enormous increase of original outlay, we must reckon as an accidental and unfortunately too manifest cause, the rage for speculating in railway shares, that many small tradesmen engaged in from hopes of gain, which they had not the talent to make easy and certain, as other larger and cleverer speculators do.

"The small tradesmen are the greatest sufferers from the dearness of provisions, the scarcity of cash, the difficulty of discounting bills, and the reluctance to facilitate credit.

not we, old men as we are, at this very moment in danger of being left in the same precarious condition as your grandfather! He, one of labor's bravest soldiers, who, after thirty years honest toil, would have died of misery ere now, were it not for your affectionate generosity, George. Were I ruined, as are so many other tradesmen, could I be sure that my son would be able to gain his daily bread! that he would not like you and every other proletarian, suffer from want of employment—that evil which is starving you all by inches every day! And my daughter—but no, no, I know her, she would rather die—but tell me, how many poor girls, bred up in ease at home with their parents—humble tradesmen like myself—have been thrown into the most frightful misery by the ruin of their family—and sometimes from that misery into an abyss of vice, like the unhappy girl whom you were to have married! No, no, George; sensible tradesmen, and there are many of them, do not separate their cause from that of their brethren—the people; proletarians and bourgeois have for ages fought hand to hand and heart to heart, to regain their freedom; their blood has mingled to cement that sacred bond of the conquered against the conquerors! the vanquished against the victors! the weak and disinterested against power and privilege! And I should like to know how is it possible that the interests of the bourgeois and the proletarians should not be the same! Their enemies have ever been the same. But enough of politics, George, let us talk of you and my daughter. One word more—it is a serious one. Agitation commenced last evening in Paris; this morning it was at its height; our sections are aware of it; and every moment the contest is expected to begin—you are aware of this?"

"Yes, sir; I was informed yesterday."

"This afternoon, or this very night, will find us in the streets. My wife and daughter know nothing about it. Not that I feared to trust them," added the linendraper, with a smile, "they are *thorough-bred Gauls*, worthy descendants of our mothers—valiant women, who, with voice and gesture, encouraged their fathers, brothers, sons, and husbands, in the battle! But you know that our laws impose absolute silence. In less than three days, George, the throne of Louis Philippe will be overthrown, or our party will be again vanquished, though not discouraged—for the future belongs to us. In the approaching struggle, you or I, my friend, or both of us, may be left upon a barricade."

"It is the chance of war, sir—may it spare you!"

"If I tell my daughter beforehand that I agree to her marriage with you it would only increase her grief if you should fall."

"You are right, sir."

"I beg you then to wait, George, for the issue of the crisis before my daughter is told anything. If I die, my

"(1846-47.) The disasters attending the trade of Paris may be attributed to various causes. First, rash speculations without calculating the chances; the fears of capitalists who refuse to small manufacturers and employers that supply of ready money to which they have been accustomed, and thus complete their ruin.

"Thus by the confession of men chosen by the tradesmen of Paris to preside over their tribunal, we find the trade of the capital suffering from the evil effects of

"Unbounded competition.

"Tricks of trade.

"The temptations of stock-jobbing.

"Speculating in railway shares; the greatest evil of the present day.

"The skill of large speculators who can play with the certainty of winning against small ones.

"Increase in the rate of discount.

"The refusal to give credit except on the hardest terms.

"Capitalists who, from reasons of which they alone are the judges, refuse to small employers the money which is necessary for the employment of labor.

wife knows my last wishes, which are that you should marry Veléde."

"Sir," said George, with deep emotion, "it is impossible for me to express what I feel at this moment. I can only say these words:—Indeed I will be worthy of your daughter—I will show myself worthy of you. The greatness of the obligation does not alarm me. Believe me, sir, my courage—my life—is equal to the task."

"I do believe you, my fine fellow," said the linendraper, affectionately shaking the young man's hands. "One word more. Have you any arms?"

"I have a musket concealed here, and fifty cartridges, that I made last night."

"If it should begin this evening—and there is no doubt it will—we will barricade the street just by my house. It is a capital position; and we have several depôt of arms and gunpowder. This morning I visited the stores, which it was thought the police had got wind of, but it was no such thing. At the first outbreak, return home here, George; I will send you word, and, God's death! stand firm at the barricades! Tell me, is your grandfather to be trusted?"

"I will answer for him as I would for myself, sir."

"Is he in his room, there?"

"Yes, sir."

"Well, let me rejoice his heart with the good news."

M. Lebrenn walked up to the old man, who was smoking his pipe, like a *pacha*, as he called it.

"Father," said the linendraper, "your grandson has such a fine generous heart that I have promised him my daughter, whom he loves passionately. I only request you to keep it secret for a few days, after which you may soon expect to find yourself a great-grandfather. George will explain to you. Farewell father. And you, George, I shall see you again."

(To be Continued.)

From the New York Daily Tribune.

## LAND MONOPOLY AND RENT.

CAUSES OF SOCIAL MISERY, ETC.

PARIS, Thursday, Jan. 17, 1850.

There is an ominous phrase current among the working classes. The men who have lost all hope of Parliamentary and peaceful progress have fixed their minds for a fatal effort: they say *nous voulons mourir*: we wish to die. They see no probability of material improvement in their short life-time, and prefer the prospect of violent death in combat to that of starvation in languishing misery. The working people read the papers, but they do not take the trouble to discuss. They have lost an allusion and seem disconsolate. When they do speak their mind, it is a terrific uttering of vengeance. The middle classes have become the active politicians of the day. They alone discuss with hope. The *Presse*, the *National*, and the *Siecle* have become Socialist and Revolutionary papers. The *Presse* was seized the other day for reprinting a condemned article of *La Reforme*. The seizure made a great sensation among the middle classes. The war of words and sentiments is now concentrated in the middle and the upper regions of society, between the progressive and the anti-progressive fractions of the privileged classes. The Absolutists are endeavoring to extinguish the lights of civilization.—They are suppressing and abolishing the usual means of education. They mean to strangle science and cripple the intellect of the masses. This policy has inflamed the generous instincts of the middle classes. Those who were against the Socialists some months ago are violently with them now. Victor Hugo made a thundering speech the other day in favor of liberty of thought and education. Cobden rails against the inhumanity of

Englishmen who lend their money to the despots of the north to crush the people of Italy and Hungary, Germany and Poland. In a word, Socialism is becoming more political and general in its bearings, and in this form it is invading the generous part of the middle classes.

This is a very good sign of the times, in my opinion. Socialism must become more definite and universal in its principles and policy before it can invade all classes.

Monopoly and Rent are the antagonists of Labor in the social world. The doctrines of monopoly and rent are the ideal types which struggle for existence in the mental world. Capital and interest, usury and credit, are the lesser and the weaker tribes of the destructive enemies of useful labor, which live upon its flesh and blood. The doctrines which uphold this system must be destroyed, that it may speedily "give up the ghost."

The French Economists and Socialists amuse the public and themselves by chasing the small doctrines of *interest* and *credit*, while, from ignorance or fear, they leave the larger tribes of devastating doctrines undisturbed in the dark caverns of the public mind. Reduce the interest of capital from five to four per cent, from four to three, from three to two, from two to one, and thence to zero or gratuity of credit, and Socialism has revolutionized the world, says Proudhon. The other Socialists amuse the public and themselves with theories which would put the world to rights, if the rich would join the poor in various systems of association and community. There is an *if* at the beginning of all the arguments of Socialism as it is now discussed. But *if* the rich will not join the poor, what then? "The poor must organize themselves, and by the mutability of credit and exchange reduce the rich to the necessity of living on their capital until it is exhausted." That is very well in theory, but how are you to realize it practically? "By establishing a People's Bank." Proudhon's Bank of the People has been dissolved, and other projects of the same nature would meet with the same fate.

The struggle between *rent* and *salary*, *property* and *labor*, is not a question of mere usury and interest, credit and exchange; it is a question of conquest and spoliation, monopoly and deprivation, force and weakness, good and evil, right and wrong.

What is the question at issue in the Revolution? It is the poverty and slavery of the laboring multitude struggling against the wealth and oppression of the *independent* few. Whence the poverty of the former and the riches of the latter? To answer this question clearly in a few words we must confine ourselves to some one branch of property and labor, as a type of others. Let us take the primary sources of wealth and industrial activity—the *Land* and *Agricultural Labor*. All other sorts of property and labor are subservient to these.

The chief cause of the poverty of Agricultural Labor is the necessity of paying *rent*. In France, the *rent* absorbs one-half of the produce of labor every year. The working men are thus *legally* despoiled of half the fruits of their production. They pay fifty per cent per annum for the right to labor on the land. In many parts of Europe, 60 and 70 per cent of the yearly produce of the land are paid by laborers as rent and profit. It is not a question of two or three, or five per cent on capital, but one of 50, 60, 70 per cent on the produce of labor. The first concerns the landlord only, and the master-farmers or the rich; the second is the real question between property and labor.

Whence the *right* of the rich to levy one-half the produce of a farm as *rent*? This right is derived from the exclusive possession, or the *legal* monopoly of land.

The *legalized* monopoly of land is derived from conquest or invasion, or primitive seizure and occupation.

This individual right of monopoly or exclusive possession is derived from violence, or cunning, or necessity.



It is useless to discuss these various sources of monopoly and legal right to the possession of land. They were evidently necessary in the beginning of society; but are they necessary now? are they useful or hurtful? That is the question.

The legal rights of property in land and the human doctrines invented to maintain these rights, are as legitimate in their existence as the unclean and ferocious animals. But are they more legitimate than these creations? I trow not. Despotie institutions and ferocious animals were providentially necessary and highly useful during the uncultivated ages of the globe and of humanity; but they are not so now. We have a right, therefore, to abolish them when they are no longer necessary. The question then is not one of legality or truth: it is one of usefulness and of necessity. Are they useful?—Are they necessary? The working men say No; the rich say Aye. Hence the Revolution. Who can stop it? Will the rich give way?—the poor succumb? Is conciliation possible, desirable, necessary.

The whole system of industrial progress and political advancement pivots on the single word *Landlord*. The revolution hangs upon this thread of privilege. All other questions are of secondary import, until that has been decided. The landlords perceive this instinctively, and thence their opposition to the revolution. It is too late. The day of land monopoly is gone. Property will long survive, perhaps forever, if community be quite impossible; but property in the creations of human industry or the produce of labor is not the same thing as an exclusive and perpetual right to hold the *land*, the *water*, the *air*, and the *light*, the common elements of life, from common usufruct and social right.

Theories and doctrines of economy may multiply *ad infinitum*, without bettering the state of laboring men in the least, so long as *landlord* is a word which has a practical as well as a historical meaning. The word must become an abstract fossil, or a *mythos*, before human labor can enjoy the fruits of its own production, and the revolution pass from theory to practice.

A little serious reflection will convince enlightened minds of the truth of this assertion. It will then be evident that all the doctrines of exchange and credit, usury and interest, are mere doctrines of reform or partial progress in the present system of monopoly and privilege—not principles of revolution. The danger of a long and fearful conflict are accumulating between labor and monopoly. It is the duty of enlightened Christians to prevent the struggle from degenerating into endless fury and extermination through perpetual obscurity. Two powerful armies are arrayed against each other. Let us do our best to show the army of monopolists its spiritual weakness and inevitable fall; the army of industrial Socialists its spiritual strength and certain triumph.—We may, therefore, lessen the degrees of misery and hasten the great work of transformation. It is a social and religious duty for all Christians. They may not neglect it with impunity; for those who are not *with* the Gospel Word of Love and Liberty, are fatally *against* us.

HUGH DOHERTY.

### THE GREAT CAUSE OF THE PEOPLE.

No era in the world's history was ever so distinguished as the present, for moral, educational, political, industrial, and philanthropic movements for the elevation of the people of different countries. In Great Britain the public mind is intensely occupied with measures calculated to improve the condition of the industrial masses of the population. Great public meetings are held in different parts of the country for this purpose. One powerful party to obtain for all the working-men in the kingdom the right of suf-

frage; another is trying to improve their education and morals; another to improve their dwellings and habits of life. Bath-houses and Wash-houses, Ragged-schools, and all kinds of schools for the education of poor men, women and children, are increasing in number in all the large towns. In America the same benevolent spirit is inspiring movements for the elevation of depressed portions of the population. Thousands and tens of thousands are working, with increased devotion, to emancipate the poor slave, and to make a man of him, and a good, enlightened member of the community, possessing the same rights and privileges as his white fellow-citizen. In France and other continental countries, movements are in progress for the amelioration of the condition of the great laboring class of the people. And all these movements will increase in activity and number from year to year, just as one man recognizes in another a human brother, whatever may be his condition or color.

But there is one great movement which may well be regarded as the *great cause of the people*, and that is the cause of Universal Peace and Brotherhood. This, above all others, is the cause of the working-men of the civilized world. They may speak different languages and live under different Governments, but they are all brethren: they constitute the great fraternity of Labor: they have the same interests. What depresses one portion of them depresses the other. Labor is their common heritage, and a rich and glorious one it would be, if it were not wasted by war. That great red monster has lived by sucking the blood from the veins of Labor: it has manured a thousand battle-fields with the bones of the sons of Labor; and, in peace, it has taxed the bread of their children and their children's children, to pay for the glory of enormous fratricide. Let all the working-men of the world unite, and dethrone the monster that has so long preyed upon their life and industry. Let us form a holy alliance, and say to the world, "*We are brethren, and cannot fight.*" Let us all say this with united voice and will, and then War will die, and all the snaky curses that cluster like hair around its monster head will die with it; and we will bury them all in the same grave. Then Labor shall rise and live again in all its primeval glory, and there shall be plenty and peace in all the habitations of her children. Working-men of France, Germany, and all the countries of the continent! will you not unite with your brethren in Great Britain and America in this great enterprise? What if you speak French, German, Italian, or Magyar? are we not still all brethren? Are not your hands like ours, roughened by the same life of toil? Do not your hearts beat with the same solicitudes and sympathies as ours? We extend to you the hand of brethren. Will you accept it, and join with us in a holy crusade against War, the great foe of Labor?—*Eliza Burritt.*

From the Protective Union.

### GRUYERE CO-OPERATIVE CHEESE FACTORIES.

TRANSLATED FROM THE DEMOCRATIC PACIFIQUE.

From time immemorial the mountaineers of the Jura and of Switzerland owe their remarkable prosperity to the rural association for the fabrication of that cheese called Gruyere. Of later years the appreciation of their advantages has extended them into the lowlands and into the adjacent countries. Every traveler visits those general dairies, which deserve still more attention from economists.

The building of the cheese-house is constructed by subscription or rented by proportional contributions; sometimes,

even as in the Jura district, supplied by the government from the treasury of the province.

It usually contains four distinct rooms. First, the dairy; second, the cheese-making room; third, the cellar where the cheese is salted and matured for use; and fourth, a suite of rooms for the dwelling of the dairy-man.

Every associate brings, morning and evening, the milk of his cows, which is measured and credited to him. A part is separated as cream, and made into butter; the rest is transformed into cheese and whey. A single skilful dairy-man suffices for the work. He measures all the milk and cream, makes two or three cheeses every day, of fifty to one hundred pounds' weight, salts them, and gives them all necessary attention. At favorable seasons, the sales are effected on a large scale and on the spot, whence they are forthwith conveyed to their destination. A very simple system of accounts shows in what sum each is proportionately indebted to the dairy manager, who, having deducted the expenses of each associate from the sum total of his profits transfers to him the balance.

A rule combining some of the properties of social contracts and of the wages-system determines rights and reciprocal duties, and attaches a fine for each delinquency. A committee elected by the associates presides over the execution of the rules, and decides on all cases, foreseen or unforeseen, without expense, and ordinarily without appeal—the judicial courts respecting as valid the decisions of these committees. We leave to agricultural papers the detailed description of the building, the implements and measures, the qualifications of a good dairy-man, the science of choosing cows, the process of manufacture and preservation, and the successive improvements which these dairies have undergone, or of which they are still susceptible. We only compare the advantages and disadvantages of combination and separation to show the great results of the first and the importance of the last.

Five general systems exist for the creation of riches. To which of these does the combined dairy belong?

In the first system—SEPARATION—every household acts for itself, and within itself; cultivates, fabricates, trades, and lives entirely by the exertions of its own family, or of its hired servants and assistants.

The second system, or pure COMMUNITY, subjects many individuals to a strict equality. We find examples of partial community in colleges and military barracks, and of integral community in certain monasteries, and in the compressive theories of Owen, Thompson, Babœuf, Cabet, and all levellers.

In the third system, an establishment furnishes commodities or wants, on a large scale, for a certain number of families, but without their having first brought the raw material of the goods prepared. Such are breweries, restaurants, furnished hotels, public baths, gas-lighting, and some other factories, commercial houses, omnibuses, theaters, reading-rooms, public libraries, &c., &c.

Commercial houses sell at arbitrary prices, unless in certain towns in New England, where that admirable germ of guaranteeism, the Protective Union, has compelled them to adopt an equitable standard.

The other establishments mentioned usually offer their advantages at a fixed price.

This degree of combination is already far in advance of pure SEPARATION. Suppose every one were to brew ale or beer, and provide himself with that varied choice of dishes offered by the hotel, and purchase for his library thousands of volumes, periodicals, and papers, which the public reading-rooms furnish at so low a price. What fortune would be sufficient? And yet every one aims at this course in the arrangements of the separated household.

The fourth system, INDIRECT CO-OPERATION, operates upon material bought by a certain number of families, who

after paying a moderate fixed sum, take back their goods now prepared for use, without either confusion or association between the different customers. Large bake-ovens and mills are examples of this system, which approaches that of association.

The fifth system is the ASSOCIATIVE—which combines, conducts with unity, and either partially or integrally binds together the interests, labors, and pleasures of many individuals or families, and distributes the expenses and profits among them in ratio, to the concurrence of each in the production, by the three faculties of Labor, Skill, and Capital.

We may cite as examples the Gruyere dairies, the associative bakeries, butcheries, groceries, numerous mechanics' associations—saddlers, tailors, ironfounders, &c., &c., of France and America, due to the influence of the phalansterian idea, and which, by making the consumer a stockholder in the work of production, doubly interest him in a faithful and economical management.

For about three hundred families, composing a township, the system of SEPARATION employs three hundred houses, kitchens, cellars, granaries, ovens, stables, housekeepers, gardeners, &c. Three hundred times over the same utensils also, even three hundred barns, three hundred laundries, three hundred plows, which would be rusting the greater part of the year. Often the same family has at several different places several such complete apparatus. Each of these little households goes through as often, on its own account, all the innumerable domestic, agricultural, and commercial operations. Besides, the opposition of passions and of interests frequently rends the family into different households; so many properties of dissolution does the system of separate households conceal. From this mere glimpse its complete absurdity may be recognized; and yet it is the general fact of our societies, instead of economy, of management, and division of labor, it produces numberless sources of waste, and an infinite complication of functions. Far from preserving the family spirit, it ruins it; thus in a future not far distant it will doubtless excite the astonishment and the deep disgust of humanity.

As to COMMUNITY, it is superior to the system of SEPARATED HOUSEHOLDS in respect to its economical properties of operating on a large scale.

Thus, history relates the wonderful prosperity of certain monasteries.

But although the COMMUNITY includes all, or nearly all of the social wants and relations of the individuals which compose it, it destroys *liberty* and the *imprescriptible rights* of human faculties, naturally so unequal; and thus, by taking absolute equality for its foundation, it in fact consecrates a monstrous inequality.

Thus, COMMUNITY has hitherto existed only as an effect of discipline, or of misery; by the despotism of a law, or that of a religious idea. It is above all necessary to distinguish it clearly from ASSOCIATION. COMMUNITY is the sacrifice of private interests and the destruction of natural inequalities by the leveling of a very false equality. ASSOCIATION is the natural hierarchy, the concert of all *interests* and of *graduated inequalities*. COMMUNITY abolishes property, under pretext of its oppression of the poorer classes. ASSOCIATION renders property a powerful motive or lever of production, and even (unhoped-for result!) an important means of conciliating, in social good-will, individuals and families of very unequal fortunes. (This will be illustrated in a future article.)

Finally, let us distinguish COALITION from ASSOCIATION. COALITION is the temporary concert of merchants, manufacturers, bankers, for instance, in manœuvres of monopoly—of political parties to subvert the ruling power—of workmen against masters—of master against workmen. COALITION has the fatal property of often multiplying and

intensifying the violence of struggles and hatreds, of substituting a civil war of battalions for a civil war of skirmishes—which is the SEPARATION system. But true ASSOCIATION really combines and satisfies all the interests to which its mechanism is applied, and without injuring any.

ASSOCIATION, in a word, is POWER, INTELLIGENCE, FRATERNITY, and INDIVIDUAL LIBERTY.

In a subsequent article translated from this work of Waldimir Gagueur, I will show the application in detail of the associative method to the dairy. EDGEWORTH.

From the Gem of the Prairie.

### REUNION IN THE SPIRITUAL WORLD.

Hope and Reason, with the Faith that is their offspring had opened eternity to the eyes of the parting lovers, and to the brief separation before them they were reconciled, while in view of the reunion they felt in store for them beyond they were inexpressibly happy.

All of us, dear reader, are subject to the loss of health and life. And those of us possessing affections which cling warmly to dear children and friends are liable to a loss deemed more terrible to the human heart than aught else—the loss of loved ones by death!

Were it not well for us, then, to consider somewhat the sources from which flowed the consolation that not only strengthened these parting ones to bear, but more—that filled their souls with happiness which even the beheld approach of him man style “the king of terrors,” could not chill?

The foundation upon which these lovers had rested their superstructure of happiness consisted of a firm belief in the existence, identity, and bliss of the soul in a future state. By belief we mean a conviction produced upon the reason, by evidence brought before it! And belief—as the term is thus defined—in the immortality of the soul, is seldom met with even among Christians! To obtain this desirable conviction we must study our inner selves, and also those outward manifestations of God, scarcely capable of being wrested to contrary meanings which are spread to our view in that book of origin undeniably Divine—the great book of Nature.

A knowledge of things spiritual is not gained instantaneously. Its study demands time and reflection, and as the thoughts seek for it the mind will grow, as in any studied art or science, gradually, but surely towards the comprehension of it. Nothing is more erroneous than the received notion, that the laws respecting the attainment of knowledge by gradations of thought, by progressive steps, are, as regards abstract and spiritual subjects, entirely suspended.

On no reason-barren faith leaned our lovers. They had been led along, step by step, by the beams of that light that “lighteth every man that cometh into the world;” and these were their convictions:

First, God and matter are alike eternal and uncreated. God is the spirit that sustains—matter the object sustained. The eternal existence of the former argues that of the latter; for we can no more conceive of a cause without some object for it to effect, than we can of an effect without some controlling cause.

In matter is hidden the germ of all things, and creation is their progressive development, and also, a term implying perpetual development—every state of which the All-Wise determinedly unfolds. Mineral, vegetable, animal, man, angel,—these are the only steps of gradation with which the human mind is now at all acquainted. When man arrives at the latter mentioned stage, and not till then, he will doubtless, as he does in this, grasp some little idea of the next sphere above him.

Our stage of progress is that wherein God’s breath upon the germ of the spirit developed intelligence, with consciousness of personal individuality, until, in the words of Scripture, “man became a living soul.”

We perceive, in looking back, that the advantages of one state of progression over that from which it emerged are never lost. The principle of vitality developed in the vegetable is retained in the animal, while he has super-added thereunto a fuller life and more available powers. In addition to the natural instincts and physical life of the animal, man receives the attributes of humanity. From analogy, then, we reason that neither the sense of personal identity, of memory, or any one of the gifts which exalt man and place him at the head of the material world, will, in his transition to the spiritual, be withdrawn. But rather that other and higher powers, of which he can conceive as little now as the lower animals can of his present capabilities, will be superadded unto them!

The argument presented by this reasoning as regards the immortality of the soul and its increasing happiness is thus condensed:—God creates, but never destroys—therefore, the spirit is immortal! Each change of state leads to a higher and purer development—therefore in its capacity for usefulness and enjoyment the spirit will ever enlarge!

We of this day, however, may draw an additional convincing proof that the spirit is the man, capable of existing independent of the body, and therefore not relying on its duration for being, from the facts presented to our observation in the developing science called animal magnetism. For thereby we learn that the spirit, possessing every bodily faculty with higher ones superinduced, may perceive, reflect and pass from place to place, independent of physical organization. And that during any such temporary withdrawal of the spirit, and in proportion to it, the physical body becomes—as in the transition we call death—animate, senseless clay.

But now we draw near Kelley’s bedside.

He has ceased to suffer pain—an evidence, in his case, of approaching dissolution.

The wounded man can use but one hand. And with this he ever and anon caresses the dear head that bends lovingly near, till its long curls sweep his pillow.

They have been conversing on the certainty they feel that their spirits will recognize each other in another sphere. Kelly speaks, and, though his articulation is necessarily slow, every word is more to Louisa than the wealth of a mine.

“We will, in our heavenly home, love, recognize each other’s spirits more readily than many others, because, although every hair of this sweet head is precious to me, yet our affection has been more an entwining of spirits than a love for the outward. Therefore we know each other’s souls so fully that each could recognize the other as well without as with the material body.”

“Yes, dear!” rejoined Louisa, pressing to her lips the hand that wandered gently over her face the while. “Yes—and this seems more certain when we reflect that, in human beings, each inner spirit, like each outward face, is different in some particular from any other in the universe, and therefore when an individual knows the peculiar lineaments of the soul of his friend, he can, when disembodied, recognize that soul, as readily as he could, while on earth, recognize the features and form that encased it.

“And that principle which enables a spirit to know itself to be none other but itself, must be memory. This is the link that binds our childhood to our adult years, and enables us to be conscious of our personal identity through them all, notwithstanding the whole material of our outward forms has, in that time, more than once been changed.”

"I am well convinced, love," rejoined her lover, "that memory remains to us in another life. We behold utility impressed upon every act and law of the All-Wise, therefore we know the human race was placed here for good. But if we are to remember nothing of this world of what use is our existence in it? If all that the spirit gains here, namely, its personal identity and growth, disappear at death, then this change becomes equivalent to the total annihilation of the man. My own dear Louisa, we will remember, while our disembodied spirits explore and admire together the innumerable worlds of God's universe—remember well and fondly this little earth where were wedded our forever united souls!"

"Yes!" added Louisa with kindred enthusiasm, "yes, forever united and forever loving! How blessed is the thought that all that developed us, all that did us good here, will be retained in memory hereafter. And as we feel nothing has more exalted and enlarged our beings than our pure and happy love, well will we remember it. And to remember must in another state, as here, be but to continue our affection! Yes," she repeated joyously and emphatically, though her voice was sinking with the intensity of her feelings; "we will, dearest one, be forever united and forever loving!"

Kelley's exhaustion increased, and admonished by it he exclaimed, although he strove against the gathering sadness—

"Alas, dearest! my former vain and selfish wish that we should enter those bright portals together will not be realized."

"But I shall soon follow," said Louisa, eagerly. "How often has it been proved to us that thou art my life! Dread not, then, a long separation, dearest. I could not live here without thee." And the young girl smiled through her tears—then stooping, kissed his brow.

"My Louisa," her lover rejoined, slowly and solemnly, "you will not live without me! Not merely in past memories and future anticipations will my being live always with thine. But if the good God permits—and now at this parting hour I am impressed with the conviction that He would not otherwise separate those He has himself joined together—if He permits, my spirit will hover ever near thee in thy earthly path. And if I may not make myself visible to thy sight, still I will breathe into thee thoughts from the Infinite, of which thou wilt be sure I alone am the bearer. I will pour into thy soul such happiness that thou wilt feel in its kindling depths that I am with thee ever!"

Louisa sobbed convulsively.

Aroused by this emotion, the dying man recalled with an effort his failing powers—nearer spent than either conceived—and passing his hand caressingly over her face, he murmured, fondly:

"I am with thee ever, love, ever!"

"Think not it is grief alone causes these tears," said Louisa, as calmed by his touch she was enabled to speak. "Your words, dear love, give me such joy and hope that I weep for very gladness."

The voice of Edward replied not. Louisa wiped her blinded eyes, and beheld his fixed on her with a look of such yearning tenderness, such concentrated love, that she started.

"Edward! dear Edward!" she passionately implored, "speak to me!"

A smile was his only answer. And soon the bereaved girl discovered that those last blessed words of hope and love were thrice hallowed now, because, indeed, his last.

In the first moments of bereavement, the feelings of the afflicted one are generally too excited, the nerves too unstrung, to admit of the patient reception of that ill-timed,

though well-meaning condolence which ordinary minds are every ready to suggest. At such a time that one rather seems most a friend who silently comes, and like Jesus, joining his tears to those of the mourner, sympathizingly weeps with those that weep.

In her bereavement those ideas breathed in the parting conversation betwixt herself and her lover were to Louisa a sustaining consolation. And when a reaction would come, as come it will in the first shock, before the mind is sufficiently tranquilized to admit of the maintenance by reason of an equilibrium in the state of the feelings, then, in the intensest moment of her grief would steal over her soul in well remembered tones:

"I am with thee ever, love, ever."

And rapturous ecstasy would take the place of bitter sorrow.

In the past—the adoring love, the oneness of thought and feeling betwixt herself and Edward were in the richness of their simple memory alone happiness not to be exchanged for all living loves and pleasures!

And in the present—her peculiar belief—her faith that wherever in God's universe he was he loved her still, as still she loved him—the soul-sensing consciousness she often felt when alone, of the real presence of his spirit—her certainty of the tie that united them for eternity—of the unutterable joy of the welcome that awaited her in the future—all steeped her soul in bliss, and diffusing itself over her whole being, gave a buoyancy to her spirits, a light to her smile, that to those who understood not such sources of happiness was perfectly incomprehensible.

When a friend dies we clothe ourselves in the gloomiest colors—we wrap our hearts in sadness—we weep and will not be comforted.

This is because, in our ignorance, we confound death and loss, because we do not fully comprehend what is well expressed in the accompanying extract from Harris' 'Hymn from the Inner life':

"The friends we mourn as lost have not departed,  
They have but laid aside earth's frail disguise;  
On your dark way they pour, oh lonely hearted!  
The light of loving eyes.

"Each wondrous Thought of Truth, or Love or Duty,  
Flooding with sunrise beams through mind and heart,  
Inspiring us with Wisdom and with Beauty,  
Some angel guest imparts!

"No curtain hides from view the Spheres Elysian  
But this poor shell of half-transparent dust;  
And all that blinds our spiritual vision  
Is pride, and hate, and lust.

"Would'st thou, oh friend beloved, with Christ see heaven?  
Grow perfect in the way of life he trod;  
To him that hath more and more be given—  
'THE PURE IN HEART SEE GOD.'"

From the London Weekly Tribune.

## THE NATIONAL ASSOCIATION FOR THE PROTECTION OF TRADE.

We published in our last number an abstract of the proceedings of a conference of the Delegates of the Metropolitan Trades, held to consider the question of the profitable employment of the working classes. The results of that conference are such as to give hope to those, who, for many years, have struggled to disseminate just and humane notions respecting the claims of labor, though they may somewhat startle and offend political economists.

Hitherto Trades Unions have mainly expended their energies and funds in strikes and the relief of the unemployed; their ideas never extending beyond a galvanic effort to keep up the rate of wages by all such means as

to them, seemed calculated immediately to effect that object. Anything like a large and comprehensive scheme of industrial emancipation these United bodies never encouraged, unless we except the "Grand Consolidated Trades' Union of Great Britain and Ireland," which started on something like correct principles, but failed through its being a secret society, and engaging prematurely and inconsiderately in strikes.

The new Trades Movement, which has occasioned this article, is a great improvement on all previous efforts. Its leaders lay down clear principles, and seemed prepared to carry them to their legitimate conclusion.

Instead of playing the huxtering part of the old unionists, they propose a remedy which goes at once to the root of the system, that has made labor what it is, and threatens, if not speedily checked, to make it ten times worse than it has ever been.

The bill for the consideration of Parliament, which they have drawn up as their industrial charter, assumes the existing competitive and wages-system to be radically bad, and hence declares Home Colonization to be the only efficient remedy. The mode of raising the capital and its scheme [of distribution] is also fully set forth, so that none may plead ignorance of what these men intend to do. In fact, industrial association, or what on the Continent and in certain circles in this country passes under the name of Socialism, constitutes the leading idea of this new and advanced plan of the metropolitan trades.

We, therefore, hail the movement with the greatest pleasure, and wish it every success: but to succeed, its leaders must display energy, combined with discretion. Having taken their stand on the question of Home Colonization as a national remedy, and prepared a bill, embodying their views, they should forthwith take measures to rally the trades of the country around their standard. This would best be done by the holding of public meetings, and the sending out of one or two efficient lecturers as a deputation into the country, who could fully explain the principles and objects on which the movement is based. Above all, the trades should be well represented in the press. Weekly papers are all well enough, though here the trades are far from being as strong as they ought to be, but the proletarians can never constitute a great power to make itself properly felt in the State until they have a daily paper at their service. Perhaps one of the very best efforts the trade of London could make in the way of practical association would be an endeavor to establish such a paper. We shall suggest the *modus operandi* when we resume the subject.

Let occurrences affect whom they may, let those complain who will, unless I esteem them evil I am never the worse.

If not upright become so.

What is death but a dissolution of the bodily fabric—a translation to a better world?

So long as we conform to nature, and act up to the reason which God hath given us, nothing terrible, nothing hurtful can befall.

Reflect that life is almost past and gone; spend the remainder, then, as heaven hath willed.

Love what has been assigned thee; does not providence know best?

Maintain an even deportment; for as the soul shines through the countenance, so let dignity animate and rule the frame.

No one is tired of favors; but in serving others, the gain, in truth, is thine.

Whether in the senate or elsewhere, let sense, not sound, be thy aim.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, MARCH 9, 1850.

### TENDENCIES OF SOCIALISM.

SOCIALISTS may well congratulate each other that the Pantheism, latent in our body, has found an expounder so able and uncompromising as Mr. Henry James, in his three lectures on "MORALISM AND CHRISTIANITY." It is most desirable that the extremest innovations in theory and practice, anticipated by societary students and discussed in confidential circles, should be declared upon the housetop. And certainly a more ingeniously eloquent statement of some of the tendencies of Socialism,—especially as presented by Fourier and his school,—could not be looked for. If, now, Christian Socialism—Theistic and Moral—could attain to an equally adequate expression, light would be evolved by comparison. And certainly light is needed; for prevalent differences among Socialists prove that there is but an imperfect comprehension, as yet, of our principles, methods, ends. It is in vain to say that duty is confined to the *practical* sphere; our theories, or our no-theories will mould inevitably our deeds.

For one, I feel the intensest desire to know the full truth upon the sublime topics brought up anew for discussion by Socialism. Mr. James, and thousands of seekers all over the land have, doubtless, similar promptings. Let us, then, with simple sincerity, commune together face to face. In the critical examination of these lectures which I shall attempt to make, the aim will be to use utmost plainness of speech; partly because the momentous importance of the subject demands calm and clear discussion, partly because—with due deference—it seems to me that the brilliant glow of Mr. James' rhetoric so dazzles himself and his readers as to blind judgment and conscience. This little book I regard as a most sophistical teacher of monstrous errors, intermixed with highest truth. For the very reason that it approximates so nearly to the full declaration of truth, it becomes important exactly to discriminate its fallacies. And the heartiness of assent that one cannot but yield to many of its beautiful appeals—and there are pages which, for high-toned sentiment, force of thought, and felicity of diction, it would be hard to match among the best writers of our day—compels me, in honesty, to declare an unreserved dissent from its extravagant assumptions.

What, then, is the doctrine on "Man's Experience and Destiny," here put forth as an exposition of *true* Socialism? Let us unfold it in order from its fundamental principle to its ultimate result, and judge, as best we can, of its correspondence with reality.

#### I. THE DIVINE BEING.

1. God is the *sole substance* of which all creatures are *phenomenal forms*. "God alone is being or life in himself. Man is not being, but only a subject of being, only a form or image of being. His being is not absolute, but phenomenal, as conditioned in space and time. But God's being is utterly unconditioned either in space or time. He

is not a subject of being, but being itself, and therefore the sole being. Consistently with this fundamental axiom we are bound to deny, that the creature of God has any being or substance in himself. The substantial being or life of every creature is God, while the creature is but a form or image of God." p. 5. "He does not *possess* being or life. He *is* it. He *constitutes* it. Consequently, in giving being or life to the creature, He gives Himself to the creature. He cannot impart life, save by imparting Himself. Creation consequently does not imply a transfer of life from God Himself to another; it implies the communication of His 'integral or infinite self to another. He would be in the creature as his very inmost and vital self." p. 99. "The internal of every man is God. The external or that 'which defines the man, defines his consciousness, is only a shadow or reflection of this internal." p. 6. "You cannot reflect for a moment on this fact of man's creatureship, on the fact that God is the ALL of his life, without acknowledging that the *power of man* is at bottom the *power of God*; without acknowledging, in fact, that the *substantial force or selfhood in every man is God*." p. 45. "If God be the sole and therefore universal being, his universal creature can be nothing more nor less than His image or shadow. And if the creature be only the image or shadow of God, then creation itself is not the origination of any new being or substance on the part of God, but only the revelation or imaging forth of a being which is eternal and unchangeable." pp. 6, 7.

2. God is his own *exclusive object*, and Creation is an *internal process* of God, not an *external production*. "The object of His action falls in every case within His own subjectivity. The perfection of action consists in the internality of the object to the subject. Now, inasmuch as God creates or gives being to all things, inasmuch as *the universe has its total being in Him*, his action knows no external object or end. *As nothing exists out of Him*, He cannot act from any outward motive. \* \* Such being the perfection of the Creator, it follows that the destiny of the creature, his highest, his perfect, his infinite life, lies in his becoming \* \* not merely the subject, but also the exclusive object of his own activity." p. 43. "Man cannot reflect or image God \* \* save in so far as he becomes the actual unity of internal and external, or of object and subject. God is the absolute unity of object and subject, or internal and external, because He alone has being, and therefore excludes all limitation or definition. To become God's image, therefore, man \* \* must be himself the sole object, as well as the sole subject of all his activity." p. 44. "I am destined, by the very fact of creatureship, to an actual fellowship of the divine perfection, and \* \* all perfection implies the actual unity of object and subject—of substance and form—of internal and external." p. 60. "His power to originate his own action \* \* which is inherent in God, is the basis of his personality. \* \* For personality implies the subject's absolute property in his action, which property is impossible, unless the subject constitute also the object of the action, or in other words, unless the object of the action fall *within*, *be internal to*, the subject's self." pp. 20-22.

3. God is sufficient unto Himself, and His sole motive in creation is his own joyful activity. "As nothing exists out of Him, He cannot act from any outward motive or impulsion, but only from an inward joy or delight; and to act purely from an inward joy or delight is to be sufficient unto one's self, and consequently infinite or perfect." p. 43. "God's activity is not imposed. It is spontaneous or self-generated. It flows from Himself exclusively, and ignores all outward motive. \* \* Personality, the quality of being a person, means simply the power \* \* of acting according to one's own sovereign pleasure. It means a power of acting, unlimited by anything but the will of the subject. Thus, in ascribing personality to God \* \* we mean merely to assert his self-sufficiency or infinitude—His power to act according to his own sovereign pleasure." pp. 11, 12. "It may be asked whether benevolence does not confer personality. Decidedly not, for the reason that benevolent action is not spontaneous, but purely sympathetic. \* \* The fundamental requisite of personality, namely, that it attests the subjects self-sufficiency or perfection, by exhibiting in him the power of self-derived action, is necessarily made void in all purely benevolent action. And the inevitable conclusion therefore, is, that the benevolent man, as such, does not possess true personality, or is incompetent to image God." pp. 23, 24. "Who, then, is the perfect or the divine man! \* \* We find him in the æsthetic man or Artist. \* \* I mean the man of whatsoever function who, in fulfilling it, obeys his own inspiration or haste, \* \* and works only to show forth that immortal beauty whose presence constitutes his inmost soul." p. 25. "When, therefore, I call the divine man, or God's image in creation, by the name of Artist, the reader will not suppose me to mean the poet, painter, or any other special form of man. On the contrary, he will understand me to mean that infinite and spiritual man \* \* who, in every visible form of action, acts always from his inmost self or from attraction." p. 27.

I have quoted thus largely from Mr. James with the view of avoiding the possibility of misapprehension as to his fundamental principle. Unless the meaning of familiar words is utterly perverted, and all well-established rules of reasoning are set aside, the doctrine of these lectures is, that the "*created universe*, in whole and in parts," is God in *multiform manifestation*; that all creatures are *within* God, as the object of which he is subject; and that his impulse for self-derived and self-centered activity is *his own pleasure*. Mr. James says, indeed, that "the creature is not another being than God, nor yet is he an identical being with God; because the creature is not being at all, but only a shadow or reflection of being." p. 6. But this is obviously a mere play upon the word "*being*," as is proved by asserting that "the creature either is God or he is Not-God; if Not-God, then is he *other* than God; if God, then is he *identical* with him." Again, Mr. James tells us, to be sure, "I must be a vessel, a form, a subject receptive of God, before he can communicate Himself to me. If I were destitute of this previous subjectivity, you could not properly say that God communicated Himself to me; you could only say that he transformed or transmu-



ted Himself into me, thus merging the Creator in the creature, and so falsifying both." p. 100. But inasmuch as he reiterates that "the internal of every man is God," of which "the external is only a reflection," that man is merely "a form of the sole substantial being," and that "the divine perfection implies the absolute and actual unity of internal and external, substance and form, subject and object," he must be held to his own words, even at the cost of self-contradiction. Plainly, according to his showing, I am God both internally and externally, substantially and formally, subjectively and objectively. Finally, it is true that our author endeavors to escape the consequences of his own principle by declaring that "Nature, or the life of Nature, does not image God, because it is destitute of personality." But if, to quote his own language, "Nature is properly nothing more than the robe of spirit, and everything in nature, without any most insignificant exception, embodies an internal use or capacity of operation, which constitutes its spirit," whose "spiritual life" is it that nature embodies? It may be very pretty rhetoric to say, "take away man and nature remains spiritless, dead;" but as a strict logician Mr. James will not attempt to maintain the position, it is to be presumed, that man—even taking the word in its largest collective sense—is the "life" or "spirit" of suns and planets, aromas and minerals, vegetables and animals. No! There is no evading the fatal conclusion involved in our author's premises. The system advocated in these lectures is nothing more nor less than the well known doctrine of Pantheism, taught by mystics, in all ages, from the writer of the Bhagvat Gesta to Spinoza. What ground is there for confidence, that the same intellectual and moral evils will not follow its acceptance now which have been found by universal experience to be its natural fruits.

The question that at present concerns us, however, relates to the truth of this system. Does Pantheism, then, as taught by Mr. James, correspond to the DIVINE REALITY? According to the clearest light which I have been able to gain from intuition, science, and tradition, I answer, No. Certainly it would be impious presumption to pretend that the secrets of the Divine Being, known only to Himself, and which archangels with ever deepening wonder will explore through æon upon æon, are open to us, creatures of a day, in this our nursery and primary school. But on the other hand, it is mock humility to resign ourselves to scepticism, on the plea that man cannot comprehend God. The Father of Spirits, who made us in his own image, has revealed his glory, in a measure, to the seers of all ages; and his highest revelation—which swallows up in its radiant splendor the vague visions of Pantheism—is the sublime doctrine of Unity in Trinity and Trinity in Unity. Very various, indeed, has been, and will be, the statement of this truth of truths; but one who has gained even a glimpse of it, learns thenceforth so to recognize the LIVING GOD as to be saved from the grand idolatry of "worshipping and serving the creature more than the Creator, who is blessed for ever."

With utmost brevity let an attempt be made to present the brightest glimpse thus far given to me.

1. The Divine Being—One, Absolute, Infinite, eternally lives amidst Beautiful Joy, resulting from Harmonious Order, wherein is represented Essential Good. He *knows* his own love in his bliss; *loves* the blessedness that he acknowledges; *rejoices* in the harmony that expresses his love; and approves the FULLNESS of his own LIFE forever and ever. Thus recognizing in his joyful beauty the End of his goodness, and in his love the Principle of his blessed activity, while conscious at once intuitively, and by experience, that order is their Medium of union. God abides in a perennial self-love, which is absolutely disinterested. And knowing the infinite peace of Love, Wisdom, Power, in consummate communion, he finds, in this blessed Unity in Variety and Variety in Unity of his Three Co-eternal Elements, the motive to diffuse and multiply infinitely his own perfection. Thus in pure benignant desire to be surrounded with host of beings, *other than though like Himself*—whom he may love, enlighten, bless; and who may become the lovers, enlighteners, blessers of one another, while they ascend by increasing goodness, wisdom, and coöperation, to even fuller communion with Himself—originates the possibility of Creation. Such is the ABSOLUTE-ONE in his Divine Degree, his FIRST Person, the FATHER.

2. The Three in One relationship of the Divine Being within Himself, thus reveals itself as the Idea of an Infinite Series of Finite Forms of Love, endlessly diversified in quality of beneficence, and combined by countless interchanges of life into a composite image of his Original Fullness. The first expression of Infinite Intelligence—the first proceeding of truth from good, wisdom from love, order from principle—the first radiant Existence of Eternal Essence, is the DIVINE WORD, the *Spiritual* Degree of God, the SECOND Person, the SON. He is the Ideal Medium of all existences, comprehending their differences, analogies, transitions. He is the One-in-All of the Spiritual and Natural worlds; in the exhaustless treasures of whose reason repose the causal germs of every conceivable creature, arranged in consummate order of mutual dependance. He is the distributive legislature, judge, ruler of the innumerable worlds and endless ages which subsist from the Eternal One. Everlastingly he declares the harmonious law of Creation. He is the Mediator of Universal Life.

3. Infinite Essence thus self-revealed in the Ideal Form of One-in-Mans' Finite Existence—Absolute Being, thus spontaneously impelled from the fullness of his loving life to bless the illimitable series of Related Beings—by the law of its own liberty, and the necessity of its perfect freedom, cannot but proceed to realize in deed its thought of good. This all-benignant and harmonizing energy, wherein the motive and the method of Divine Love and Divine Wisdom are perfectly fulfilled, is the *Natural* Degree of God, his THIRD Person, the HOLY SPIRIT. His end is Use, his means Coöperation, his effort Attractive impulse. The ultimate of DIVINE POWER is the formation of mutually limited, mutually completed creatures into a Universal Unity, which shall symbolize in ever-brightening glory God's beautiful joy. His eternal act is to make All beings One by loving combination. The Holy Spirit is the po-

tency of Creation, through whose animating influx Nature, Spirit, and the Heaven of Heavens, are regenerated perennially in newness of life.

Thus by adoring contemplation do we gain glimpses, dim and distant though they are, of the Living God, in his Three Degrees or Persons. But instantly, when we have attained to this intuition, do we find ourselves compelled to traverse the abyss that divides Infinite Being from Finite Existence. The Created Universe, Natural and Spiritual, alike in its complex whole and its single particles, is acknowledged as *OTHER than* God. The very name that most exactly defines it is the *Not-God*. Creatures are seen to be Substantial *Realities*—the Thoughts and Loves of God—externalized in Deeds. It would contradict reason to say, that there never was a Time or a Space, wherein the One was alone; because the Idea of Eternal Infinitude is the exact opposite of limitary conditions; but on the other hand, reason commands us to say, that through times without beginning or end, and spaces without bound, the Almighty, All-wise, All-good, has been, is, and will be, the Creator and Recreator of innumerable, loving, intelligent forces. Utterly transcending finite intelligence is the mysterious process whereby the Self-Living generates and regenerates dependant life; but by intuition and experience every intelligence may be assured—that the Father by his Son and Spirit multiplies through everlasting aeons and universes, always expanding the Family of the Children of God, who in their growing unities reflect His bountiful blessedness.

We are authorized now to pass three judgments upon the view of the Divine Being shadowed forth in the lectures under examination.

1. They represent God as an infinitely selfish solitary—everlastingly revolving internal dreams, absorbed in reflection, abandoned to impulse, supremely satisfied with his own well being, and the exclusive object of his own regards; whereas we know that the Divine Self-Love is infinitely disinterested, because assured of His ever-filled desire, purpose, power, of diffusing His blessedness through worlds without number, and ages without end.

2. They describe the Creator and the Creature as so merged in one another that God must be conceived of, either as wholly ignoring and unsympathizing with the joys or sorrows, good or evil of phantoms, who in perpetual flux pass before his imagination, or as utterly losing the unity of an end, progressively accomplished, in the ceaseless change of his fancied conditions; whereas we know that the beautiful giver and merciful redeemer is so intimately conversant with his children's state as to make their least experience of trial his own; and yet so abounding in omnipotent good-will as to overflow them evermore with His radiant bliss.

3. They show religion—in its universally accepted sense of *conscious communion* between the Infinite and Finite Spirits—to be a delusion incident to man's earliest development, inasmuch as they go to prove that God knows no being apart from himself on whom to bestow his grace, and that Man is most God-like when most concentrated within his own self-sufficiency; whereas we know that

no human experience is so profound as that of derived existence, no conception so clear as that of distinction between man's finiteness and Divine Infinitude, no joy so pure as the creatures' aspiring reception of the Creator's inflowing life, and grateful coöperation with the Will of the All-Good.

W. H. G.

(To be Continued.)

## WASHINGTON ALLSTON.

### A PSYCHOMETRIC OBSERVATION.

This is a different man from —; more humble, not so selfish—not so strong. Is not this a lady? or at any rate he is possessed of feminine graces, which, if a man, not to his disparagement—gentle, tender, not wholly understood!—there is a depth which is not appreciated. A man of fancy, feeling, sentiment—he is not very practical—not very much so. He draws pictures—I cannot say whether with pencil or pen.

He has a little waywardness which would be beautiful to me. We love in some what we should disapprove in others. He has some vagaries.—He is impulsive.—A creative genius, which he manifests in various ways, though there is one pervading spirit. I could do any thing for him—for I dearly love him—and it would be a joy to suffer to *save him*. He gives much pleasure. He is loving. He has power of creating—he is young—always young.

He is really religious. Such a nature could not but be religious.—He is generous.—These words apply to him:

"There are who ask not if thine eye  
Be on them. Who, in love and truth  
Where no misgiving is, rely  
Upon the genial sense of youth.—  
Glad hearts without reproach or blot,  
Who do Thy work and know it not."

"Is he conscientious?"

Conscientiousness is not the word for him. He is not very quiet—he has not worldly anxiety, but a reaching after something he cannot attain. He is a poet; a true poet. If he writes, he writes pictures; if he paints, he paints poetry. If I can judge by this charming landscape before my eyes, he paints beautifully—so soft and true—not the bright red and green of common painters, but such exquisite coloring. It is not like any particular landscape, but the poetry—the spirit of the landscape.—Is it Allston? A large picture passes before me with many figures on one side: the other I cannot see—something seems effaced.

He has outness, and can do anything he wishes. His presence is conversation; every thing he says has weight, he gives out himself. I should like to hear him talk at twilight. When, with the precious few, how delightful to listen to him. It is poetry, and music, and painting. It is inspiration: a flow of eloquence; but, perhaps, in a promiscuous assembly he would not be called fluent.

We rarely meet with such a person. Beautiful faces pass before me; not the beauty which glares upon you, but that which leads you to gaze and gaze again. His pic-

tures all mean something; they are expressive of some thought; they affect you like living beings. Again I see the large picture, a now a feeling of sadness, and a strange deep joy comes over me. He is dead. His spirit is present with us.

## Reform Movements.

### CRIME AND INTemperance.

*New-York City Prison, Jan. 24th, 1850.*

*James R. Rose, Esq., Clerk of the Assembly.*

SIR—In obedience to resolutions adopted in the Assembly (as communicated in your circular of the 14th instant), I have the honor of transmitting, through you, such statistical information relative to intemperance, and crimes resulting from it, as I am enabled to gather from the past year's records of the institution under my charge.

The total number of commitments to the City Prison and its branches during the year 1849 was eighteen thousand and forty-two.

Of which number four thousand two hundred and seven males, and two thousand seven hundred and forty-eight females were charged with being "so grossly intoxicated as to amount to a violation of public decency."

Three thousand four hundred and ninety-five persons were committed for assault and battery, and for riotous or disorderly conduct; the act of violence having been perpetrated, in almost every instance, while the offender was in a state of intoxication.

Two thousand two hundred and forty-six vagrants were sent from this establishment to the Penitentiary, each of whom was proven on competent testimony to be a common prostitute and an improper person to be sent to the Alms House.

Two hundred and thirty-one lunatics were temporarily under the care of the prison Physician,—in at least one-half of these cases alcohol had usurped the "throne of reason."

Two hundred and twenty-eight homeless beings who sought shelter of the prison until otherwise provided for by the Governors of the Alms House, with but few exceptions, acknowledged their own or their parents' dissipation as the cause of their poverty and degradation.

Thus nearly three-fourths of the entire number of prisoners were committed for offenses or misfortunes palpably and directly caused by the use of intoxicating liquor. Of the remainder, (who were accused of felonies and misdemeanors, embracing in their long catalogue every shape and shade of crime,) a large proportion were driven by the destitution consequent upon dissolute habits to the commission of robbery, burglary, forgery, larceny, embezzlement and fraud; the more sanguinary and more beastly sins were the more immediate fruits of inebriation.

To further analyze this gloomy calendar would but prove the correctness of the record of habits of life, from which it appears that about eleven-twelfths of the inmates were, according to their own voluntary confessions, persons of intemperate habits; the balance claiming to be moderate drinkers; for, within the range of my official experience, very few individuals acting on the principle of total abstinence have been incarcerated in the prison.

The number under sixteen years of age charged with intoxication is small—not more than twenty of both sexes—the great majority of that class being either orphans or the neglected offspring of drunken parents, they were committed as

vagrants. Some were sent to the House of Refuge, (under care of the Society for the Reformation of Juvenile Delinquents,) and for many of them, through the kind co-operation of the officers of the Prison Association and other humane persons, situations have been procured with farmers and mechanics in the country, in the hope that a removal from the evil influences of the city, with the acquisition of healthful occupations might restore them to lives of usefulness and honor.

I have the honor to be,  
Your friend and obedient servant,  
W. EDMONDS, *Warden.*

SOCIALISM.—In vain is the freedom of the press, the liberty of meeting, partially suspended; in vain has the country submitted to a vast system of espionage, and though the Ministry has required confidential reports concerning all the agents of the authorities, so that all who are suspected of Socialism may be immediately discharged, yet it is notorious that Socialism is making rapid progress in the Departments. I was yesterday informed by a banker who is in constant communication with Alsace, that he knew from a reliable source, that almost all the workmen in this industrial Province voted *en masse* for the Socialist candidates. When asked the reason for this important fact, he replied that it resulted in a great measure from the guilty negligence of the employers towards their workmen. In a period of commercial embarrassment, a large majority of the manufacturers discharge the mass of the workmen whose present services they do not need, employing them again when they receive fresh demands for their fabrics. These suffering people become soured in their feelings, and if an apostle of Socialism chances to come in their way, they are easily indoctrinated in his sentiments. He tells them of a social state, in which they will be independent of the changing interests of employers, and what wonder if they are easily won by these flattering promises.

That which is transpiring in Alsace is also being enacted in the other Provinces, and from the same causes; the selfishness of the higher classes and the demoralization of the lower left to themselves. There is but one adversary capable of conquering Socialism; it is Christian charity. Where is it to be found in our poor France, except among the few believers dispersed over our country? This word "Socialism" continually falls from my pen. It will occur in almost all of my letters. I think it proper, therefore, to give you a picture of French Socialism, confining myself in the present letter to the description of those tenets which are held in common by all classes of Socialists; in my next I will take a rapid glance at the different schools. I believe that this is one of the surest methods of obtaining intelligence of the present movement.

European Socialism has a double origin; a material industrial origin, and a philosophic origin. Our old Europe is not like your young and beautiful country; she has not hundreds of leagues of land before her to be settled, but her boundaries are contracted. The increase of population, industrial crises, the substitution of machinery for manual labor, has brought into great misery the poorer classes; a misery, the dark picture of which, as traced by the Socialists, is not at all exaggerated. Meanwhile, the laboring classes have been released by the French revolution from the servitude in which they were held under the old regime. They feel that they possess equal rights with the other classes; from this springs a bitter contrast between their nominal equality and the great actual inequality of condition. It is evident that the classes in possession of power ought to give their serious attention to this state of things. Profiting by a long peace, without

embracing Socialism, they should grapple with the social question, and should seek within the limits of the possible by individual and public beneficence, by a more equitable distribution of taxation, partially to resolve it. We cannot but look upon those who persist in saying that these are not social questions, that there is nothing to be done among us, as influenced by the same fatal traditions of unenlightened selfishness which characterized the reign of Louis Philippe.

**SOCIALISM IN FRANCE.**—Speaking of the fact that M. de Girardin had been sent for by the Committee on Ministries, the Paris correspondent of the *Daily News* says:—

"M. de Girardin is one of those who have been advising the President to adopt popular measures. Since Socialism is progressing and inevitable, let the flood come from above, and not from below. Socialism may be compared to a prairie fire, burning all before it; but if in the center of the prairie a solitary individual clears a circle round him, and then sets fire to the circumference, it recedes, and he is saved. Socialism may be likened to the fire; the means proposed by M. de Girardin are to let Socialism go from the center to the circumference, instead of from the circumference to the center. The President is doubtless somewhat imbued with these ideas. But can he carry them out? At all events, this somewhat explains the hostility between him and the majority."

**FREE-TRADE IN IRELAND.**—The first resolution was proposed by the Rev. John Wolseley. It was—"That we altogether deprecate the present system of so called Free-trade, [which, to be at all beneficial, should be entirely reciprocal and universal,] seeing that in its effects it has reduced all classes of the community in Ireland, which is exclusively an agricultural country, to a state bordering on ruin and despair."

Captain Sands proposed the second resolution, which was in effect, that the present system of poor-laws, in conjunction with free-trade, had mainly tended to increase pauperism, destroy the moral independence of the peasantry, and confiscate property; and added, that with regard to the confiscation of property it was pretty nearly at hand; in fact, they had already nearly arrived at that destructive crisis.

Henry Trench, Esq., proposed the third resolution. It was, that the law regulating the collection of rates, as lately laid down, which enables officers to distrain property in districts remote from that in which the rate is due and payable, was regarded as founded in the greatest injustice, and not to be tolerated.

Mr. P. Boyne was proceeding to address the meeting in favour of free-trade, but would not be heard by the meeting. Mr. Tabuteau and several other gentlemen interrupted him, and he was finally compelled to sit down.

Colonel Dunne then addressed the meeting, and in the course of a long speech made allusion to the loss Ireland sustained by absenteeism. It was four millions a year; if they calculated it for fifty years it would show that two hundred millions had been drawn out of the country on account of absenteeism alone. They had thirty-two millions drawn from Ireland in the shape of surplus revenues; sixty-four thousand pounds for Woods and Forests. These continual drains came off property. With regard to free-trade, it was adopted not for the benefit of the English people, but for the advantage of a section of manufacturers; not for the benefit of the laboring classes, but to lower their wages. In continuation, he said it was evident that the poor-laws were never intended for the benefit of Ireland. It was not to be supposed that they

were averse to the poor-laws; men should be supported in their own homes, instead of being shut up in workhouses. There were a number of measures which were indispensably necessary for all members of the community: there was the landlord question—the compensation of tenants and a host of others, the adoption of which was necessary to the well-being and happiness of the community.

**MASSACHUSETTS STATE-REFORM SCHOOL.**—We are indebted to Dr. Graves for Senate Document No. 12, containing the Report of the Trustees, the Treasurer and Superintendent of the State-Reform School at Westborough. We learn many interesting facts from these reports.

**The Founder.**—Hon. Theodore Lyman, the founder of this institution gave, in all, the sum of \$72,500 to this institution—a magnificent charity. The Trustees have voted to call the fund the Lyman Fund, and have also engaged of Mr. Henry Dexter, a native artist, a marble bust of the noble benefactor, which will occupy an appropriate position within the walls of the edifice.

**The School** is crowded, having 310 members: no more boys can be admitted without a previous consultation with the Superintendent. The experiment has been successful. Not a few of the boys have given hopeful evidence that they have been stayed in their career of vice. Sentences for one year, or for any period short of during minority are regarded as embarrassing and inexpedient. None are likely to be retained who can properly be discharged.

**Boys Discharged.**—Twenty-four boys were discharged during the year ending Nov. 30, 1849; seven of these were apprenticed to trades; two left the State; nine were remanded or rejected as improper subjects, being likely to injure the other boys.

**Admissions.**—Number of boys admitted since the institution was established, 334; of these 102 were from Suffolk, 68 from Middlesex and 66 from Essex—the greatest portion from the section of the State containing the large towns, and but few from the agricultural part of the community.

**Character of the Boys.** Many of the boys are now nearly ready to be apprenticed; they promise to do well, and the Superintendent expresses a hope that the philanthropic, in retired agricultural parts of the State, will make an effort to procure good places for them. The boys who have been apprenticed are found to have done well, as far as known.

**Offenses.**—For larceny 119 boys were committed; for stubbornness, 110; idleness and disorder, 20; vagrancy, 23; shop-breaking and stealing, 17; malicious mischief, 13; &c., &c. The charge of stubbornness often covers many other crimes. Generally, there is more hope of reform in a lad guilty of some petty larceny, or even of a higher offense, than of the really stubborn child, made so by injudicious parental training. One great cause (says the Superintendent) is *truancy*. The incorrigible truant, who has become familiar with *horse-racing*, the *bowling saloon*, theatrical exhibitions, and other similar places of amusement, debauchery and crime, is a most unfavorable subject for reform.

**Nativity.**—Sixty-six boys were born in foreign countries—42 in Ireland; 268 in the States; 220 in Massachusetts—of these last, 96 were of Irish parentage; 3 of English; and 1 of German.

**Employments.**—The pupils are divided into three departments, farming—mechanical and domestic: the last includes cooking, baking, washing, ironing, and care of the rooms. During the summer one-fourth were employed in farming, one-fifth in domestic occupations, and the others in mechanical em-

ployments. Time is thus divided: for instruction in school, 4 hours; labor, two sessions of 3 hours each; moral and religious instruction, recreation and miscellaneous duties, 5 1-2 hours; sleep, 8 1-2 hours.

**Grades.**—There are 4 grades; No. 1 being the highest. When a boy enters he is placed in No. 3, if his conduct is bad he goes down; if good, he rises, but not to the first until he has been at the school two months. There is a sub-division of the first grade called the class of *Truth and Honor*—this is the highest rank. Punishment and reward is effected by rising or descending in these grades. The grades refer entirely to moral standing. This system has a good effect. Corporal punishment and confinement are inflicted only as a last resort.

**Fidelity of the Boys.**—The boys are trusted to a great extent—sent to the village to mill, to other towns, to labor unattended; their word being taken for their good conduct and prompt return. This confidence is always rewarded by faithful service. Privileges are granted for good conduct—such as sailing on the pond, skating, sliding, taking tea in the parlor, &c., &c.

**The School** is divided into four grades, and these into classes. Rev. T. D. P. Stone has charge of it. Common branches of education are attended to.

**Labor.**—In the shoe-shop 105 are employed; sewing-shop, 95; Farming and other out-door work, 44; laundry, 20; kitchen, 19; cleaning house, &c., 23; miscellaneous, 4. The shoe-shop has earned \$650 over its expenses. The productions of the Farm are valued at \$3,181 04.

**Health.**—There have been no cases of sickness of any importance. Boys are required to bathe frequently.

**Books and Newspapers** have been received from various sources; the boys read them with interest. More books are wanted.

**Religious Exercises** consist of morning and evening prayers and two sermons on the Sabbath, with a Sabbath-School.

**Officers.**—Wm. R. Lincoln is Superintendent of the Institution; James Leach, steward and farmer; Miss C. H. Porter, Matron; Mr. O. K. Hutchinson first assistant teacher; Geo. B. Lincoln, Superintendent of the Shoe Department; Miss A. B. Porter, of the Sewing Department. Rev. T. O. P. Stone Chaplain and Teacher.

**CALL FOR A CHRISTIAN ANTI-SLAVERY CONVENTION.**—The undersigned, having been constituted a Committee for the purpose of calling a Convention of Christians, to consider upon the connection of the American Church with the sin of Slaveholding, do hereby invite our fellow-citizens, of all denominations, to assemble in convention at Cincinnati, on the third Wednesday in April next, to deliberate upon this important subject, and to adopt such measures as the Convention may, in its wisdom, devise, for freeing the American Israel from this sin.

Among the many reasons which, in the opinion of the undersigned, render such a convention desirable, we would mention the following:—

1st. The guilt of a wrong action is proportioned to the light and knowledge against which it is committed; and God, having by His Providence fully revealed, through experience and discussions, the sinfulness of Slaveholding, the Church has no longer a cloak or excuse for continuing therein. These are not the days of ignorance, in which the sin can be winked at, but all men, everywhere, are called upon to repent and forsake it.

2d. The injurious influence of sin in the Church becomes greater when it particularly attracts the attention of the world. Slaveholding has now drawn upon itself the observation of all men, and so universal has been the condemnation of the practice that even the semi-barbarian refuses to tolerate what a portion of the American Church cherishes as a part of the Christian system, and thus the Gospel is evil spoken of, and its progress hindered at home and abroad.

3d. We believe the influence of the Church to be so great that no earthly power can destroy this sin, while, as now, it finds countenance and protection among the professed people of God; and that nothing can save it from speedy ruin, so soon as the Church shall withdraw her support.

4th. It has become a question of grave import, with a large number of Christians, whether each member of an organized body is not held responsible by God for the sin of the organization of which he voluntarily forms a part; and it is believed that a public, free interchange of opinions upon this point, would produce a salutary effect upon the minds of hundreds of inquiring Christians.

5th. A large body of American professors, influential from their numbers, wealth, and social rank, have deliberately chosen and publicly declared their position. They enshrine slaveholding in the Church, and cherish and defend it as a practice agreeable to the spirit of the Gospel. To a body of Christians, large already, and daily increasing, it is a very solemn question, whether silence and inaction on the part of other portions of the Church do not give consent to these pro-slavery principles, and whether this consent does not make the sin ours, by adoption, and involve us in the consequences.

We, therefore, earnestly request our fellow-Christians, of all denominations, to whom this circular is sent, to obtain for it, as soon as may be, the names of such brethren as are friendly to the object, and return them to the Chairman of the Committee at Cincinnati, on or before the first day of March next.

B. P. AYDELOTT.	WM. HENRY BRISBANE.
S. C. STEVENS.	A. BENTON.
JOSEPH T. LEWIS.	SAMUEL LEWIS.
E. GOODMAN.	S. H. CHASE.
M. C. WILLIAMS.	LEVI COFFIN.
JAMES C. WHITE.	JONATHAN CABLE.

CHARLES B. BOYNTON, Chairman.  
Cincinnati, Nov. 20, 1849.

**NEWCASTLE.**—On Sunday last, the 20th, Mr. L. Jones lectured twice at Newcastle-upon-Tyne, on the causes of revolutions, and the measures necessary to prevent them. His audience in the afternoon was very good; but in the evening it was crowded, there being present above one thousand people. In the afternoon the lecturer went into an examination of the political and social causes which produce the dissatisfaction and desperation which lead to popular outbreaks. He showed that these causes existed abundantly in France previous to the outbreak of February, 1848; and proved by evidence drawn from various sources, that such causes were at this moment actively at work in great Britain, and counseled the necessity of immediate steps with a view to a peaceable solution of the nation's difficulties. In the evening the lecturer explained the views of the social reformers in France and England, and showed that the atrocious ideas and intentions attributed to them by the self-styled friends of "property and order" were wicked calumnies, originating in cowardly ignorance or knavish hypocrisy. He insisted that education and the wise production and equitable distribution of wealth were the only objects

aimed at by the social reformers. He then urged certain plans on the attention of the meeting, for the purpose of practically carrying out that which he recommended. He was listened to by the crowded meeting with the greatest attention and respect, and at the conclusion of his discourse an unanimous vote of thanks was carried amidst much applause. The whole of the proceedings were highly satisfactory, and we cannot but augur great success to the Social Reform League from a commencement so very cheering.

**TEMPORARY HOMES FOR THE DESTITUTE.**—Some benevolent citizens of Philadelphia have undertaken to form an association for the purpose of providing homes and work for poor females out of employment. The plan is to construct houses where such as are unable to obtain the necessaries of life can find refuge, and at the same time earn their living until permanent occupation can be procured for them. The only conditions imposed upon the recipients of such kindly protection are that they will accept such situations as the managers may think suitable for them, and repay the Institution as soon as possible whatever compensation the committee may think right. They also propose to provide an Asylum for friendless and destitute children, until permanent homes, by adoption or otherwise, may be obtained for them, under kind and Christian influence. By means of an intelligence office connected with the Institution, people in both city and county may be provided with domestics, and the friendless, homeless ones, be saved from the temptations incident to their destitute condition. This is an excellent movement, and we hope that a similar one will be started in New York.

## Miscellany.

**PATENT FUEL.**—The British government have been lately engaged in instituting inquiries and making experiments for the purpose of determining which kind of fuel is best for use in the steam navy. There have been four points to which the attention of the committee has been mainly directed, to wit: 1. The evaporative value of the fuel; 2. Its mechanical structure; 3. The bulk or space which it occupies in storage; and 4. The Chemical identification of the coals operated upon.

In the second report we find the following account of what is called "*Lyon's Patent Fuel*," which may not be uninteresting to our readers, inasmuch as it may suggest to some inventive mind a method of making "patent fuel."

This fuel, which is made of a mixture of pitch and coal dust, is manufactured into blocks. Each of these masses weighs about 14 lbs, and has a mean specific gravity of 1.20. The bricks which were sent for the purposes of the investigation did not appear to be sufficiently pressed, many having become broken and almost reduced to powder during the transit from Swansea to London. Their shape is also less advantageous than that of some other varieties of patent fuel which have been experimented on. During the trials, it was found to produce the best results when thrown on the fire in large lumps, as it then evolves less smoke than when used in smaller fragments with more frequent stoking. This method of treating it is, however, attended with the inconvenience that the gradual meeting of the large blocks has a tendency to choke the draught, and thereby cut off from the burning mass the necessary supply of air. Whenever the fire was stoked, much smoke appeared at the chimney-top; but by careful management and constant attention a good fire may be obtained from this fuel.

During the trials but little soot was deposited in the flues, and little ash left on the bars; but a considerable quantity, both of cinder and clinker, was found at the termination of each experiment.—*American Cabinet*.

**A NEW ENGLAND ENTERPRISE.—Brave Men and Devoted Women.**—An Eastern paper gives an account of an enterprise begun by Mr. Kimberly, of Frankfort, Me., which is a good illustration of the determination and zeal of the Eastern man. Soon after the news of the California discoveries reached this country, he drew up a plan for the settlement of a township in that region, with hardy and industrious families from Maine. The plan embraced the building and equipment of a ship, which was to carry the colony thither, and which was afterwards to be employed in the Pacific trade.

At first this project was coldly received by Mr. Kimberly's neighbors, and not having any money himself did not seem likely to be carried into effect. But he was bent on his object, sold his furniture to raise some ready money, and got some ten persons to join him, when they went together into the woods to chop timber for their projected vessel, of which the keel was laid in the small village of Cutler, Me., in the beginning of April last. Gradually other persons joined the scheme, but as none of them had wealth, the enterprise was continued under the greatest embarrassments and difficulties; yet on the 29th of November, they succeeded in getting their ship launched, rigged her, filled her hold full of timber, embarked their families, and sailed for Boston, where they have just arrived.

A city paper, in describing this ship, says:—

"She has a house on deck 42 feet in length, 12 state rooms; also, a house forward, 26 feet in length, for cooking, washing, &c. There are also 36 tiers of berths on each side of the ship, between decks. Those of the company who will act as seamen have a nice cabin forward."

The members of this company number about one hundred, all hardy persons, skilled in agriculture or trade, and capable of working and navigating their new bark. Some are blacksmiths, some carpenters, some painters, some farmers, &c., &c. They carry with them their wives and daughters, and a considerable number of unmarried females. They have yet room for a few persons, at the rate of one hundred and fifty dollars per share, which includes a passage and an interest in the vessel. The ship is over 650 tons burthen, and christened the "*California Packet*."—*Investigator*.

**FRENCH WATERPROOF CLOTH OR SILK.**—The following is the process adopted by M. Collet;—Take 1 lb. of linseed oil, 1-2 lb. of white lead, 1 oz. of umber, and a little garlic; boil these ingredients for 12 hours over a slow fire and when this composition acquires a skin upon its surface it is fit for use. The cloth or silk is then to be immersed, being previously spread over a frame, then hung up to dry, and afterwards rubbed smooth with pumice stone.

The material is next to be coated with another composition, prepared in the following manner:—Take 1 lb. of linseed oil, 1 oz. litharge, 4 drachms of sulphate of zinc, and 4 oz. of white lead, calcined to a yellow color; boil these in an iron pot until they assume the consistence of paste. This preparation is then to be spread over the cloth on the side of it, and then dried in a heated chamber. For covering of silk this operation should be repeated. Oiled-skin cloth, perfectly flexible and waterproof, is thus produced.

To many of our subscribers this receipt is worth more than their year's subscription.



**PUNCH ON THOMAS CARLYLE.**—*Punch*, the excellent *Punch*, who never fails to stick his pen into "wind-bags," and expose "shams" of whatever sort, thus pillories Mr. Carlyle in a late number:—

**A BLACK STATUE TO THOMAS CARLYLE.**

Pleasant is it to record the ready gratitude of bodies of men. Well, THOMAS CARLYLE, the man who, with his iron pen, pricks "wind-bags;" who, with his iron-tipped shoon, kicks "flunkeydom;" who, with his Vulcanic fist, knocks down the giant "SHAM,"—THOMAS CARLYLE is to be rewarded by the West India planters for his late advocacy of "beneficent whip," and the Kentuckian wrath with which he has all but destroyed emancipated "Black Quashee," the wretch who will not work among sugar-canes, unless well paid for his sweat,\* preferring to live upon pumpkin! to be, in fact, a free luxurious citizen of accursed Pumpkindom. THOMAS CARLYLE is to be vicariously executed in black marble, and to stand in the most conspicuous spot of the island of Jamaica, with a pumpkin fashioned into a standish in one hand, and the sugar-cane pointed and nibbed into a pen in the other.

So should it be done unto the man whom the slave-holder delights to honor.

There will be copies in little—statuettes—for the American market, to grace the mantel-shelf of the Virginian man-buyer.

\*See *Fraser's Magazine* for December.

**SUBSTITUTE FOR THE POTATOE.**—The root discovered in South America, by an eminent French Naturalist, and thought to be an excellent substitute for the potatoe, contains, out of 100 parts, 67.21 of alimentary farinaceous matter. Three or four hundred bushels are raised upon an acre. It is time that we had some cheap substitute for potatoe, for they are now selling in this city at \$1 per bushel, and have been for the past two years.

**POOR IRELAND.**—Local taxation, poor-rates and county cess, has so much increased for some years past, that its burthen has become almost intolerable, and we deem it but just to declare that the greatest part of this increased taxation is caused by the vast numbers of laborers and farmers who have been ejected from their holdings in many parts of the surrounding country. Their condition when thus ejected is necessarily most deplorable, being without capital, connexions, home, or occupation. It would be impossible for language adequately to convey an idea of the state of distress to which they have been reduced, or of the disease, misery, and suffering which they undergo. Some seek relief in the work-house, many in the gaols, in the hope of being transported, but what is most painful of all was, numbers of them have perished of cold, disease, nakedness, and starvation. But of all classes, the landed proprietors have least cause to complain of this increased taxation, as almost the entire of it is produced by the continuous stream of evictions so continuously persevered in by them, under the pressure of a famine, the like of which for severity and duration seldom, if ever, was inflicted upon a nation, and never borne by any people with more patience and endurance.

**GUZZLING IN THE UNITED STATES.**—It is estimated that the liquors manufactured and imported annually into this country are equal to 100,000,000 gallons, costing fully as many dollars! Their fruits are probably about 100,000 poor families, furnishing about 20,000 criminals, 200,000 or 300,000 drunkards, and perhaps 25,000 premature deaths annually.

**CONTENTS.**

Mysteries of the People... 145	The National Association for the Protection of Trade... 151
Land Monopoly and Rent. 147	Tendency of Socialism.... 152
The Great Cause of the People..... 148	Washington Allston..... 155
Gruyere co-operative cheese Factories..... 148	REFORM MOVEMENTS.
Reunion in the Spiritual World..... 150	Crime and Intemperance, &c 156
	MISCELLANY.
	Patent Fuel, &c..... 159

**THE SPIRIT OF THE AGE.**

**PROSPECTUS FOR VOLUME SECOND.**

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church* of Humanity, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

**EDITOR**

**WILLIAM HENRY CHANNING.**

**PUBLISHERS,**

**FOWLERS & WELLS,**

**CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.**

**PUBLISHED EVERY SATURDAY:**

**TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.**

☞ All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

**LOCAL AGENTS.**

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawks.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Pettis.

**LONDON.**

CHARLES LANK.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 15 SPRUOE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, MARCH 16, 1850.

No. 11.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

From Fourier's New Industrial World,

## FOUNDERS OF SOCIAL HARMONY.

Ought we to be astonished that the discovery of a theory which is to change the face of the world has been delayed until our days? It has never been sought for, consequently it has remained unknown. We may find a treasure or a gold mine by accident; but a theory which requires calculations is not discovered until it is made a subject of research, and proposed as the object of scientific competition.

Besides, it is only within a century that we have occupied ourselves with industrial theories. Antiquity made no study of this subject. It was prevented by slavery, which would have opposed many obstacles to the discovery of the social mechanism, impracticable with slaves.

The moderns, who were no longer burdened by the custom of slavery, might have speculated upon agricultural and domestic association, but their economists have been arrested by a prejudice which persuades them that separation, or culture sub-divided by families, is the nature of man, his immutable destiny. All their theories repose on this primordial error, strongly supported by morality, which sees no wisdom save in family relations, in the multiplication of cottages.

The economists have then sanctioned, as necessary, the two radical vices which they have found established—*separation of interest in agriculture—and false commerce or commerce given up to individual competition*, which is all false and complicated, raising the number of agents to twenty-fold that which the truthful system would employ.

Upon these two vices rests the society which is called civilization; which far from being the destiny of the human race is, on the contrary, the vilest of the industrial societies which it can form, for it is the most treacherous—treacherous to such a degree that it excites the contempt even of the barbarians.

Civilization occupies, however, an important position in the scale of movement, for it creates the resources necessary for our progress to association.—Great Industry, the Higher Sciences, and the Fine Arts.

We should make use of these means to raise ourselves higher in the Social Scale, and not grope forever in this abyss of misery and absurdity called civilization, which, with its industrial achievements and its oceans of false light, cannot guarantee to the people even work and bread. Upon other globes, as well as ours, humanity is obliged to pass about a hundred generations in the false and separated system of social mechanism, comprising the four periods—Savage, Patriarchal, Barbarous and Civilized, and to languish there until it has fulfilled two conditions:—

1st. The Creation of Great Industry, the High Sciences, and the Fine Arts—these resources being necessary to the establishment of the societary order, which is incompatible with poverty and ignorance.

2nd. The invention or discovery of this Societary me-

chanism, this New Industrial World, opposite to the separate system.

There were numerous methods to success open, of which I shall treat at the end of this abridgment; they have all been neglected—among others, the calculation of *Passional Attraction*, recommended by the success of Newton in the calculation of material attraction.

The first condition has been well fulfilled. We have a long while since pushed industry, the sciences, and the arts, to a sufficiently high degree. The Athenians might already have founded the Social Order, emancipating at the same time their slaves by ransoms payable in annual instalments.

But the second condition has not been fulfilled at all. A hundred years have elapsed since industry began to be a subject of consideration, and yet there has been no attempt to discover a mechanism opposite to that of separation, or small family households. Not even the research of a system of industry combined in agricultural and domestic functions has been proposed. Prizes are offered by hundreds for the settlement of insignificant controversies, saying old things in new words, and not even a medal for the discovery of the Natural Societary procedure.

Meanwhile, it is obvious that the social world has not attained its aim, and that the progress of industry is but a lure for the multitude. In England, so much boasted about, half the population is reduced to labor sixteen hours a day, often in noisome and infected workshops, to gain seven cents a day, in a country where subsistence is most costly. How wise is nature in inspiring savages with a profound contempt for this civilized industry, fatal to those who exert it, and profitable only to the idle and to a few chiefs. If industry was destined only to produce these scandalous results God would not have created it, or rather he would not have given to the human race that thirst for riches which civilized and barbarous industry cannot satisfy—for it plunges into misery the whole industrious multitude to enrich a few favorites, who still remain poor if we should take them at their word.

In reply to the Sophists, who boast of this social chaos as a rapid advance towards perfectibility, let us insist on the primordial conditions of social wisdom, of which not one can be fulfilled in the civilized system; they are—

1. Industrial Attraction.
2. Proportional Repartition.
3. Unitary Education.
4. Equilibrium of Population.

This is a subject so new that some repetitions are needed to free the reader from his numerous prejudices, and to establish him upon sure principles.

I have caused him to observe that if the civilized people enjoyed a copious *minimum*—a guarantee of the necessities and comforts of life—it would give itself up to idleness, because civilized industry is repugnant. It will be necessary, then, in the societary order, that labor should become as attractive as our feasts and public amusements.

now are. In this case the reimbursement of the minimum advanced will be guaranteed by industrial attraction or the passion of the people for very agreeable and very lucrative labors; a passion which can be sustained only by a method of equitable repartition, allowing to every individual, man, woman, and child, three dividends, adapted to his three industrial faculties, Capital, Labor and Skill, and fully satisfactory to him.

But, however great the prosperity, the people would soon fall back into destitution if it multiplied without limits like the populace of civilization—the ant-arms of England, France, Italy, China, Bengal, &c. We must, then, discover a means of protection against the indefinite increase of population. Our sciences indicate no preservative from this evil, against which the theory of Passional Attraction furnishes four guarantees—not one of which can be introduced in Civilization, this society being incompatible with the social guarantees, as we shall see in the sixth and seventh sections.

There are many other vices against which the societary order should possess efficient guarantees. Theft, alone, would suffice to render abortive all attempts at association; these preservations are found in the mechanism of the Passional Series. Civilization cannot appropriate one of them; it fails in every guarantee which it attempts, and often aggravates evil, as we have seen in the case of the slave-trade, and in that of financial responsibility. There is a special theory on the establishment of guarantees, which our scientific men have overlooked as well as that of Association.

The pursuit of the latter opens a most magnificent chance for individual ambition. We see a number of persons of high mark in rank, fortune, intellect, struggling for years to obtain the post of minister, and often very inferior places, and yet we often see them fall after painful efforts, and fall into an incurable vexation. Here, for the honorably ambitious, is a career quite new, and far more brilliant than that of a minister, removable at pleasure. Here the success will be neither dubious nor delayed. The part of a founder of Association will require no intrigue, and will at once raise the successful candidate to the summit of fortune and of glory. Every free man or woman having a capital of 100,000 francs, which can be rendered available as security, and enjoying credit enough to establish him or herself as the chief of a company of stockholders, with an entire capital of two millions of francs, may found natural association or attractive industry, spread it rapidly throughout the globe, convert the savages to agriculture, the barbarians to manners more refined than ours, effect the permanent emancipation of slaves with consent of their present holders, the universal establishment of unitary relations in language, measures, moneys, typography, &c.; work a hundred other prodigies for which he will receive a glorious reward, by the unanimous vote of sovereigns and of nations.

Facts substantiate the assertion that there remains to the rich no career of ready attainment to eminence either profitable or exempt from vexations. That which is now opened to them unites every advantage and presents no obstacle. It serves the interests of the governments and of the people, of the rich and of the poor. It guarantees rapidity of operation. Within two months of action the question will be decided beyond the reach of a doubt; in two months the founder will have changed the fate of the entire world, and have made sure the abandonment of the three societies—Civilized, Barbarous and Savage, and the elevation of the human race to Social Harmony, which is its destiny. And to obtain this triumph, a hundred-fold more brilliant than that of conquerors, is there needed a colossal fortune? No! a citizens patrimony will suffice if he be an eligible person; 300,000 francs, of which

100,000 are to be in a disposable form, will be amply sufficient.

The facility of this enterprise, the guarantee of prompt success, result from its accordance with all the passions. Thus, for instance, in regard to the great question of the emancipation of slaves. Societary order will be agreed to and even demanded by the masters, impatient to profit by the benefits of the combined life. No class would be contravened in its pecuniary interests; whilst in following the known methods, those of Brissot, Wilberforce, and the societies for abolishing the traffic in slaves, the interests of the slaveholders are compromised. Let us carefully note this property, inherent to the societary mechanism—that it satisfies all classes, all parties. It is for this reason that success will be so easy, and that a small experiment made upon 700 persons will suddenly decide the world's metamorphosis; because we shall then see realized all the benefits which philosophy limits itself to dreaming of. Real liberty, unity of action, the reign of truth and justice will then become paths to fortune; while in the civilized order, where truth and justice do not conduct to fortune it is impossible that they should be preferred. Thus we see fraud and injustice prevail in all civilized legislation, and increase in proportion to the progress of industry and of science.

The people in its instincts about destiny judges better than the learned; it gives to the civilized estate the name of *world-upside-down*, which implies the possibility of a world *right side up*, whose theory remained to be discovered.

The learned class has not foreseen this new social world which analogy indicated to it. We see in material nature a double distribution—that of the true and false, the distinction of the preparatory and incoherent from the essential and organic state. Are not social relations subject to this duality of progress? May there not exist an order of truth and of liberty, in total contrast to the state of falsehood and constraint which is seen to reign on our globe? The progress of industry and intelligence now serves only to increase the general falsity of its relations, and the poverty of the classes which bear the burden of industry; our plebeians; our laborers are much more unhappy than the savage who lives in carelessness, liberty, and often in abundance, when the hunt or the fishing has succeeded. The philosophers, according to their own doctrines, should have perceived the true destiny of man, and the duality of mechanism in the social movement as in the material movement; for they all agree in teaching that there is unity and analogy in the system of the universe. Let us listen to one of our celebrated metaphysicians on this thesis.

"The universe is made upon the model of the human soul, and the analogy of each part of the universe with the whole is such, that the same idea is constantly reflected from the whole into each part, and from each part into the whole."—*Shelling*. Nothing is more true than this principle: the author and his disciples should have concluded from it, that if the material world is subject to two mechanisms, to planetary combination and to cometary incoherence, the social world ought in the same manner to be subject to two mechanisms; otherwise there would exist no analogy between the two worlds, material and social—no unity in the system of the universe. And as it is evident that our Civilized, Barbarous, and Savage Societies are the estate of incoherence and falsity—the world-upside-down—it was necessary to seek the ways of the world in its natural position, or the Order of Truth and of Social Harmony, applicable to the passions and industry, and to encourage this research by competitions and prizes.

Accident having given me the germ of this theory in 1798, I have succeeded, by 30 years labor, in so simplifying it as to place it within the reach of men the least in-

structed, and even of frivolous minds, the enemies of all study; it is a mere calculation of pleasures, and can be understood by women as well as by men. Every woman who desires to render herself illustrious, and who has some pecuniary means, may pretend to the palm of founder of Universal Unity, and establish herself as Chief of the experimental company. It is an enterprise for which, in Europe, 100,000 candidates might be indicated.

EDGEWORTH.

From the London Weekly Tribune.

### MEMOIR OF MR. ROBERT OWEN.

The following sketch of the life of Mr. Owen has just been published by himself in the appendix to his new work, entitled "The Revolution in Mind and Practice of the Human Race." All the material points of his eventful life will be found there recorded in his own language:—

It may naturally be asked, what were the circumstances which enabled the writer of this work to attain a knowledge of the human character and of society, so different from that of his class and country? As the public like now to have the cause given for every thing, the following statement may assist to account for this difference.

In an elementary school, in which reading, writing, and accounts, were but imperfectly taught, he was, at seven years of age, made the usher of the establishment, under the master, for two years.

At nine he was requested to assist in a neighbor's grocery and drapery establishment, in the town in which he was born, on the borders of Wales.

At ten he went to London to seek employment; and there entered into an engagement to serve three years in a superior linendraper's establishment at Stamford. From the commencement of this engagement he maintained himself; and he left it at the end of the fourth year to return to London. He had then acquired so much knowledge of the business that in two years afterwards the owner of the establishment, which was a very profitable one, offered him half of the business immediately, and after a short period the whole, with the necessary capital to work it with equal success.

He had in the meantime acquired experience in an extensive wholesale and retail establishment, first in London, then in Manchester; and, having other views, declined the very liberal offer of his former master.

At eighteen years of age he became a partner in a machine-making establishment, employing about forty men; and at nineteen added the commencement of cotton-spinning, by the then newly-invented machinery.

Before he was twenty he separated from the machine partnership, and became a cotton-spinner on his own account; and was so successful that the next year, that is, before he was twenty-one years old, he was engaged at a salary of £300 a year to superintend and take the entire management of the first fine cotton-spinning establishment by machinery that had been constructed; and he had thus employed five hundred men, women, and children, who were required to work the then novel machinery.

Before the end of six months, the proprietor offered the writer an advance of one hundred pounds each year if he would continue to conduct the establishment; and at the end of four years a partnership; and an agreement was so concluded.

At the end of four years he formed a partnership upon a more extended scale, and commenced with building the Chorlton Mills, near Manchester; and after a short period the New Lanark Mills in Scotland were added. The Chorlton Mills were sold when the writer left Manchester and became the sole manager of the New Lanark Establishment, which, besides four large cotton-mills, an extensive

machine establishment, and a farm of 150 acres, contained a town, with upwards of 2,000 inhabitants.

While in Manchester he had been elected a member of its Literary and Philosophical Society, which then ranked high in public estimation; and this introduced him, as he was a contributor to their papers, to an intimacy with members of all the learned professions, so as to enable him to comprehend them, and to understand their real utility and disadvantages to the public and to each other; and to discover without much difficulty that they were *mere professions*, producing far more evil than good to society.

Being a buyer and seller at home and abroad on a large scale, the writer became a merchant as well as manufacturer; and, having been the first to open the secret of cotton-mill machinery and manufacturing to all others engaged in the same occupations, these establishments throughout the kingdom were in return opened to him; and he soon knew the best thoughts, as well as the feelings and prejudices of the leading minds of this class, including bankers and money-changers, throughout England, Scotland and Ireland.

And now, in consequence of the great celebrity of the writer's new mode of educating and governing his manufacturing population, and the extraordinary success which he attained, he became well acquainted with the thoughts, feelings, and prejudices of the mere agriculturist, and with the acquirements of the country gentlemen of more limited and of the largest properties.

During more than a quarter of a century while he directed and advanced this establishment, he was visited by emperors, kings, and princes, archbishops, bishops, and clergy of every denomination, as well as by every other class and rank, from all countries, to witness the unheard-of results produced on children, and on a population of adults, living in harmony, and governed only by the novel influence of well-directed kindness, without punishment or fear.

Innumerable were the parties who came to see; but they could not comprehend how such extraordinary results could be produced without the application of the prejudices which had been forced into the mind of each visitor respectively. The writer observed and heard all their impressions, and was instructed and often much amused by comparing the opposing prejudices of class, sect, party, and country, and perceiving how completely one set of false impressions overcame and destroyed another. For soon, by this process of observation, with his knowledge of the varied classes and characters, the writer could not avoid discovering the want of general experience in these parties to give them a true knowledge of human nature, and of a rational system of society, based on that knowledge; and especially, how totally ignorant they were of the, so far, hidden superior capacity in man to be trained to become a very enlightened, good, and rational being, although the process and result were exhibited in practice before them. The writer, also, traveled much into distant countries, and came into confidential communication with the leading minds of every rank; and listened with interest to ascertain the peculiar associations of ideas with which the circumstances in which they had been placed had filled their minds and perverted their judgments. Coming thus into communication, under very favorable circumstances, with the whole range of mind as formed by existing arrangements throughout the civilized world, the causes of the errors and prejudices of each class, sect, and party in these countries were opened to him like a map, and he could not avoid discovering the source of their discrepancies and irrationality.

The knowledge destroyed or prevented all angry feelings against his fellows; created in his mind pure and genuine charity for all, and an increasing desire to overcome their

errors, and to render them the greatest service that man can render to man; that is to open the path by which all may proceed to be made intelligent, good, and happy—or to be formed into rational beings.

In furtherance of this great object which the writer has had so long in view, that is, to revolutionize peaceably the mind and practice of the human race, he was, in 1828, earnestly invited by the Mexican minister in this country, and others interested in human progress, to go to Mexico (which he did, under the sanction and with the aid of the British Government) to ask from the Mexican authorities the government of Coaguila and Texas, then undisputed provinces of Mexico. The Mexican government had not then the right of appointing governors to these provinces; they were elected by the people. But they freely offered the writer a district extending one hundred and fifty miles in breadth, from the Gulf of Mexico to the Pacific Ocean, along the line dividing the republic of North America from the republic of Mexico, and included what is now called the golden region of California. The writer accepted this offer, on condition that the government should be guaranteed to him by the three powers, Mexico, the United States, and Great Britain; all deeply interested in the result, as the writer proposed not only to establish a rational government of peace between Mexico and the United States, but one which should become an example to all nations; as it was to be governed on the same principles that were so successful at New Lanark. He added, also, the condition that full religious liberty should be equally given over the whole government, to every sect, and to every individual. These conditions were most generously and freely conceded by the Mexican government; and in furtherance of their execution, the Mexican President and his cabinet brought a bill into the next congress to place religion upon the same broad principles of freedom in Mexico as it was then, by law, in the United States of North America, the government of which country cordially aided these views. But the Mexican government could not carry this measure. Its decided attempt to do so was strongly opposed by the monks, who succeeded in their opposition, and effected an entire change in the government.

Finding the Mexican government and people at that time unprepared for rational freedom, civil or religious, and too divided to protect a young and new government until it could protect itself—the plan of forming a rational and peaceable government on new principles in that country was abandoned by the writer; more especially as he found on his return to Europe that symptoms of a great mental, moral, political, and social revolution were too evident to be misunderstood by him who had so long desired to see it commence; and he was too deeply interested to see it proceed in a peaceable manner, beneficially for all classes, to be absent from the scene of action.

From that period to the present, either at home or abroad, he has been daily engaged in measures to prepare the minds of all parties, governors and governed, for the coming change; for that great revolution of all nations, in mind and practice, which nothing can prevent. The armies of Europe are mere chaff in its progress. It is daily rapidly increasing in strength; and the measures adopted by those who blindly attempt to oppose it, will hasten its accomplishment.

The writer desires above all things to see violence and anger between nations and individuals terminate. They are a waste of power, to do no good, but evil; and the whole of Europe is now acting most unwisely, not to say insanely; for all parties are contending against their own permanent interest and happiness.

These have been some of the many peculiar circumstances in the life of the writer, which have enabled him to overcome early prejudices, and to discover the cause of the

errors and irrationality of the present system of the world: and which have compelled him, in opposition to what is deemed his interest, to expose this great evil, and propound a remedy.

The extended misery of the human race, daily increasing under a most cruel and wretched irrational system, with the bright prospect of future happiness for the human race, under a rational system, are the strong incentives to the unceasing action of the writer.

From Fraser's Magazine for January.

### LABOR AND THE POOR.

There are few, even among those whom outward circumstances or an inward sense of duty has led more or less to associate with, or at least to inquire into the condition of the working classes of this country, who can have been otherwise than startled with the revelations of the *Morning Chronicle* on the subject of "Labor and the Poor;" startled especially to find how closely particular details tallied with the results of their own experience, and, therefore, how great must be the average truthfulness of the whole picture; startled above all things to see how purblind and stunted their own experience had been, in leading them so little from the particular to the general, from the effect to the cause; from this or that "case of distress," to the social disease whereof it was but an individual symptom, which might be quelled and yet leave the evil wholly unabated. From many a lip and heart again the cry will have burst forth, what has the Church been doing with her clergy and district visitors; the local authorities, with their boards of guardians, relieving officers, and other appliances of secular help to the distressed; the State, with its functionaries and commissioners; private societies, with their numberless devices of machine-made charity; statisticians with their figures; economists with their theories; ay, every one of us, with our eyes, and ears, and hearts, what have we been doing that such things yet should be—that a newspaper should be required to tell us of them?

Never before, certainly, on so great a scale was this great and vital branch of the Condition-of-England question exhibited to us with such completeness and in such relief. It is not so much that many absolutely new facts have been discovered; that many grains of truth have been sifted out, which did not lie buried ere this in the dust-heaps of parliamentary blue-books and reports of societies; it is that the light-flood of publicity has shown these facts in their number, in their coherence, and their sequency; it is that the scattered grains of truth, like the iron filings from the mingled rubbish have been drawn out by the magnet of a steady purpose, and lie there to our hand, ready to be welded into some mighty engine, either of death or life, according as we choose to make use of them, for purposes of mutual insult and hatred, or God-fearing fellowship, labor, and love. And each member of the series bears its own distinctive character, points its own moral, reveals a special class of evils and of wrongs, suggests special remedies. The tale of the Rural Districts is cheerless above all the rest. It shows to us the whole mass of the agricultural laborers—in the south-western counties first, and now in the east-midland counties—living not like men but beasts; stunted in their wages, starved of decent house-room, stunted in all their faculties of affection and of knowledge, uncared for, vicious, degraded, sullen and hateful, as a brute half tamed by hunger and fear. And the one cause for all this evil lies in the neglect of the duties of property. Wherever a landlord chooses to exert himself for the benefit of his tenantry, or seemingly only to allow them to exert themselves; wherever a farmer treats his laborers on a par with his cattle, and finds them in keep when he does not find them in work,—a gleam of sunshine

lights at once upon the picture; decency returns to the laborer's cottage, thrifty gardens supply the place of the filthy muck-heap, and the clergyman feels he has no longer to contend, as elsewhere, alone, in sheer blank hopelessness, against universal dishonesty, vice and beastliness. Up to this hour the landlords have the game in their own hands; they have but to will it, and the English peasant may, in a generation or two, be the honor of his country instead of its shame.

The Manufacturing Districts again present, on the whole, the most pleasing side of the picture. It is impossible to peruse this series and not to observe that under two separate conditions, manufacturing industry is decidedly conducive to the welfare of the people employed in it. On the one hand, while as yet machinery has not out-grown domestic use—when, for instance, the loom through its various processes, affords employment for all the members of the household, and becomes thus a very center of family life—thus the condition of the Saddleworth cloth-weaver is equal, and, in some respects, superior to that of the yeoman or small landowner under its best aspect, inasmuch as he has all his children at work under his own eye, and can frequently afford the wholesome luxury of a garden, or the bracing enjoyment of field-sports. Again, when loom and jenny have learnt to cluster round the steam engine, and the operatives have become massed in little armies under the factory-roof, their very numbers and the discipline which machinery always brings with it afford many more appliances of good than of evil. Even though the manufacturer, raised into a real labor-lord, should, like the landlord, neglect his duty toward the tenants of his workshop, screw profits out of wages, and “cut hands” adrift on the slightest sign of commercial depression, still the operative is not lonely and helpless as the agricultural laborer. Collective remonstrances can be urged, the combination of numbers can be opposed to that of capital, may be used for mutual relief, encouragement, instruction; whilst the large scale on which the operations of manufacture take place renders more public every act of tyranny or of wise benevolence, and affords the check of opinion upon the acts of the masters. And where, indeed, the labor-lord does understand his duty, the bonds of union between master and workman, between man and man, can be drawn far tighter than amongst an agricultural population, (as at present constituted;) all improvements in the condition of the working classes, whether material, intellectual, or moral, can be introduced on the largest scale, and a whole factory may become one living body, animated with one spirit of mutual good-will and zeal. This is especially the case in some of the rural factories. It is true that we have here but examples of “enlightened despotism;” the constitutional guarantees of the operative have yet to be settled, his Bill of Rights lies yet unwritten. For the special evils of the system, such as the drugging of children, arising from the demand for female labor in the factories, special remedies must be devised; such as the establishment of those public nurseries, *crèches*, which have taken deep root in France, and which might, by law, be annexed, like schools, to every factory. The *crèche*, it may be shortly stated, is an establishment where infants are kept during the day (by Sisters of Charity, for instance) and delivered back at night to the mother, who comes as often as necessary during the day to give the breast. Cradles are provided and a play-room, with food to be given by hand in case of need. The objection to the indiscriminate use of this plan, that it tends to the neglect of motherly duty, is surely quite out of place in the manufacturing towns, where it is shewn to be the habitual practice of mothers to leave their children to old women or young girls, who drug them with opiates; especially if the *crèche*, as suggested, be annexed to the factory itself. I venture to say that such establishments, if

properly directed, would put a complete check upon the wholesale poisoning of children which is proved to take place, and would, to a great extent, renovate the health of the population.

I shall not dwell here at length upon the letters of the manufacturing series; the condition of the manufacturing poor having been already treated of at length by other hands in the columns of *Frazer's Magazine*. Nor shall I insist upon the letters from the Rural Districts, although the subject of them is one less known and more awful. Awfully, indeed, do they confirm those gloomy pictures drawn of the English peasant by the author of “Yeast,” pictures of which so many hitherto doubted the literal accuracy. Both series only serve to bring out the truth which the Metropolitan series exhibit in the most glaring colors with the most startling effect, that everywhere throughout England a force is at work which bears down the wages of the operative with the profits of the capitalists until the profits swallow up the wages, and vice or crime makes up the maintenance of the defrauded workman. On this picture let us now dwell.

(To be Continued.)

From the London Weekly Tribune.

## GREAT BRITAIN.

### PROGRESS OF THE REDEMPTION SOCIETY.

In the great towns it is evident that there is a gleam of comparative prosperity. Work is more plentiful, provisions lower, and wages with a tendency upwards rather than otherwise: in the busy trades it is a period of brighter time to the workingman. We speak of those in work; for in the best of times, when work is most plentiful and provisions cheapest, vast bodies are out of employment and dependant upon charity, or parish pay. When the laboring man was out of work, or but half employed, and provisions double their present price, many of them paid their contributions to the Redemption Society as well and as regularly as now. As we visited their various houses, and met with vast numbers out of employment, many of them made great promises that, when times improved, and work and wages became more plentiful, and provisions cheaper, they would join our noble cause. It is a reasonable thing for people, when pinched, to cry out; and when a public plan for their redemption is laid before them, smarting as they are under distress, it is natural for them to wish that they had the power to help on such a cause. Many did so, and some were not backward in condemning such as were then in work at good wages, and who refused to help on the cause. We recollect on one occasion Mr. Joseph Promise-in-distress, who was out of work, haranguing a number of his fellow laborers in the same predicament, to this effect:—“Friends, you know that the shops in Leeds are all filled with goods which the working men have made. Look at those fine houses; every one of them is filled with good furniture, which is the result of toil. These streets and the roads behind are the offspring of our hands. Yon warehouses, filled with corn till they will hold no more (and because they will hold no more, we must starve) were built by us, and the corn they contain brought forth by our industry. You see also those well-dressed people, ‘cozily’ walking or riding about, as if the earth was made of velvet, and perpetual plenty, with eternal summer, reigned. Well, it is our labor that has made them thus; and now that we have given them all good things, and made them happy, they no longer require us. We have made the table and the meats, and deck the board, but there is no place for us at it; it is for us only to create what others must enjoy. When they have emptied the tables, worn out the clothing, ruttled up the



roads, and damaged the buildings, they will send for us again (those of us, at least, who can scramble through the dreadful interregnum on garbage) to work anew for them, and replenish their exhausted stores. Well, that time will come, and we shall have to obey them; but when it does come let us learn and practice wisdom from the past, instead of spending every little we shall have to spare on drink, tobacco, and, it may be, trying to ape and imitate in dress and frivolities the gewgaws of the fashionable world; let us to a man join the Redemption Society, and devote all we can possibly spare to the acquiring of property of our own, and employ ourselves for ourselves; so that, the next time they shall turn us away, we can betake us to our own lands and homes, and do for ourselves what we have hitherto done so well for others. My friends, just think on that glorious time when they shall come to ask us to work for them, how amusing it will be to be able to say, 'No, thank you, we are too busy growing corn for ourselves to attend to you: and as for making you fine raiment, furniture, palaces, and carriages, we advise you to set about it yourselves, for we are too busy making all these things for ourselves!' Wouldn't they look queer?" This speech of Joseph's took famously at the time. The time of which he spoke has come to him and many of his auditors. Is his speech forgotten? We fear it is. There is a place called a "Casino" in Leeds, and it is filled every night with working people, recklessly spending the money that would redeem them from the slavery of capital; and who, think you, owns this Casino? One of the very class whom Joseph Promise-in-distress called "the well-dressed people." Why, instead of helping themselves in their day of plenty, they are doing double duty for the "well-dressed" classes.

"When the devil was sick,  
The devil a monk would be;  
When the devil got well,  
The devil a monk was he."

So it is with the Joseph Promise-in-distress class. When they have not the power they are all eager for action—nobody so patriotic; but no sooner does power visit them, and the opportunity comes, but they slink away to the beer-shop, the public-house, the Casino, or anywhere but to their duties. Every manner of excuse is made. "Somebody will run away with the money." "It will fail as before," &c., &c., forgetting that the worst kind of thief is already running away with their wealth, health, and reputation, and that their present life is altogether one disastrous failure.

It is far more easy to find fault with the capitalist than to save, by thrift and denial, capital for themselves. Yet this is the only way open for the working man to free himself from the thralldom of capital, and now is the time to commence doing it. And we mean to say, moreover, that if they do not turn this state of things to their advantage, in a communistic point of view, they will get punished by future panics, whether they deserve it or not.

We believe that the present prosperity is but at its commencement, and that it will be much greater, and of some continuance; and we call upon the people to make the most of it, and not to shuffle and excuse themselves.

Well, there are three fields open to you: you may work for the Redemption Society and the League of social Progress; and we think it the duty of all who can, to aid both, or you may assist each at your choice separately, and if neither of these suit you, there is Mr. Morgan with his Church of England Village Society; but, if all should fail to meet your captious taste, then you must begin a plan of your own; but at your peril you remain idle.

The unripe grape changes into that which it was not.

Translated for the Spirit of the Age.

## LAMARTINE UPON CAPITAL PUNISHMENT.

A SPEECH DELIVERED IN THE HOTEL DE VILLE, PARIS, APRIL 18, 1836.

GENTLEMEN:—Before the legislator is able to mold a social conviction into a law, philosophers are permitted to examine it. The legislator proceeds slowly and with care, because he must not be deceived; his error would affect the whole of society. One can destroy society as effectually by the hasty application of principles and truths as by subverting it through error and crime. Then let us not be irritated by the timorous slowness of the application. We should take into account the manners, customs, prejudices even of the present day. We should remember that society is a traditional work which is still existent; that we should only touch it scrupulously, and with a trembling hand; that millions of lives, properties, and rights repose under the shadow of this vast secular edifice from which a stone, too hastily detached, may in its fall crush generations. Our duty it is to enlighten society and not to curse it; he who curses it comprehends it not. The most sublime social theory, should it require us to disdain the law and revolt against it, would be of less profit to the world than the respect and obedience every citizen owes even to that condemned by philosophy.

It was necessary to say this in order fully to establish our position. We are but individual consciences seeking for light; we are holding an inquest over the death penalty.

There is a conscience belonging to mankind, as well as one appertaining to the individual. Like ours, it has its doubts, troubles, and remorse. From time to time it looks within itself, and asks if the laws which govern the social instinct are in correspondence with the divine inspirations of religion, philosophy, and science. And here we cannot sufficiently admire that omnipotence of innate conviction which nothing can stifle, which rises within us against ourselves, and finds utterance and circulation by means of books, deliberative assemblies, and free societies like this, and which, among interests foreign to itself, interests wholly unbiassed, makes men of different religions, nations, and opinions, hear it from one end of Europe to the other. The most incredulous ought to be convinced from this truth that there is something stronger, more irresistible in man, than selfishness; something superhuman, which cries from within him against his own vanity, and which leaves him to repose till he has restored to the laws of his being the principles God has implanted in his nature. We are now in an epoch of social examination; so it is not astonishing that this public conscience should begin to question itself upon one of the most terrible perplexities of legislation, and that it should ask if it is true that there is a social virtue in the shedding of blood; if it is true that the headsman is the executor of a sort of priesthood of humanity; if it is true that the scaffold should be the last resort of justice. Its horror of blood and its detestation of the headsman are a sufficient response; let us leave it to reflection, or rather let us aid it to reflect. It is for that purpose that we are now assembled.

But before entering into a rapid examination of the numerous and brilliant labors which this concourse has called out, I will, with your permission, fix my thoughts upon the death penalty. You will then be better able to judge of the progress made in your own convictions.

We do not wish to falsify one truth in order to redress another. We do not believe society ever had or can have the right to give or take life. We think—and it is not necessary to tell you that our thoughts are wholly individual—that it never will have that right. Society being,

as we believe, necessary, it has all the privileges essential to its existence; and if in the beginning of its formation, in the imperfections of its primitive organization, and the destitution of its repressive means, it thought that the power of punishing the guilty was its supreme right, its only means of preservation: then it had the power of punishing without being criminal—because it punished in *conscience*. Is it the same to-day—and in the present state of society?—Armed with sufficient force to repress and punish without shedding blood, sufficiently enlightened to substitute moral and corrective sanction for the sanction of murder—can it legitimately remain a homicide? Nature, reason, and science unanimously answer, no! The most incredulous may hesitate, for their minds are still in doubt. But from the day when the law-giver doubts a right so terrible,—when in contemplating the bloody scaffold he recoils with horror and demands if, while punishing one crime he has not committed another—from that day the power of punishing by death belongs to him no more. For what is a doubt which can only be resolved after the head has rolled from the block? What is the doubt which suspends the headsman's axe, that in its fall cuts the chord of life? It is, if not a crime, closely allied to feelings of remorse!

Man can do every thing, except create. Reason, science, and association have submitted to him the elements. To him, the visible king of creation, God has given nature; but in order to make him feel his nothingness, amid the witnesses of his grandeur, the Creator has reserved to himself alone the mystery of LIFE.

In reserving life he evidently says to man, "I reserve to myself the power of causing death also. Thou shalt not kill, for thou canst not restore life. To kill is to transcend thy prerogative. It is the usurpation of my divine right. It is to do violence to my creation. Thou canst kill, for thou art free; but in order to place the great seal of nature upon this inviolability of human life I give to the victim the horror of death, and his blood shall cry eternally against the murderer."

Nevertheless the seal of nature was broken by the first violent death. Murder became the crime of the wicked, and we must say it, the defense of the just. As the right of defense or preservation, it became deplorably lawful. It arrayed man against man as it arrayed the tiger against the tiger. Society was formed, and while in its first rudiments, it dispossessed the individual and took the laws into its own hands. This was the first step. But in loading itself with this power society confounded vengeance with justice, and consecrated that brutal law of retaliation which punishes evil by evil, washes blood in blood, casts a corpse upon a corpse, and says to man, "Observe, I know not how to punish crime but by committing it!" And still this law was just: I am deceived, it appeared just, since the conscience of mankind knew no other. If this law was just, was it moral? No, it was a carnal law; a law of impotence, of despair. It but established the revenge of society for the revenge of the individual.

An obscure instinct revealed to it the need of rising to moral sociability, and substituting respect of life for the bloody profanation of the sword. History is full of these efforts. A sensible amelioration of manners is manifested everywhere. Tuscany and Russia still bear witness to the fact. Christianity finally pointed out to humanity the dogma of spiritualization. Wickedness and crime became the only victims immolate. From that time society, having in its christian spirit remitted all vengeance to God, had but two acts to accomplish: to protect its members from the taints of crime, and to correct the individual while punishing him. The divine revelation of the social mystery, whose first act was Christ's mercy in pardoning his murderers from the cross, has not since ceased to penetrate

our manners, institutions and laws. Undoubtedly there is a struggle still going on between the body and mind, between darkness and light—but the mind triumphs, the light increases; and between the various tortures, the rack included, and the penitentiary prisons where punishment is but the inability to do harm, and the compulsion to labor and reflect, there is an immense abyss across which has been thrown the bridge of charity. This space we can contemplate with satisfaction for the present and hope for the future. The efforts we are making here, seconded by so many sympathies from without, are a new testimony of that unanimous impulsion with which society labors for its complete moralization. The application of the death penalty is effaced from eight articles of our codes; grievous punishments are fast disappearing; the scaffold, formerly a spectacle for kings and courts, is now shamefully constructed in the night in order to escape the horror of the people; your squares, your streets reject them, and from disgust on disgust they are removed to your most distant faubourgs, which will soon drive them still farther. What remains then, to society, to prevent it from washing its hands of taint? An error, a prejudice, an illusion; the opinion that capital punishment is still necessary.

(To be Continued.)

### CRAWFORD'S MODEL OF A MONUMENT TO WASHINGTON.

The state of Virginia has appropriated one hundred thousand dollars for a monument to Washington, to be placed at Richmond, and has opened a competition among artists for the work. The plans and models are to be sent in as early as January 8th, 1850.—Among the competitors is the eminent sculptor, Mr. Crawford, who has been passing the last few months in Boston. The model which he has prepared has been seen and admired by many of our citizens. It is sculptural rather than architectural in its character, but fulfills to a remarkable degree the idea of a commemorative monument.

It is composed of an equestrian statue of Washington in bronze, surrounded by other statues in bronze. It stands on a platform, presenting twelve fronts, which answers the double purpose of sustaining the monument, and of affording a promenade to those whom curiosity may lead to examine the various inscriptions and statues with more attention than a distant view would allow. An easy flight of steps conducts to this platform. Out of this rises a base somewhat novel in its character, having for its ground floor the form of a star of six points, which rests on the platform. This is richly ornamented with various mouldings. The superior or upper moulding is carved so as to convey the idea of a laurel wreath, emblematic of the glory of Washington. Its introduction as an ornament to the base assists greatly in preserving the harmony of effect, so desirable in a work of this description.

Out of the star base rises a structure of an octagonal form, composed of two distinct parts or stories, the lower portion of which is devoted to inscriptions. On one of these sides is placed in bas-relief the shield of Virginia, encircled by a wreath of laurel and oak, emblematic of the military and civil men of the state. It also answers the purpose of a back-ground to the statues surrounding it. These statues, which are an important feature of the monument, are six in number, and stand upon pedestals, so arranged as to face the points of the star. They are intended to represent the most eminent men of Virginia, or, it may be, of the whole country, during the revolutionary period. The costume of 1776 is strictly followed, as being absolutely essential in a historical point of view. They stand in various attitudes, and indicate by their action the orator, the soldier, the statesman.

The upper part of the structure is enriched by a boldly projecting cornice, supported by eight consular *fascies* instead of columns. The artist has selected the *fascies* as being emblematic of Justice, and particularly appropriate to the character of Washington. Between these are panels intended to contain the names of the illustrious men of our country. The two large side panels are intended for the name of Washington alone.

The structure which we have thus described, with its two stories, standing on a star, is designed as a grand pedestal for the support of the equestrian group which crowns the monument. This group represents Washington on horseback. The point of time chosen by the artist is just previous to a battle, and while the American chief is addressing his army. His right arm is raised and extended, not in the act of command, but as though he were calmly and energetically pleading before his soldiers the importance of doing their duty to their country. With his left hand he holds the bridle of his horse, whose movements is spirited, but subdued so as not to command too much the attention of the observer. The costume of Washington is preserved entire; this being in harmony with the statues surrounding the lower part of the structure.

If this monument should be executed according to the designs of the artist, the statues at the base would be nine feet in height, and the group of Washington on horseback fifteen feet. The entire height of the monument would be between fifty and sixty feet, and its diameter at the platform fifty feet. The statuary is all to be of bronze of a rich color. Gilding is to be introduced upon the ornaments. The platform and the structure upon it, constituting the base and pedestal, are to be of marble or granite, or a combination of both.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, MARCH 16, 1850.

### TENDENCIES OF SOCIALISM.

NO. II.

Having learned the quality of Mr. James' fundamental principle in his doctrine of the DIVINE BEING, we are now prepared to appreciate his doctrine.

#### II. MAN.

As under the first head, let our author announce his own views.

1. Every Man is substantially the Infinite God. "The internal of every man is God. The external, or that which defines the man, defines his self-consciousness, is only a shadow or reflection of this internal." p. 8. "The substantial force or selfhood in every man is God." p. 45. "God, who is our immortal life." p. 57. "He who constitutes our private and distinctive individuality, He who ceaselessly pants to become avouched and appropriated to every man as his nearest and most inseparable self." p. 62. "The fine genius or faculty of Shakspeare \* \* was in fact God in him." p. 69. "Christianity \* \* affirms the unity of God and Man. \* \* Accordingly, Christ, the representative Divine Man, is seen warring with and subjugating both nature and society, making time and space so fluent and plastic to his desire, as to avouch his actual bodily infinitude, and exerting so wholly genial an influence upon the opposite extremes of society—saint and sinner, Jew and Gentile—as to avouch his equal spiritual infinitude."

p. 82. "Nature and Society are to be glorified into the footstool of Almighty God, enshrined in every human bosom." p. 82. "My internal property or selfhood, that which God gives me, is nothing short of infinite, is Himself in truth." p. 84.

2. Man's End is become like God, the eternal, infinite, exclusive, self-sufficing source and object of his own activity. "As God, being eternal and infinite, is utterly ignorant both of time and space, so His true creature cannot be finited by these conditions." p. 7. "Why does not the spirit of the horse image God? The reason is obvious. \* \* The object of his actions does not fall within his own subjectivity." p. 10. "Man alone possesses personality, or the power of self-derived action. Personality, the quality of being a person, means simply \* \* the power of originating one's own action, or, what is the same thing, of acting according to one's own sovereign pleasure. It means a power of acting unlimited by anything but the will of the subject. Thus, in ascribing personality to God \* \* we mean merely to assert His self-sufficiency or infinitude—His power to act according to His own sovereign pleasure. We mean, in plain English, to assert that He is the exclusive source of His own actions. So, also, in ascribing personality to man, and denying it to the horse, we mean to assert that man possesses the power of supernatural or infinite action." pp. 11, 12. "Personality, when applied to any subject, affirms the subject's infinitude or perfection, affirms, in other words, the subject's entire sufficiency unto himself. It affirms his self-sufficiency or perfection, because it implies the power of originating one's own action. \* \* Infinitude or perfection means self-sufficiency." pp. 19, 20. "Personality implies the subject's absolute property in his action, which property is impossible unless the subject constitute also the object of the action, or, in other words, unless the object of the action fall *within*, be internal to the subject's self." p. 22. "The Artist, then, is the Divine Man—the only adequate image of God in nature because he alone acts of himself, or finds the object of his action always *within* his own subjectivity." p. 34. "Man's destiny is, to become sufficient unto himself; or what is the same thing, to become both the object and subject of his own action." p. 42. "The perfection of action consists in the internality of the object to the subject." p. 48. "The destiny of the creature or his highest, his perfect, his infinite life, lies in his becoming the conscious source of his own action, in his becoming not merely the subject, but also the exclusive object of his own activity; in his becoming, in other words, like God, sufficient unto himself." p. 43. "To become God's image, therefore, man \* \* must be the sole object as well as sole subject of all his activity." p. 44.

3. Every individual man should be infinite sovereign of nature and society. "The divinely-imposed destiny of man, *the destiny imposed by the very fact of his creature-ship*, involves his complete dominion both of nature and society. If man be the creature of God, then as God is infinite or perfect, or what is the same thing, as His power is unlimited by anything external to Him, is unlimited by anything but his own sovereign pleasure, so consequently

man, His creature, is bound to exhibit the same infinitude or perfection, and achieve an equally universal dominion. He is pledged by the fact of his creatureship to exert a power unlimited by anything external to him, by anything but his own sovereign pleasure, and consequently he is pledged to achieve the perfect empire both of nature and society. \* \* He is divinely impelled to aspire after a complete conquest both of nature and society. They must both confess his lordship, must both render him perfect homage and furtherance, or suffer the chastisement of disobedience." p. 45. "I am speaking of the Divine Man, the legitimate Lord of heaven and earth, the man whom both Church and State, both priest and king merely typify. \* \* Let us consider the constitution of this man. Let us, in other words, consider the precise nature of our true or God-given individuality." pp. 47, 48. "Let nature give *herself* to me, and society give *herself*, as is but fitting where God does not hesitate to give Himself. Shall these have the assurance to offer but a part, where he gives all? God gives his infinite self to me." p. 69.

If the work under review was a poem or a rhapsody of devout mysticism, one might respond, in a sense, to extravagancies tolerated if not sanctioned by enthusiasm. But these lectures assume to be a scientific discussion; and when appeal is thus made to the tribunal of reason, one must be allowed to question, at least, whether he is to be worshipped by society and served by nature as *incarnate deity*—to doubt whether in the everlasting future he will become *self-sufficing and infinite*—and above all, to implore salvation here and hereafter from the death-in-life of being *the exclusive source and object of his own activity*.

But, perhaps, some receivers of Mr. James' doctrine may say to me: "You pervert the author's meaning. How can you presume to ascribe such absurdities to an intelligent man?" By all means let us strive to be just, and to bring out his exact thought. Does Mr. James really mean, then, that he and I, and all men are God? In one instance he seems to deny it, where he says: "I who am inwardly one with God—*one* I say, not *identical*, for identity destroys unity." p. 67. Just noting that the words "One" and "Unity" have the double sense of "unit" and "union"—I remark that if the expressions, "*oneness with God*," "*unity with God*," is used in all ages and denominations of the Christian Church, convey Mr. James' meaning, then he has certainly wasted much paper and ink to prove what all the religious world admits; and if the accepted sense of these terms does comprehend his *whole* doctrine, then it would be well, in a second edition of his lectures to modify, accordingly, contradictory phrases. But in all honesty, I understand the writer of these elaborate lectures to be the teacher, not of the old and familiar, but of quite a new and peculiar doctrine of divine life, which is expressed by himself thus: "Because God is Life itself, life in its essence, He cannot impart life save by imparting *Himself*. He cannot impart it by transferring it, according to the vulgar conception, *from Himself* to another, because, inasmuch as He is Life, inasmuch as He constitutes it, this would be to transfer Himself from Himself, or *divide Himself*, which is absurd. Creation conse-

quently *does not imply a transfer of life* from God Himself to another; it implies *the communication of His INTEGRAL OR INFINITE SELF* to another." p. 99. Interpret and compare, in the light of this principle, the following words: "I am *inwardly one* with God, \* \* destined to an actual fellowship of the divine perfection; and \* \* perfection implies the actual unity of object and subject—of substance and form—of internal and external." p. 60. "Personality, or the power of *self-derived action*, not only supposes a composite selfhood in the subject, not only supposes an internal *SELF* and an external self, but it also supposes that these two shall be *perfectly united* in every action which is properly called *his*." p. 14. "Our true individuality is our faculty of *action*, our power to do. \* \* What I *do* that I *am*. \* \* What characterizes *me*, gives *me* individuality or distinctive genius, is my *action*." p. 48; "He constitutes *our private* and distinctive *individuality*." p. 62; "God's passion and intelligence, so to speak, subsist only in *his action*." p. 48; "*My internal* property or selfhood \* \* is Himself." p. 84. And now can there be doubt in any readers mind capable of reasoning, that Mr. James regards the "internal, individual, private, characteristic self" in every man—*THE I*—as "God Himself, *living, undivided, integral, infinite*." Certainly he means this, or he uses words without meaning. The question seems apposite now, "is God Himself in me *identical* with Himself, *one* with Himself in the sense of an essential *unit*, or not?" And another somewhat startling question thus suggests itself, even this: "Are there as many 'undivided, integral, infinite God's,' as there are men; or are individual men only divided, partial, finite modes of existence of the One God?" The choice, apparently, is between a very liberal Polytheism and boldest Pantheism.

The receiver of Mr. James' doctrine may once again object; "by *self-sufficiency*" is meant *dependence upon God*; for the ideal of life presented in these lectures is, that man should be left "subject forever to God's unimpeded inspiration, and 'individuality' is spoken of as God-given." Let it cheerfully be granted that devout phrases, hallowed by the grateful experience of ages, are quite freely used throughout these lectures; but it seems scarcely creditable that by his reiterated eloquent descriptions of the Artist as being the Divine Man, "the only adequate image of God in nature, because he alone *acts from Himself*," Mr. James intends to inculcate aspiration to Objective Deity, and obedience to the Divine Will regarded as *other* than man's own will. Certainly such phrases as: "I act divinely, \* \* only when I follow my own taste." "I am driven inward upon myself, upon my own spontaneous tendencies and attractions, which are the throne of God's power and majesty, to realize an infinite righteousness." p. 120,—added to the many before quoted, and especially when interpreted by the author's views of sin,—do not very obviously teach religious communion—unless prayer, trust, hope, submission and service, are *subjective* states of which *MY INWARD SELF* is the object. Indeed why argue about so plain a matter, when Mr. James thus authoritatively declares his opinion: "The divine life in every man, the life which is the direct inspiration of God, \* \* con-

sists in the obedience of one's own taste." p. 29. Obviously, the highest form of devotion recognized in these lectures is "spontaneous action," "following the inspiration of genius in one's own soul," "satisfying one's own conception of beauty," "trusting one's own inward affections,"—in brief, that I ought to be self-sufficient, and follow only "my own sovereign pleasure," because I am God in my "internal self."

Finally, the objector may qualify his teacher's somewhat astounding paradox that "every man should achieve an *equally universal dominion*" with God, by declaring that Mr. James' meaning is simply that every man should be "at *perfect harmony with man and nature*." Why not simply say so then, spare the golden fog of rhetoric, wherein this plain thought looms up in such distorted shape and monstrous disproportion? While responding from my inmost heart to many of the glorious paragraphs, in which our author with brilliant touches images the "unity with man and nature" which yet shall be, when "the fact of his divine genesis shall make God's whole earth the home of every man, and all his children intimates and brethren," I yet cannot but recognize that the one radical error—as to "man's inward, essential infinitude"—vitiates all Mr. James' views of Natural and Social life. This will abundantly appear hereafter, when it comes in order to speak of man's relations to the universe and to his race. At present there is room only to pass judgment according to our light upon the view presented in these lectures, of man's relations to God.

Is then this doctrine—that man's "spontaneous tendencies and attractions are the throne of God's power and majesty"—or in simpler speech, that *instinct is a divine inspiration*—an adequate representation of the Divine Life imparted to man, or of man's life in communion with the Divine Being?

A few plain questions will help us to a proximate solution of this problem.

Are man's attractions more "divine" than those manifested throughout the aërial, mineral, vegetable, animal kingdoms: and do they more visibly betoken the agency of the living and life-giving God? Most surely! Because man's attractions are developed to a *higher degree* than those which quicken inferior creatures—the degree of Self-consciousness. This implies the power of distinguishing the *Not-self*.

Are all man's attractions equally "divine"—his animal appetites, social affections, love of order, desire of perfect harmony, for instance;—and are they all alike worthy of reverence? By no means! There is a scale of *degrees of honor* among them, so that in case of conflicting suggestions some may rightfully claim precedence. This implies the power of Self-rule.

Are man's attractions equally "divine" at all stages of life, in all states of physical and spiritual sanity, under all conditions? Not at all! They are lovely or loathsome, baneful or benign, in degree as they act *normally*, in *concert with one another*, and in *conformity to universal order*. This implies the power of being manly, lustial, or angelic, according to rectitude in all relations.

Man's attractions then, according to the clearest lessons of intuition and experience, are not *infallible* indications of divine guidance. They must be disciplined, refined, habituated, directed, harmonized, brought into *intelligent, voluntary communion* with God. "He who follows his spontaneous tendencies" and "acts according to his sovereign taste"—an "Artist" in Mr. James' use of the word,—is not thereby, as a necessary result, "positively good, good by absolute or original worth, good like God, good in himself, and therefore universally good." Spontaneous affection is *but one of the elements* of the Divine Life in man; unrestrained exercise of such affections is *but one of its conditions*.

In a qualified sense, it may be truly said, that *all life is divine*,—not certainly for the reason assigned by Mr. James, that "God is life," and that in imparting life He imparts *HIMSELF*; for then the Infinite Being would be present with "*undivided integrity*" in *every* existence, from the animalculæ to the archangel, and in the *first quickening impulse* he would communicate to every creature his *absolute GOD-HEAD*,—but because life is, in all its forms, the *effect* of Omnipotent Energy. It is right, therefore, to reverence man's primitive, unperverted attractions as God's inspirations, and to call them *divine*. If the bird's migratory instinct impelling him, as seasons change, to seek food and shelter at the pole or the tropics is a sign of divine guidance, certainly man's ineradicable longing for perfection in an immortal home is unspeakably more divine: if the beaver's instinct for coöperative commonwealths is divine, what a transcendent expression of superintending divinity is man's innate aspiration after social unity.

But though *instinct is one mode of divine inspiration it is not the SOLE or CHIEF mode of inspiration*.

This truth needs much ampler illustration than can now be given, for the practical results flowing from it are most instructive—instructive especially to the Socialists. Still, let a few hints be suggested.

In the last number a far-off glimpse was presented of the Eternal Trinity-in-Unity, whose glory is reflected in creation as a harmonious and progressive whole, and in every creature according to the complex unity of its endowments and the measure of its growth. What is the image of the Divine Tri-Unity in man? We may describe its several elements in various terms,—as Affection, Intellect, Activity—Goodness, Truth, Power—Love, Wisdom, Use, &c. But the end of this essay will be best accomplished by calling them EMOTION, REASON, ENERGY. *Emotion* corresponds to the Absolute Being in Himself, God in the First Degree, The Father; *Reason* corresponds to the Creative Word, God in the Second Degree, The Son; *Energy* corresponds to the Recreating Power, God in the Third Degree, The Holy Spirit.

We saw how, according to the highest conception that we can form of His mysterious majesty, the Divine Being is Self-impelled, Self-guided, Self-empowered to multiply and diffuse, through unending, unbounded processes of generation and regeneration, his own ineffable blessedness. In the Heavens of reconciled spirits the Son sees reflected the infinite goodwill of the Father, and consecrates himself to fulfil His

Ideal; while the Spirit rejoicingly receives and transmits benignant influences, realizing in deeds of Cöoperation the law of all harmonizing love; and evermore the Father, through the order of goodness and the beauty of holiness, unfolds the exhaustless depths of his blissful being. In the Universal Unity of good angels with one another and with Him, the Infinite Original sees assurance of the good of his Absolute Oneness, and in the consummate correspondence of the Divine Principle with the Divine End, the Infinite Mediator finds the motive and form of all pervading sympathy and service.

In this conception of the descending and ascending Series of Existence—whereby from Absolute Being, One-in-All distributes life, and All are recombined in One—is given the Ideal of Divine Manhood, regarded in the hierarchy of its elements. Mans' END is to be a cöoperative member of the Universe of Spirits organized into a beautiful Unity. In degree as by beneficence he becomes one with fellow beings he receives ever fuller influxes of the blissful Love which is his PRINCIPLE of life. And the METHOD of this communion is free, intelligent obedience to the law of harmonious Order. In other words Emotion and Energy become mutual complements in degree as Reason preserves their equilibrium and regulates their perpetual interaction. Yet futher to illustrate this composite method of mans' growth, we may balance against each other such maxims as these: "*Goodness is the light of life,*" "*According to deeds of good augments good-will,* and the means of this increase is the *law of good*;" or again "*Wisdom in action depends on soundness of heart,*" "*Love grows by useful service and its medium is science*;" or finally, "*Character is matured through conduct faithfully modelled by conscience*;"—In proportion as we realize our ideal, our being is perfected." Pages might be filled with similar maxims, combining to prove that the *harmic concurrence* of all the elements of mans' Tri-Unity is the indispensable condition of mans' fullness of life.

The Divine Trinity is reflected not only in this hierarchy of mans' mutually dependant and cöoperative powers, but also in their order of development. Though we cannot conceive of the Eternal Being as Non-Existent and In-active, yet we cannot but conceive of the Father as the primal source whence proceeds through the Son the Holy Spirit. On the other hand, however, inasmuch as it contradicts the very idea of Infinite Love to think of Him as unsurrounded by loving spirits, loved by Him and loving Him in return, do we intuitively recognize that from everlasting the Holy Spirit through the Son reacts upon the Father. Meanwhile between the Divine Being in Himself and the Heaven of United Angels, contemplation reveals to us the Son perpetually interchanging influxes and refluxes of goodness and joy. The order of development is from the Divine Principle through His Method to His End; yet at every movement of these interminable processes there must be—to use language drawn by analogy from human experience—*reflection* upon the work suggested by genius, *judgment* of its worth, *desire* for fuller influence and effluence of good. And the *divinest* state, of the Infinite One—be it said with awful reverence—is when All are made One with Him in blessed

communion. But between God's Original State and this Final State, intervene *Æons* upon *Æons* of Mediation when He participates in all the struggles, errors, and sorrows, in all the aspirations, discoveries, and efforts of his creatures. Now these Three Periods of the Divine progress are reflected in man. Though we cannot in thought separate *substance* in man from its *form* and external *action*, and recognize a potential order whereby Emotion through Reason animates Energy, yet intuition and experience combine to teach the reaction of Energy by Reason upon Emotion, as well as the incessant mediation of Reason between them through genius, reflection, and judgment, and the evolution of mans' individual and collective destiny—the primitive state of instinctive impulse to that perfected state of free yet balanced power, by means of intelligent conformity to right—are Three Eras. The first is the period of aspiring enthusiasm, mans' NATURAL State; the second is the period of deliberate volition, mans' SPIRITUAL state; the third is the period of triumphant execution, man's DIVINE state.

To each of these periods a special mode of inspiration is allotted and bestowed; but the successive steps of mans' ascent to full communion with God can be made plain only after a survey of his relations. Thus are we led to the next branch of this vast subject, wherein the practical application of the principles now unfolded will appear.

W. H. C.

## Reform Movements.

ADDRESS BY THE COMMITTEE OF THE NATIONAL LAND REFORMERS.—Inasmuch as the right of every man to a portion of the soil is a question that is now being agitated throughout the length and breadth of the land, and inasmuch as the restoration of this right has been earnestly and urgently called for by the people at large, and widely advocated by leading public journals of the day, and inasmuch as the expediency of securing this right by legislative enactment to all who desire to avail themselves of it has been recommended by our State Legislature, and at length obtained able advocates among the members of the United States Senate, therefore we, the citizens of New York, feel proud of this opportunity of being the first to give our countenance and support to the law-givers who are now using their exertions to inscribe upon the statutes of the nation—FREE HOMES FOR ALL.

We feel strong in the conviction that we are uttering a great and undeniable truth, when we assert that man, by his being, has a just claim to the free use of all the elements necessary to sustain life.

The right of every human being to equal ownership in the land, not subject to the uncertain changes of condition or the vicissitudes of fortune, appeals directly to the interests of all classes in our Republic—even the few who seek to amass wealth by forestalling the public domain for mere speculative purposes.

It appeals to the statesman and patriot, who loves his country more than his own glory, and prefers her prosperity and the perpetuity of her institutions to any schemes of self-aggrandizement or individual renown.

From convulsed and unhappy Europe are fleeing her patriotic exiles. Among the nations of the earth our country bears the glorious appellation of the home and refuge of the oppressed



and the asylum of Liberty. The Hungarian casts himself upon our hospitality, and our legislators vie with each other in their endeavors to secure him a free home upon the public domain. This is well—but let not the Hungarian alone be the recipient of a nation's hospitality. Let the unhappy exile of every land share in the bountiful provision, and especially let not the appeal of our own *native-born citizens* pass by unheeded.

In view of these considerations and others that might be mentioned; and believing that the Freedom of the Public Lands is a measure calculated to further the ends of justice and promote the welfare of the human race, therefore be it

1. *Resolved*, That it is the duty of Congress to pass such a law as shall hereafter preclude the purchase or title to the Public Lands of the United States by a non-resident, and that this domain be reserved for the free and exclusive use of actual settlers only, in limited quantities.

2. *Resolved*, That we honor the men of all political parties in Congress who have brought forward this great measure, and have thus become pioneers in the cause of FREE HOMES FOR ALL.

3. *Resolved*, That we look with pride and satisfaction to the action of our State Legislature in so unanimously instructing our Senators in Congress to legislate for the Freedom of the Public Lands.

4. *Resolved*, That Land Monopoly is one of the chief causes of the great and crying evils that have afflicted the nations of the Old World, and that it is a sure precursor of tyranny and oppression, poverty, degradation and crime, wherever it is suffered to exist.

5. *Resolved*, That the Freedom of the Public Lands is a measure calculated to create a more effective bond of union between the several classes of which our Republic is composed, as well as inspire the people with a more ardent desire for the permanency of our institutions, inasmuch as it will convert thousands who are now deprived of land and home into citizen-freeholders, all having an equal interest in the peace, prosperity and welfare of their common country.

6. *Resolved*, That in discontinuing the sale of the Public Lands, and appropriating them in limited quantities to actual settlers not possessed of other lands, inalienable except to landless persons, will be found all the advantages of the present tenure, while avoiding its mighty host of evils that are practically annihilating the blessings of our wise and liberal form of Government.

7. *Resolved*, That in a Republic where every citizen is a freeholder, the Government will ever find an augmenting and unfailing source of public revenue.

*Resolved*, That the true and heartfelt thanks of this meeting be and are hereby extended to those Senators and Representatives in Congress who, catching the first manifestation of the wishes of the workingmen of the community in favor of the distribution of the public lands to actual settlers in quantities sufficient for actual family uses, have already moved in their official stations for the accomplishment of this great purpose, and that the officers of this meeting be directed to communicate its proceedings to those gentlemen.

From Burrill's Citizen.

#### RUM, GUNPOWDER AND MISSIONARIES.

BRO. EDITORS:—Should the Pledge of Universal Brotherhood ever become as extensive as our hearts could wish, we should not find an occasion to chronicle such conduct as is now pursued by those who profess the religion of Jesus. The Brig Smithfield, of this Port, cleared at the Custom House for Africa, Dec. 14, 1849, with a number of Missionaries under

the auspices of the Episcopalian Denomination. Having a desire to know of what her cargo consisted, I recently called at the Custom House, and ascertained that the following articles made a part of her cargo, viz.:—18,000 pounds of Gunpowder, 14,989 gallons of Domestic Spirits, and 400 Muskets.

I am told there is but one person in this City, at the present time, in this kind of traffic—that many of the denomination who sent out these missionaries are very sorry to be obliged to send them in vessels with Rum and implements of war, but there is no help for it; and some say if people don't like it, let them furnish vessels which do not carry such things. This is no proper answer to the complaint, and at the tribunal of Jehovah will not excuse them. That the religionists of our land can obtain different conveyances, and those more consistent with their profession, as Christians, there is no reason to doubt. Very few of the preachers raise their voice against such an incongruity, and in all the services, in getting these Missionaries away, (six or eight of them) not a voice was publicly raised against these life-destroying agents. Do they not know the purposes for which they are sent to Africa? History and facts too truly attest their objects. The men who put them on board also know that misery and destruction to an amount incalculable to us will be the effect of landing these engines of death on the shores of Africa: but they fold their arms and say "Am I my brother's keeper?" A pure out-spoken Christian Ministry would soon teach the people a universal brotherhood, and then we should not see Missionaries, Rum, Gunpowder and Muskets, all going lovingly together to convert the heathen.

S. W. W.

Providence, Feb. 8.

From the Nauvoo (Ill.) Patriot.

#### CONSTITUTION OF THE ICARIAN COMMUNITY.

CITIZEN CABET, the author of "A Travel to Icaria," and the founder of the political and social system of the Icarian Community, consented, together with all the Icarians who should be admitted by him to an experiment of his system, and to go abroad, in order to make the trial of an Icarian colony in America; on condition that he should be for ten years the only and absolute Gerant or Director of the experimental trial; that he might the better carry it out after his doctrines and ideas, and gather up all the possible elements of success.

An engagement—a contract was accordingly made, freely and voluntarily, between him and the Icarians; and that contract, sacred by all means, was fulfilled hitherto on the part of Citizen Cabet, who has devoted his life to the emigration and Colony, and came to America; and on the other part by the Icarians that followed him to Nauvoo; and all of them are determined to the execution of it, so long as it is not modified by another convention reciprocally consented to.

Citizen Cabet would not consent to any great modification if he deemed it useless or dangerous for the Colony or Community; but he thinks that a modification is necessary, to put our social contract in perfect harmony with the American law and public opinion; and, besides, he sees no inconvenience in profiting by the experience acquired during the year which has just elapsed to apply from now the republican and radically democratic principles which would at a later period govern the Icarian community.

Accordingly, Citizen Cabet himself proposes to resign his only and absolute Gerance for ten years for a multiple or committee of six, elective annually; thus submitting himself to a re-election. He proposes a modification in the former social contract, and to replace it by a new constitution.

Here is the summary of it:—

"The Government of the Icarian Community is a radically Democratic Republic; founded on the principles of Fraternity, Equality, Unity, and Solidarity or Community.

"The sovereignty belongs to the Community.

"The Legislative and Executive powers are essentially separate and distinct—the latter being subordinate to the former.

"The General Assembly has the exercise of the Legislative power—framing the Constitution and the laws.

"The Gerance or Executive power is vested with, 1st, the proposition of the constitution and laws; 2d, with their execution; 3d, with the administration.

"The Gerance is multiple and composed of six members; one of whom is the President.

"Their deliberations are in common on any important questions.

"They cannot deliberate unless three or more of the members are present.

"In case of a division in their vote, the President has a casting voice.

"The Gerance is elected by the General Assembly, by ballot, by the absolute majority.

"The President is elected separately. The other five members are elected by ballot of lists.

"The Gerance is elected for one year—one half of whom hold their term of office but six months, and a new election for half to be held every six months.

"The Gerance shall, previous to election, give to the General Assembly an account of its general doings during the last six months, for which it will be responsible, and shall expose to it the situation of the Community.

"The President of the Gerance takes the title of President of the Community, and represents it in all external relations.

"The members of the Gerance cannot preside in the General Assembly.

"The public officers are the mandataries of the Community—all are elective, temporary, accountable, and responsible."

The Constitution comprehends many other dispositions which will complete it in every respect.

In pursuance of the above dispositions, the election to the Gerancy was appointed for the third day of February, 1850, with a view to celebrate the anniversary of the departure of the first Icarian vanguard, which took place on the third of February, 1848.

On the first turn of ballots, Citizen Cabot was unanimously elected President of the Gerance, and of the Icarian Community.

Citizens Prudent, Favard, Bourg, Witzig, senior, and Montaldo, were elected by a large majority, by ballot, members of the Gerance.

Bourg, Secretary.  
Nauvoo, Feb. 6, 1850.

CABOT, President.

WE have to thank our brothers in Paris for a monthly publication, called *La Revue Sociale*; the specified object of which is to settle the labor question in a peaceable manner, and under the direction of Jules Leroux, Paul Rochery, and Louis Nitre. It bids fair to be a valuable advocate of socialism. This journal, now in its third year, had been suppressed by the Government for eight months, and now makes its first reappearance, with an opening address from Pierre Leroux, in which he recommends the editors to adopt the motto of "Liberty, Equality, Fraternity," as the best substitute for the one

which the Government will not allow, which he should have preferred. This number, besides a review of last year's politics and other original papers, contains an interesting article on the *privileges and abuses of property*, by Jules Leroux, in the form of a conversation between a tradesman, a priest, a mechanic, and a peasant; the result of which is, that all parties are convinced, by the mechanic, that it is for their mutual advantage to hasten the approach of the real "People's Republic."

In another article, by Paul Rochery, the designs of Emile Girardin, in proposing a property tax, are laid open in a masterly style, and the people are warned against those very doubtful converts to republicanism, who are more dangerous than M. Thiers, the Montalamberts or the Napoleons. We shall, probably, at some future time, extract from these and from another paper in the same journal, which is intended to show that the present system of society is opposed to the full and perfect development of agriculture.

From this journal it appears that the members of the Socialist Educational Association had a dinner last month, at which several toasts were given; among others, "The Emancipation of the People by Education," "Socialism," "Religion," and "Education." The festivities concluded with one of Pierre Dupont's songs. This association intend shortly publishing a monthly journal, called *Socialist Education*, at their office, 21 Rue Breda, Paris, containing articles on the subject of education, of interest to parents and instructors. All these publications are printed by the Printers' Association, Paris.

The *Social Review* is published the first of every month, at No. 16, Rue des Saints Peres, Paris, contains sixteen double-column quarto pages, and the subscription is 6fr. per annum for the departments, or about 6d. per number.

EARLY CLOSING IN DUBLIN.—It is well known that the business done in our principal shops after six o'clock frequently does not pay for the gas consumed. The habit of early closing once general, late shopping would be universally laid aside; and those who, with grasping selfishness, would retain the young men beyond a reasonable hour, would quietly find themselves disappointed in their unscrupulous thirst of gain. We have heard that it is the intention of the mercantile assistants of Dublin to take this matter earnestly into consideration. As a body, we entertain a great respect for those young men; there are many amongst them possessing a very high order of education and intelligence, and we believe there are few callings in Dublin that can boast of more respectable members than can the general mercantile body of our city. Without association the mercantile assistants of the various departments of trade can effect nothing; and, without bringing this question constantly and permanently before the public, they cannot hope for success; they must convince the public, as well as the employer, that their own interests demand that the movement for early closing should make steady progress. For our own part, we will most cheerfully give our assistance to what we believe to be a most beneficial reform. The progress of knowledge, the progress of education, the progress of public health, and the mental and moral advancement of hundreds of our fellow-citizens are involved in this question; therefore it shall have our support.—*Dublin Commercial Journal*.

INDIGENT CHILDREN SUPPORTED BY THE STATE.—The Secretary of State has presented his annual return of the number of indigent children under 14 years of age who are supported at the public charge. Ninety-two towns have failed to report to the Secretary; 224 report 2,751 indigent children

under 14 years of age, supported at the public expense, of whom 1,570 are males and 1,181 females. These are distributed among the counties as follows; Suffolk, 393; Essex, 282; Middlesex, 434; Worcester, 470; Hampshire, 60; Hampden, 278; Franklin, 51; Berkshire 92; Norfolk, 310; Bristol, 296; Plymouth, 30; Barnstable, 20; Dukes, 2; Nantucket, 33. Total, 2,751.—*Nat. Watchman*.

**HUNGARIAN ADDRESS.—AMERICANS!**—The remnants of the oldest Free Nation of Europe have landed on the hospitable shores of the Free Union of North America.

There are but two kinds of Nations on earth, the free and the enslaved. Hungary was from the outset a free land.

Despots and Usurpers combine together and place the whole force of their respective States each at the others disposal, for mutual support. The despots ever extend to their kind hospitality, aid and comfort.

Free people have seen, alas! too late, their error in treating each other with indifference—the result of which has been that for the last sixty years all the free States of Europe have fallen a prey to tyrants.

Hungary resisted the conquest. Through the course of nine centuries, amid trials such as no other People has experienced, it maintained its Liberty and Independence.

Not to mention its position as the rampart of Christendom, and its mighty struggles with the Turks, resulting from that position, it has, within the last 300 years, five times measured its strength with that of Austria in successful defense of its rights.

With God and Justice on our side, we have shown, by a hundred victories in the war of 1848-'49, that none can attempt to enslave Hungary with impunity.

We, and with us the right cause of the other People of Europe, had come out of this contest victorious, if the faithless Governments of Europe had not suffered Russia to send forth her armed slaves against us, and if the Northern Despot had not bribed that man to become a Judas to the country whose children had intrusted him with its defense.

Overwhelmed by the barbarians of the North—betrayed by Georgey, who might have been the WASHINGTON of his country—there was nothing left for us but to lay down our arms; though not conquered, yet unequal to the danger of the moment.

Not renouncing our country nor doubting of the Future, which we gladly know is in the hands of God, we save the strength of her heroic children for that country and a happier Future that must come; and for the present yield to the necessity of the moment.

**HUNGARY'S sons cannot—will not be Slaves!**

**AMERICANS!** Sons of Washington and Franklin! you cannot have forgotten the sympathy that was extended to your fathers on the part of Europe in their heroic struggle. You will not regard with indifference martyrs of Freedom who have always looked upon your growth with joy, and attended it with prayers for your continued prosperity.

Nor will you refuse a kind reception and hospitable rites to men who have willingly sacrificed all that is dear to Man on earth for the sake of Liberty. We, the rightful owners of the land of our fathers, wander homeless over the ocean, while the conspired usurpers trample on the free inheritance of our free fathers; we come to America with the deep grief of mourners in our hearts.

Our sons have poured out their blood on the battle-field; our wives and children have been driven from their homes, persecuted and separated from each other; many of us have

left behind fathers and mothers in misery, or even in the chains of tyrants; many have no knowledge of the fate of those dearest to them; and to none of us it is granted to lighten our grief by weeping among the ruins, over the graves of our dear country.

Thus do we, the unfortunate, come to happy, Free America. Americans! you have already shown us your generous sympathy. The encouraging voice of that sympathy reached us beyond the sea, and the warm grasp of American hands, with which we were welcomed tells us that the Free American honors the Free Hungarian.

Thank you for this! May America calmly and safely advance to that greatness which Providence has appointed for her.

As we step upon your hospitable shores we reach to you our hands in hearty greeting. We hope for a friendly return; for a reception which one Free People gives to another. We count upon such sympathies as must exist between Free men, who usually honor each other.

We come to you to seek rest here from the labors of battle, to find alleviation for our sorrow; and calmly to await the day which Providence has in reserve for the restoration of our Country.

We look with confidence for a hospitable reception in this generous land, which may prove to the tyrants of the earth that Free People are closely bound to each other, and firmly resolved to carry on the struggle for the liberation of the Human Race to a victorious issue.

God save America, help the oppressed, and cause freedom to reign throughout the earth. May the day soon come when emancipated Hungary may gratefully return, on the banks of the free Danube, the hospitality so fully dispensed to the exiled Patriots by the noble Americans.

**GOD BLESS HUNGARY! GOD BLESS AMERICA!** A heartfelt greeting to Free America from the Exiled Patriots of Hungary. In the name of the Exiled Hungarians, the Committee:

Rev. George A. Wimmer, late Minister Plenipotentiary to the Court of Prussia. Major Edward Theo. Danburghy, late Charge d'Affaires to the United States. Major Emer Hamvasy. Colonel John Pragay, Adjutant General. Colonel Szalay Laszlo. Major Cornelius Fornet. Captain Emerich Radwich.

New York, Feb. 28, 1850.

**THE LAND OF IRELAND.**—The great bulk of the land of Ireland is in the hands of proprietors, on whose ancestors it was conferred by the Crown; many of the properties of great extent—all encumbered from the extravagance of "the men of the good old times." These feudal but bankrupt landlords want a return to Protective Duties on Corn—to keep prices up to those of the War period—in order to keep up Rents to the figure of the same period, to enable them to pay the interest of encumbrances, and have enough to squander abroad as usual.

Accustomed to do as they liked with the tenantry, they called upon them to come, as one man, and call for "Protection;" that by thus throwing the weight of Ireland into the scale of the English Protective onset to be made on Free Trade at the opening of the session of Parliament next Thursday they might force the Ministry to concede or resign. The tenantry nearly to a man have commenced the agitation—in precisely the opposite direction—for low rents, to meet low prices; and for a legal right to sell the farm, or compensation for all their expenditure in labor and capital, if the landlord chooses rather to take it—as their encouragement to improve the land and

develop the resources of the country. Solvent landlords must yield; the other estates will come into the market, under "The Encumbered Estates' Sale Commission;" and now the agitation proceeds for land companies for the purchase of these, to be sold in manageable quantities to purchasers who shall have a "Parliamentary title, good against the world"—without "any landlord above them but the great Lord and God of all." This is the commencement of a Social Revolution that will do more to raise the country than all the nostrums of English Statesmen, who use Ireland merely as a weapon to fight their own bye-battles with, and Irish politicians who traffic upon popular credulity for their own selfish purposes.

## Miscellany.

**PROGRESS OF DISCOVERY IN SOUTH AFRICA.**—The South African *Commercial Advertiser* of the 3rd of November contains the following information:—

The grandest geographical discovery of modern times has just been announced, that, namely, of the great inland lake, so long supposed to exist, to the north of the Cape. The following extract of a letter from Mr. Moffatt to Mr. Rutherford, announcing this discovery, has been kindly given for general information: I shall give you the substance of a short letter received from the lake, dated the 2d of August.—Mr. L. calls the Lake Noka-ca Nama, or Ngama. We reached this a day or two ago, after a journey of about 556 miles from Kolobeng, and feel thankful that our path has been one of safety and pleasure. We are now at the Batawana town, and yesterday rode down about six miles to look on the broad blue waters of the lake. We cannot tell how broad it may be, for we could not see a horizon, except one of water, on the south and west.

We traversed through much desert country, and were looking for the lake 200 miles before we came to it.—We travelled about 200 miles along the banks of a large river which runs S. S. E., a beautiful stream, in some parts very like the Clyde, but frequently broader. The water was rising, and seems to come from the north, from melted snows—it is so clear and soft. Two large rivers run into the lake, both from the north. Batauanas are a numerous tribe—the chief a youth. Many Makoba or Bayeive fish and float on the river; darker in complexion than Bachuanas, and speak a language which has a slight klick. Canoes hollowed out of one tree, very fine scenery on the banks of the river, splendid trees, mostly new to me, one the fruit like a small yellow pumpkin, about three inches in diameter. Last observation of sun gave about 19 deg 7 min. We are N. N. W. of Kolobeng, but we expect when at Sebetoane's to be considerably farther north.

**WATT, THE INVENTOR OF THE STEAM ENGINE.**—A young man wanting to sell spectacles in London, petitions the Corporation to allow him to open a little shop, without paying the fees of freedom, and he is refused. He goes to Glasgow, and the corporation refuse him there. He makes acquaintance with some members of the University, who find him very intelligent, and permit him to open his shop within their walls. He does not sell spectacles and magic lanterns enough to occupy all his time; he occupies himself at intervals in taking asunder and re-making all the machines he can come at. He finds there are books on mechanics, written in foreign languages; he borrows a dictionary, and learns those languages to read those books. The University people wonder at him, and

are fond of dropping into his little room in the evenings, to tell him what they are doing, and to look at the queer instruments he constructs. A machine in the University collection wants repairing, and he is employed. He makes it a new machine. The steam-engine is constructed; and the giant mind of Watt stands out before the world—the author of the industrial supremacy of this country, the herald of a new force of civilization. But was Watt educated? Where was he educated? At his own workshop, and in the best manner. Watt learned Latin when he wanted it for his business. He learned French and German; but these things were tools, not ends. He used them to promote his engineering plans, as he used lathes and levers.—*Sir R. Kane.*

**BLOWING UP WRECKS BY ELECTRICITY.**—The wreck of the Illinois steamer near the wharf, at New Orleans, has been removed by blasting, using the galvanic battery. A tin cylinder, containing a large quantity of powder, was let down on one side of the bow and drawn toward the other, until it was deemed far enough placed beneath the bottom of the wreck to produce, by its explosion, a powerful and immediate effect. As the means before adopted to fire the powder, when thus placed, had proved insufficient, the attention of the gentlemen superintending the work was drawn to the use that might be made of a galvanic battery, and wires attached to effect the desired object. A battery of eighteen or twenty jars was brought to the spot, the cylinders with the wires from the battery being attached to it, filled and sent down, and soon, upon a slight gesture from the operator, the electric fluid darted down the metal, sped on its destructive errand, a dull heavy sound stunned the ears of those standing near, a volume of water, like a column, rose twenty feet in the air, and when it fell the workmen sprang on the floating staging, the diving bell plunged into the foaming current, and in a short time all hands were busily engaged in hauling up large pieces of the shattered wreck.—*Am. Cabinet.*

**NEW APPLICATION OF LITHOGRAPHY.**—Mr. Ackerman, lithographer in Fulton street, is said to have brought to the highest perfection of any one in this country the method so much talked of in the papers for a few years past, by which copies of an engraving may be multiplied to an almost unlimited extent, at a very trifling expense, and without the use of the original plates.

An impression from a steel or copper plate may be taken upon prepared paper. This paper is then laid upon the lithographic stone, and passed through the press a number of times, after having been well moistened. The face of the stone receives the impression, and the paper is then carefully removed. This impression is next deepened by an acid, and darkened by prepared ink, when it is ready for use. From one such impression three thousand copies can be taken before it is necessary to renew it. Thus, it is only necessary to get one good impression from a plate and it may be multiplied to any extent. Steel plates, therefore, will no longer be needed, for any softer metal can be used, of sufficient firmness to secure one or two fine impressions, and these may be then used while the original is laid aside.

This is a valuable discovery, not only as a scientific fact, but as a practical art. It renders the durability of engravings almost infinite. It will place within the reach of thousands a copy of any of the costly engravings, at a very small sum comparatively, and furnish new means of improving the public taste.

**THE BOTTLE TRICK AT THE ROYAL POLYTECHNIC INSTITUTION.**—We have previously noticed the very excellent lectures delivered by Dr. Bachhoffner at this establishment; indeed, so interesting and entertaining is this subject of philosophy and recreation, that a few remarks will be but justice to its accomplishment. The learned doctor treats the subject in quite a new mode, first of all introducing his experiments under mystic guise, to the astonishment of all beholders; afterwards, however, explaining their manner of execution, and the laws by which such remarkable changes are governed. The bottle trick was introduced under two distinct forms: first ale, sherry, port, milk, water, champagne, were poured from a common bottle filled in the first instance with plain water; then the change produced in pouring out the fluid was truly astonishing, and seemed certainly to partake of conjuring as much as anything we ever witnessed. The doctor, however, explained the cause of such by changing similar stains with certain compounds in small quantities, so small as to escape detection even when closely observed; and those compounds produce, when brought in contact with fluid in the bottle, the various appearances of wine, milk, &c. Not only this, wherein appearance only was produced, but another magic bottle of the doctor's poured out eau de vie, sherry, port, noyeau, and many other compounds, all drinkable and of first-rate quality, to increase the wonder and surprise he had previously created. By a variety of conclusive experiments, the professor pointed out the laws governing these apparent anomalies: the latter experiment being dependant upon pneumatical laws for its production; while the former is an important fact in chemical science, a knowledge of which similar changes enables the practical chemist to perform his apparently difficult task of analysis. The doctor was loudly applauded at the conclusion of his lecture.

**DIGGING GOLD—SUB-MARINE ARMOR.**—Mr. George S. Kimberly, now in California, writes home recounting the success he has met with in procuring gold from the beds of rivers by means of J. E. Gowen & Co's sub-marine armor. On one occasion he bagged \$800 in five hours, at the depth of 25 feet. In six weeks he had realized the handsome sum of \$18,500. He had been offered \$5,000 for his armor, and had refused it.

**THE IRISH CATHOLIC COLONY.**—A late Irish paper states that the Abbot of Mount Milleray, county of Waterford, has purchased 4,000 acres of rich land near the Mississippi, about 400 miles from St. Louis, at four shillings per acre, and that on the 4th of February, fifty of the Milleray monks, with six young priests, are to sail from Youghall to New Orleans, on their way to the new purchase. About forty females from the town and neighborhood of Cappoquin, some of whom are said to be wealthy, will sail in the same ship.

**INTEMPERANCE AND CRIME.**—Of 1137 prisoners in Auburn State Prison, in 1843, 450 had been habitually intemperate, and nearly all the rest regular drinkers.

**EDUCATION AND CRIME.**—Of 4,105 convicts transported from England in 1840, only 390 (less than one-tenth) could read.

**SCHOOLS IN SCOTLAND.**—Over 5,000, educating about 300,000 children:—about one-ninth of the population.

**PRIMARY SCHOOLS IN FRANCE.**—In 1849 they numbered 32,100, educating 2,881,000 children: about one-eleventh of the population.

## CONTENTS.

Founders of Social Harmony . . . . .	161	Bum, Gunpowder and Missionaries . . . . .	172
Memoir of Mr. Robert Owen . . . . .	168	Constitution of the Icarian Community . . . . .	173
Labor and the Poor . . . . .	164	Hungarian Address . . . . .	174
Great Britain . . . . .	166	MISCELLANY	
Lamartine on Capital Punishment . . . . .	166	Progress of Discovery in South Africa . . . . .	175
Crawford's Model of a Monument to Washington . . . . .	167	Watt, the Inventor of the Steam Engine . . . . .	175
Tendencies of Socialism . . . . .	168	New Application of Lithography . . . . .	175
REFORM MOVEMENTS		The Bottle Trick . . . . .	176
Address by the Committee of the National Land Reformers . . . . .	171		

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of Divine Humanity*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

## EDITOR

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.

PHILADELPHIA, J. P. Fraser.

BALTIMORE, Wm. Taylor &amp; Co.

WASHINGTON, John Hitz.

CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawks.

ROCHESTER, D. M. Dewey.

ALBANY, Peter Cook.

PROVIDENCE, P. W. Ferris.

## LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 15 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, MARCH 23, 1850.

No. 12.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

*From Fourier's New Industrial World.*

## IMMENSITY OF THE SOCIETARY PRODUCT.

One of the causes which has delayed the invention of the societary mechanism is, that no tables or pictures of the immense benefits of association have been presented as motives of hope and stimulants of study. Volumes might be filled with them. I shall limit myself to a few pages, in which I shall suppose association everywhere established, and our villages replaced by industrial phalanxes of about 1800 persons. Let us distinguish their advantages into Negative and Positive.

The Negative advantage will consist in producing, *without doing anything*, more than the civilizees by their greatest exertions. For example, I have proved that a societary kitchen would save in fuel nine-tenths, and in laborers nineteen-twentieths of those employed in the kitchens of isolated households. Besides the product of all these savings, we should have that of a much improved preparation. The profit, indeed, would be positive and negative at once, for to a prodigious saving of fuel would be added the advantage of restoring the forests and springs, and their beneficial effects upon the climate.

Let us continue upon the hypothesis of societary exploration, by applying it to the fishery of small rivers. We may by combined inaction, by agreement on the times of commencing and closing the fishery, decuple the quantity of fish, and preserve them to fatten in reservoirs. Thus, by inaction alone, the societary reunions called Industrial Phalanxes will obtain ten times more fish whilst employing in the fishery a tenth part of the time and of the persons now engaged, and at the same time concerting for the preservation of the breed of fish in the whole region. Here are several points on which the profit is ten-fold and twenty-fold ours. I do not, then, exaggerate in estimating the societary product as the quadruple of ours; and it will be seen that this term is far below the reality. How many motives for examining whether the procedure of natural association and of attractive industry is really discovered. Let us continue the estimation.

The putting an end to robbery would be an immense benefit obtained *without doing anything*: fruit is the easiest of all harvests to raise, but the risk of theft prevents the forming of nine-tenths of the plantations which it would be desirable to make, and necessitates the construction of very expensive walls, injurious to plants in many positions by their shadow. Association, exempt from the risk of theft, would have less trouble in raising thirty times as many orchards than we have now in enclosing and watching them. It would have such an abundance of fruit that it would nourish the children with them all the year—preserving the fruit by scientific procedures and using it in sweetmeats, marmalades, &c., which will cost less than bread, because the order of Passional Series having the property of creating industrial attraction, of converting to agriculture the savages, negroes, &c., the torrid

zone will soon be cultivated throughout, and sugar will cost no more than corn, weight for weight.

In this case preserved fruits will become, for the poor class, a nourishment cheaper than bread, because the fruit of the third choice, proper for this purpose, will cost scarcely anything—so immense will be the orchards when theft shall be no longer feared, and when the restoration of climates—effected by general and methodical culture—shall be a sure guarantee of harvests. They are now reduced to less than one-third of what they will be, in consequence of this restoration, which will take place about the fifth year of societary harmony.

In place of this superabundance the civilizees are deprived even of the necessary quantity of fruit, for the fear of robbery prevents them from allowing the little they have to ripen. The good and simple country people are so thievish that they would not have one fruit upon an unenclosed tree if it was not gathered before it was ripe. This risk necessitates a *single* gathering instead of three or four—which is very prejudicial to the quality. Three hundred families of a civilized village would need three hundred wall entrenchments, which are three times more expensive than the orchards themselves. The raising of trees is, besides, very much hindered by the frauds of the nurserymen; frauds which will cease when the commercial system shall have passed from the false or civilized to the truthful method.

It is then, certain, that the societary order will gain, by doing nothing or very little, more than the civilizees by their greatest exertions. The benefit will be often twofold, as in the following example:—A hundred civilized milk-women may be seen carrying to market three hundred cans of milk, which, in association, would be replaced by a tun upon a spring wagon, driven by one man, and a team instead of a hundred women, with their asses and three hundred vessels. This economy would rise from the simple to the compound degree, extending from the producer to the consumer, for the milkman arrived at the city would distribute his tun to three or four progressive households of about 2,000 persons each, which cities form when they pass into association. Thus the economy, already five-fold increased on the transportation, would be equally increased in the distribution, limited to three or four great kitchens or pantries instead of 1,000 families.

One of the brilliant sides of societary industry will be the introduction of truth in the commercial system. Association, in substituting a competition, corporate, solidary, truthful, simplifying and guaranteeing, for our competition, individual, not solidary, false, complicated and arbitrary, will hardly employ the twentieth part of the hands and of the capital which mercantile anarchy or fraudulent competition abstracts from agriculture, to absorb them in functions entirely parasitical. For parasitical they are, whatever the economists may say to the contrary, for all that can be suppressed in a mechanism without diminishing the effect plays a parasitical part. A turnspit is made with two



wheels: if a workman finds the means of introducing forty wheels, there will be thirty-eight parasitical. Thus operates false commerce, or the system of complicated competition and superfluous agents. An industrial phalanx or societary township would make but a single negotiation of purchase or sale, instead of three hundred conflicting negotiations employing three hundred heads of families, who lose three hundred days in the inns and market-places, selling in small parcels the provisions which the societary township would sell in mass to two or three of the neighboring phalanxes, or to a provincial commission agency. In commerce, as in every other branch of relations, the civilized mechanism is always that of extreme complication, the most false and ruinous method. It is very surprising that our philosophers, who pretend to be impassioned for the august truth, should be also impassioned for individual commerce or fraudulent anarchy. Have they ever met the august truth in any branch of commerce; has she taken refuge with the horse-dealers or with the wine merchants, or beneath the columns of the exchange?

We have also a thousand parasitical functions besides the industrial: some very obvious, as those of judiciary tribunals which are based on the vices of the civilized system, and which will fall simply by our attainment to the societary estate. Other labors, entirely parasitical, are unperceived and even reputed useful; such as the study of languages—a very troublesome work which produces nothing whatever. From the commencement of the societary estate, a unitary provisory language will be adopted—perhaps the French—with the addition of several thousand words, in which it is deficient. Every child will be reared to speak this general language from early infancy; thenceforth every one without the study of languages will be able to communicate with the whole human race, and will thus have a greater advantage than he who now employs twenty years in studying twenty languages, and after all cannot make himself understood by three-fourths of the existing nations.

The economies in public works will be yet more immense. At present France, a state reputed opulent, lacks 200 millions which the repairing of its miserable roads requires! In Association there will be, throughout the globe, from township to township, grand roads with sidewalks; and these superb roads will be constructed and kept up without taxes, by each township, besides those of general service for carriers and transportation.

A statistical map of France, with its local properties, must cost, it is said, a hundred millions and fifty years of work, and would be almost useless, for the limits of properties would be all changed when it was finished. In Association a statistical map of the entire globe will cost but a year and scarcely any expense; for each phalanx will execute, at its own expense, the plan of its own township, with a description of the nature of the soils.

Certain civilized functions absorb more than a thousand times the necessary time. An election amongst us costs every elector about five days loss, comprising the caballing party-meetings by which it has been preceded, the traveling expenses, &c. In association it will cost less than a minute, without any traveling. I shall describe, in a future section, this method of election, in which 300 millions of electors intervene.

I have spoken little of Positive Products, for until the reader shall be acquainted with the method called *Passional Series* and its influences, no judgment can be formed upon the means of perfecting them and the economies which it yields. We shall see that by the assistance of this method the societary product will rise far beyond the quadruple of ours. For example, the horse of Ardennes is the meanest race of all Europe. In place of horses

which are not worth 100 francs, the phalanxes of Ardennes will be able to stock their country with races now estimated at the value of 100 louis, and whose longevity would be double.

Upon objects where it appears to be impossible to attain even a double product, as in the culture of the vine which does not allow a second harvest, the societary estate will be able to attain much more than the quadruple through the combination of different methods, to wit:—

1. Methodical and complete cultivation.
2. General preservation until maturity.
3. Assorted combinations and daily cuttings.
4. Quality refined by the equilibrium of temperature.
5. Quantity increased by the same cause.

Not only will these united means more than quadruple the product of the vine, but a single one of the five may, in different cases, give this four-fold product—here is the proof. I have seen a wine which after the harvest would have been sold only for five cents, which preserved and skilfully attended to during five years, increasing its expenses to ten sous, found purchasers at fifty sous—a sum five-fold the first value, comprising the interests and other expenses. But out of the whole product of this canton there was not actually a tenth part thus improved and preserved for five years. Most of the cultivators are hurried to sell in order to pay debts or provide themselves with necessaries. A wine which should be kept five years will not be kept five months: it will be consumed in taverns and in small households before having attained the fourth of its possible value. If to this chance of general preservation, which may alone quadruple the real value of certain wines, the benefit of four other chances is added, it is evident that on this wine the societary estate will be able to procure a decuple product, supposing it on the average doubled by each of the five chances, and especially by the cessation of the scourge called the second winter or Russian moon, which, by its delay of vegetation not only denies us two harvests but so frequently injures our one.\*

As a general statement, civilization presents two-thirds of unproductives. In this number we find not only those now considered as such—as soldiers, custom-house officers, fiscal agents—but also the greater number of agents considered useful, such as servants, and even farm laborers, who are parasitical in a great number of functions. I saw, one day, five children employed in minding four cows, and still they did not keep them from eating the corn. This disorder is met with at every step in the civilized management. By adding the classes now destroyed by fatigue, by excesses, by unskilful navigation, by epidemics and contagions, and chronic diseases, we shall find between the civilized and the societary population a difference of one to ten, in regard to the industrial faculties or the products which can be obtained from a mass of inhabitants on a given space.

In fact, if men, women, and children, work from pleasure from their 3d year to advanced old age; if dexterity, passion, mechanisms, unity of action, free circulation, the restoration of climates, the vigor, the longevity of men and animals, augment to an incalculable degree the means of industry, these accumulated chances will very soon raise the mass of the product to tenfold the present,—and it is only in respect to the present means that I announce

\* If the spring really and permanently set in about the last of February, when the weather moderates, and the first movements of vegetation are apparent and were not checked by the subsequent blighting colds of March and April, our year would have effectively near or quite three months longer of summer, and a double harvest, as happens farther South. This will be ensured to us by the effects of integral high culture, and the changes to which they will lead in our climates by elevating the temperature, &c., soon after association is organized.

a fourfold product, for fear of bewildering my readers by colossal, though very exact prospectives.

The ameliorations introduced by association will bear chiefly on the fate of children, so ill managed now by mothers of families, who in their hovels, their garrets, and their back-shops have nothing that is necessary to the care of children: neither physical resources, nor passionate attraction, nor knowledge, nor the discretion which this care requires. In great cities, such as Paris, and even in smaller ones, such as Lyons and Rouen, children are so far the victims of unhealthy conditions that eight times as many die as in healthy country places. It is proved that in different quarters of Paris where the circulation of the air is intercepted by narrow courts and alleys there prevails a miasm which especially attacks children in their first year. We see among those below this age a mortality which carries off 7 out of 8 before their 12th month; whilst in healthy countries, such as those of Normandy, the mortality of this category of children is limited to 1 in 8. Deaths will be hardly 1 in 20 in the Societary Phalanxes; and yet notwithstanding this chance of population they will not procreate as many children as the civilized. The earth, although giving a quadruple, and even a tenfold product, would soon be crowded with wretches as at present, if the societary estate had not the property of *equilibrium in population* as in all the branches of the Social Mechanism. (See Section 5. On the Equilibria.)

I have shown by a few details how gigantic will be the profits of association. A complete table of these profits would fill many volumes.

EDGOWORTH.

(To be Continued.)

For the Spirit of the Age.

## THE MUTUALIST TOWNSHIP.

BY A. BRISBANE.

UNDER this title, I propose a *new Organization of the Township*, in which the great and beneficent principle of **MUTUALISM** will be introduced.

By Mutualism I understand; reciprocity of services, combination in general or collective interests, and coöperation in the higher branches of Industry.

This principle of Mutualism has been applied to Insurance against fire, in which it has been found highly advantageous. It can be applied, and with still greater advantage, to other departments, to the general business and industrial operations of an agricultural and manufacturing township.

The Mutualist principle is also to be found in the Odd Fellows' Order, and other societies of the kind, and in the commercial reform now in progress in New England, known under the name of *Protective Unions*.

This great principle is applicable to Commerce, to Credit, (exchanges of products on time,) to Insurance—of crops as well as houses, to various branches of labor susceptible of joint prosecution, to building, &c.

If a body of intelligent farmers and mechanics would unite and found a Mutualist Township, I estimate that they could increase thereby two-fold their prosperity, and augment greatly the sources of their moral and intellectual happiness. It would be most advantageous to our Farmers emigrating to, and settling in the new regions of the West. It would offer them incalculable advantages over

the present individual, isolated, disjointed system of emigration and settlement. It would prevent a majority of the evils now attendant upon settlement in new countries, and render such settlement comparatively easy.

A Mutualist Township could be founded in two ways.

1st. By a band of reformers who wish to escape the poverty, anxiety and competition conflicts of our great cities and our populous agricultural districts.

2nd. By a body of Farmers and Mechanics intending to emigrate to the West, and desirous of avoiding the evils and dangers of isolated emigration, such as unhealthy locations, deceptions and frauds in the purchase of lands, want of schools, of society, of places of religious worship, and other drawbacks on new settlements.

Let us give a general outline of the plan of a Mutualist Township, as it could be carried out by either of these two classes of men.

### NUMBER OF FAMILIES.

The proper number of families would be about eighty—sixty farmers and twenty mechanics. The number could be increased or diminished without essentially affecting the plan. Twenty or thirty farmers, and half a dozen mechanics could found a township on the principle proposed: they should, however, reserve space to increase the number to one hundred, for all the advantages of Mutualism cannot be secured on so reduced a scale.

### HOW TO UNITE THE MEMBERS.

Suppose there are some three or four farmers or mechanics—men of intelligence and means—living in the same neighborhood, who decide upon emigrating to the West: they could form the nucleus. Let them come together, and form a combination or a society for the purpose of carrying out the idea. The first thing they would require is a plan of operations; this I will endeavor to furnish them; it is the result of some reflection, and one which I believe to be practicable and of easy application.

Having agreed upon their plan, the individuals forming the nucleus would advertize in the papers in their part of the country, stating their plan, and inviting farmers and mechanics to join them in their project of emigration and organization of a Mutualist Township.

For such an enterprise active, industrious men—*possessing some means*—are necessary.

As soon as a *minimum* number of adhesions is obtained, say twenty, a general meeting would be held, the society organized, and the plan of operations definitely agreed upon.

If it were a band of reformers who took the initiative in the enterprise they could take the same course. Two or three capable and earnest men could form the nucleus, and draw around them the materials—the men and means—necessary to put the plan into operation.

The two primary points to be determined are—1st, the time at which each member desires to emigrate; 2nd, the amount of means which each can furnish in cash, tools, implements, merchandize, and other kinds of portable or available property.

This information once obtained, calculations could then

be made as to the nature, character, and extent of the operations to be entered into.

#### PLAN OF OPERATIONS.

A simultaneous emigration of all the members would not take place, but successive departures, as arrangements could be made to erect houses and locate the emigrants in their new homes.

The society would select one or two judicious men, possessing the requisite knowledge, who would be dispatched to seek for a *good and healthy location*. Three conditions should be observed in its choice—1st, health; 2nd, a fertile soil; 3rd, means of communicating with a good market.

How often is the isolated emigrant deceived or cheated in the selection of a location, and made to expiate by sickness or death an erroneous choice!

I will mention three regions, which I believe combine all the above conditions, together with cheapness of soil. The first is the Western shore of the Mississippi River above St. Louis; the second, Western Virginia on the Ohio River; and the third, the southern part of Louisiana, bordering on the Gulf of Mexico—the Attakapas country, west of New Orleans. This region of country, *for sixty miles back from the Gulf*, possesses, owing to the daily and regular sea breeze, a *salubrious and healthy climate*: fevers commence when you leave the range of the gulf breeze; this region is fertile, and is one of the finest in the United States.

Let us suppose the location chosen and purchased. The next step to be taken is to prepare the tract or domain for the reception of the emigrants. The society would select a corps of mechanics—masons and carpenters—under the direction of a competent business man, who would proceed to the tract and commence erecting buildings.

Plans of houses would be made by a skilful architect, and the members would make a selection, guided by their tastes and means. The houses of the members would be erected in the order of their emigration. An individual could reserve his town lot or farm, and wait for two, three or four years before leaving.

Each member would pay for his own house; there would be no mingling of interests and accounts. The means of the members, let me add, would not be put into a common fund, but each would retain possession and entire control of his own property.

Each person could build separately, without any concert with the others, if he wished; but the society, by concert of action and the application of proper business talent, could construct much cheaper than the individual, and combination in building operations would, to a certain extent, be entered into. Arrangements could be made, for example, to buy materials in common, to have a brickyard and burn the brick on the spot, and to raise a fund to support the mechanics while engaged on the work, paying them the balance at a future day, or in such property as the members could dispose of.

As fast as the houses were erected, the members would emigrate and take possession of their new homes. It

would, of course, require some months of preparation after the formation of the society, before the first squad of emigrants could leave.

The immense advantages of a concerted and combined system of emigration, such as is here proposed, will be readily understood by the thinking mind. The members will avoid—1st, frauds and deceptions in the purchase of lands; 2nd, unhealthy locations; 3rd, poor soil; 4th, badly or ignorantly constructed houses, which are often the cause, in new countries, of fevers; 5th, the disadvantages of isolation, such as want of schools, want of aid in case of sickness, want of society, and so forth; 6th, separation from friends. On the other hand, they will enjoy all the opposite advantages, together with those growing out of the system of Mutualism, which I will proceed to describe.

I have pointed out the manner in which the society could be formed and the emigration organized. I will now explain the organization of the Township itself.

#### PLAN OF ORGANIZATION OF THE MUTUALIST TOWNSHIP.

*Calculated for sixty farming families and twenty mechanics.*

A tract of land containing from five to six thousand acres lying in a body and forming as nearly as possible a square, would be purchased; it would form the domain of the township. This would allow to each farming family nearly one hundred acres, which is more than is necessary with a good system of cultivation; but reservations would be made for the admission of a certain number of additional members.

This tract would be about three miles square—the quarter of a township; it should not be much larger, the residences of the members being, under the mutualist system, concentrated around a central square, the distance otherwise would be too great to the boundaries of the domain.

In our *individualist* townships the land is divided in an irregular manner; the houses are scattered incoherently over it, and the inhabitants live separately and isolated, with few ties or relations with each other. A different system is to be adopted in the Mutualist Township. The domain would be laid out in a regular manner, as if it were the property of a single individual. The roads and avenues passing through it would be distributed with a view to facilitate general relations, and place all parts in easy communication, and the farms would be located symmetrically on them, in a way to be the most accessible possible from the center.

In the center of the township, a large square, containing about fifty acres, would be laid out. Here would be the central point or focus of life, and of all general operations. Around it would be located the houses of the inhabitants: in the center would be erected the public edifices;—a Mechanics' Hall, or a large building with workshops, large and small, for the mechanics; the church and school-house; and a commodious building containing a counting-room, a store, store-rooms, a council hall, a hall for public meetings, a place for social unions and festivities, and an inn for the accommodation of travelers.

Before entering into details let us distinguish the branches of Industry, and the interests to which the principle of Mutualism will be applied.

Mutualism and reciprocity can be applied to those branches of business and labor which are of a *general* character, which do not require the close association of the members, which do not interfere with private life and interests, and with private enterprise. Mutualism would not be introduced, for example, into households or domestic life. Each family would have its separate house, with its domestic interests and affairs distinct and under its own control. But Mutualism could be introduced, for example, into commercial operations. The members could have a common store, buy their goods *at wholesale*, and sell them *at cost price*, thus saving the intermediate profits besides the frauds of the present commercial system.

Each farmer would have his separate farm, which he would cultivate as he judged proper, responsible for the amount of his production. Coöperation would not be introduced into this department, at least until sufficient experience in other branches had been obtained. But the farmers of the township could unite in obtaining threshing machines, cider presses, and other agricultural machinery.

Mutualism could be applied to such general matters without interfering in the least with individual liberty or private enterprise, but on the contrary, facilitating them essentially.

Each farmer would manage his own private affairs, those of production among others, but he could combine with the other farmers of his township in the sale of his products. They could have a general store-house and granary on the domain, and an agent in the neighboring city to attend to their sales and purchases.

Each mechanic would have his own workshop, and would carry on his branch of industry as at present, but the 20 mechanics could unite and construct a commodious edifice—a Mechanics' Hall, in which they could have rooms at much less expense and with far greater convenience than in separate workshops.

Let us lay down the principle that Mutualism will be applied to industrial operations, but not to domestic life and to operations only of a general nature, which are susceptible of combination, and which do not interfere with individual responsibility, enterprise, and freedom of action.

The following are the principal branches in which Mutualism can be introduced :—

Commerce, or sales and purchases.

Exchanges of products between farmers and mechanics.

Credit, or exchanges of products on time.

Public workshops.

Public buildings.

Granaries, stables, and barns.

Agricultural machinery.

Teams.

Fencing, ditching, and draining.

Herds of cattle and horses; flocks of sheep.

Baking and Washing.

The dairy.

Minor branches of industry, like the raising of poultry, the care of bees, &c.

Let us explain briefly the organization of these elements of the township, preluding with a few remarks on the dwellings.

#### LOCATION OF DWELLINGS.

The houses of the members would not be scattered irregularly over the domain, but concentrated and located around the central square or public place, so as to facilitate communications and public relations. There should be a general unity, though not monotony, in their architecture, and a general symmetry in their distribution. The township should present at its center the appearance of a beautiful village, in which a much higher degree of taste would be evinced than in our present villages. To each house would be attached a piece of land containing from two to five acres, which would form the garden of the family.

This concentration of houses around the public square is important in so many respects, that it is to be particularly recommended to those who wish to organize a Mutualist Township. The farmers would go from their houses to their farms, extending from the public square to the limits of the domain. This may appear too great an innovation at first sight, but when the reader understands the mutualist system of granaries, stables, teams, and agricultural machinery, he will see that any apparent difficulties are overcome.

Each farmer would have, as was stated, his separate farm, which he would cultivate as he judged proper. Mutualism in cultivation, or joint-agricultural operations, could not be attempted, at least in the beginning. It is true that at a later period the members might unite their farms, and introduce a joint system of agriculture; but in this case agricultural labor would have to be systematically organized, which would be too difficult an undertaking in the outset. Let us not therefore undertake to apply Mutualism to cultivation, at least in the foundation of the township.

#### COMMERCE, EXTERNAL AND INTERNAL.

The members would organize commercial operations so as to avoid the enormous intermediate profits now paid to commerce, and escape the speculations, extortions and frauds practiced by the trading on the producing classes. The labor of the latter would net them one-third more, if they organized exchanges, that is, purchases and sales, properly.

The township would have its store, under the supervision of the *Industrial Council*. A proper person employed as commercial agent would attend to purchases and sales, and take the place of three or four merchants, and a dozen clerks under the present system. This agent would be paid a fair price for his services, and not allowed to speculate on the community, like our irresponsible merchants.

Stocks of goods would be laid in twice a year, purchased wholesale at the lowest cash prices, and sold at cost, transportation added, to the members. The Commercial Protective Unions of New England demonstrate the practicability of this system.

The farmers and mechanics of the township would exchange their products without any intermediate profit, and make advances to each other of the same, that is, *give credit to each other reciprocally*.

Credit stripped of the complication now connected with it, is simply an exchange of products on time, that is, an exchange in which one of the products is created and delivered before the other.

There will be no *real* prosperity for any country until agriculture and manufacture are combined in the same locality. The Mutualist township would effect to a certain extent this desired end, and secure to the members the advantages of such a combination.

#### WORKSHOPS.

The 20 mechanics, instead of building 20 separate workshops, would construct a commodious edifice for their operations with 20 or more rooms for the different branches of work. It would cost less, besides affording far greater facilities for work, particularly as regards power, which they could not obtain in small workshops. A steam engine would furnish the necessary power for all the mechanical operations of the township. With the waste steam the building could be warmed, thus saving fuel and avoiding the danger of fire. This edifice could be located on one side of the public square; it would be surrounded by trees, and would form one of the architectural ornaments of the village.

The property in it would be represented by stock, divided into shares; each mechanic would own stock sufficient to represent his workshop, or his share of the building. This stock he would sell as he now would a house or a piece of land. The mechanics should not rent, but should own the building. The rental system is ruinous in the end to the producer, and should be avoided in the Mutualist township.

#### PUBLIC BUILDINGS.

In the center of the public square would be erected what we may call the *Township Hall*, with the Mechanics' Hall on one side and the Church and School-house on the other. It would be the point where all the business transactions of the township would take place, and all operations of a mutualist character regulated. It would contain the store, the ware-rooms for the deposit of the products of the place, which were destined to be exchanged between the inhabitants, or sold on the spot to strangers, a Council room, a hall for public meetings, a place for public amusements, and a small inn for the accommodation of travelers.

The Industrial Council, elected by the inhabitants and entrusted with the general regulation of the industrial affairs of a mutualist character, would hold its meetings here.

#### GRANARIES, STABLES, BARN.

I have now to propose an innovation which will conflict to some extent with present habits, and consequently present prejudices, but it is too important to pass it over for this reason; I would call the particular attention of the farmers to it. It will save them over one-half the labor and expense now necessary in the care of teams and cattle, and will free them from being, what so many farmers now are, *the body servants of their horses and oxen*. It will also save the necessity of fencing, so enormous an expense at present.

Sixty farmers require at present 60 barns and stables, 120 teams, and 200 to 300 cows. The labor of taking care of these barns, stables, teams, and cattle separately is immense; it is one of the greatest drawbacks on agriculture. The farmer has but little time to devote to high farming, and to the acquisition of knowledge necessary to a scientific prosecution of his business; he is absorbed in

the grosser labors of the farm. The mutualist system applied to the care of animals will avoid all this, and open new life to the farmer, and a new era in farming. A few extensive barns, stables, and granaries, properly located, would take the place of the 60 separate, inconvenient, generally badly constructed barns and stables now under the present system. Here would be united and concentrated all the teams, cattle, and agricultural machinery of the township. These buildings would be erected at the joint expense of the farmers, each of whom would furnish in cash products or labor, *his share* toward their construction. (It is possible that one range of rural buildings centrally located, may be made to answer all purposes; a few large barns only would then be scattered over the main. This is a matter for the farmers to decide, guided by the best experience.)

Instead of 120 teams, 60 would answer the purpose, and if of a superior quality, and well taken care of, they would do more really effective work than 120 ordinary teams now do. Half the number necessary under the present system would be sufficient in the mutualist township, because all agricultural operations—plowing, harvesting, &c.—could be so combined as to avoid complication and waste of time. One hundred and fifty cows of a superior breed, and well taken care of, would give more milk than 300 of our ordinary cows, often miserably neglected. An economy of 50 per cent in teams and cattle, and a further economy of nearly as much in taking care of them, reduces to a mere trifle comparatively, the labor now spent in the care of animals,—which makes animals of men.

The teams and stables would be taken care of by a body or group of persons who would volunteer to do the work, and who would be paid fairly for their labor: they could earn as much in this department as in any other. The sons of the farmers, and even of the mechanics,—young people who are generally fond of horses—would be naturally attached to this kind of work: it would be open to all. The farmers themselves would often take part in it, and pay in labor for the use of the teams they employed.

The farmers would hire teams to do their plowing &c. The rates charged would be sufficient to cover the expense of keeping the animals, and the wear and tare; no more. It would be cheaper than to keep teams of their own. The farmers would pay for the use of the teams in cash products,—hay, oats, and corn,—or in labor at the stables.

The same system would be applied to the care of the granaries and barns. A certain number of persons having a taste for the work, or wishing occupation, would combine and devote themselves to it, receiving the current market wages for their labor.

The farmers would draw their grain directly from the fields to the granaries; it would be thrashed out and would remain without further molestation until sold. All other products,—hay, hemp, peas, beans, &c.—would be transported direct from the farms to the general barns and granaries. The farmers would order their products at such times as they judged proper. They would be guided in their decisions by the advice of the Industrial Council and the commercial agent.

Let the reader reflect on the numerous advantages which such a system of combination in teams and stables, granaries and storage would secure to the farmers of a township, and he will be convinced that it would be a most desirable innovation. I consider it one of the most important improvements connected with the mutualist township. Besides its economies and other material advantages, it would possess one still greater—a moral advantage, that of elevating the farmer above parasitic farm drudgery, and securing him the time for mental culture.

## AGRICULTURAL MACHINERY.

Threshing machines, plowing, reaping, mowing, and raking machines, and other agricultural machinery of a labor-saving character, would be procured by the township, and placed within the reach of all the members. In connection with this subject I will mention that the members would exchange labor with each other. A farmer, if he wished, could obtain the aid of a dozen others, and with good teams and with labor-saving machinery, they would do as much work in one day as he, working alone, could do in twenty, or perhaps thirty. In these exchanges exact accounts will be kept, so that in the end none will be losers, but all gainers thereby.

## FENCING.

This is a source of great expense, constant care, and a vast amount of hard labor to the farmer in our individualist townships. It is a kind of labor which is not in itself necessary, like plowing or reaping; it grows out of the defects of our general agricultural system, and is to be classed among the parasitic work belonging to that system. With the aid of the combined of stables, barns, and teams, all internal fences will be unnecessary. The cattle will be kept up, or within certain enclosures.

(To be Continued.)

From Ashton's Philadelphia Gazette.

## CAPITAL AND LABOR.

There is nothing in the spontaneous action of the social economy to limit the accumulation of wealth in single hands, and municipal law nowhere interposes to say thus far shall individual appropriation go, and no farther; nor, on the other hand, does the constitution of society or civil law make any provision, other than poor-laws and voluntary charities, to prevent absolute destitution. The distribution of wealth is left to unregulated individual competition. The natural tendency, and the actual operation of this system, is to increase all existing inequality of distribution until it ultimates in the very extremes of pauperism and of opulence. All the causes which are primarily concerned in breaking the balance continue to act, and with a force multiplied at every stage by its own effect, so that every new result is an increased departure from proportion and equality.

Capital does not, in nature and fact, reproduce capital, for "money is barren," and all commodities perish in the using. Capital and labor coöperating have the function of reproduction,—separated, they are both alike incapable. In the present order of things they are divorced, or, rather, they are unmarried; they hold no true relation to each other, and their issue is not legitimate. Capital purchases, and, by purchasing, dishonors labor, and at the same time corrupts itself. Their union is necessary to their fruitfulness; but labor is denied any natural right in the issue, and accepts wages instead. This is the principle of the mis-alliance, and the degradation corresponds to the wrong. Labor is honorable in union with capital, and its wedlock undefiled; but its prostitution is not relieved by either custom or necessity. The labor that sells itself every day in the market would not be so much flattered if it were really respected.

Under our system of hostile ownership, the soil, materials, and implements are under the dominion of one party and interest; and wherever the system has become considerably matured, the other party is at its mercy, and must accept such conditions as it has to offer. Against political and religious despotisms, revolutions and rebellions are often successful; but against the money power never. The law of property, established in the world's conscience, and strong in every man's instincts, sanctions the mischief

and protects the abuse, while it supports the right that lies under them. Men cannot do what they know to be wrong in principle and inconsistent also with the tacit agreement of the social organization. The evil is in the system. It is an organized warfare. Man is armed against his fellow man, and life itself depends upon the struggle, and compels it. The laborer exhibits his sufferings and makes his complaints; the capitalist answers by showing his own necessities, and so justifies his monopolizing acquisitions. In impulse and purpose both are right; in method both are wrong, and equally anxious, uncertain, and unhappy.

The method only is wrong, for exclusive property and differences of taste and necessities are just and natural. But nature is consistent with herself, and no man's interest is in another man's loss, by her constitution. The parties must be reconciled in action as they really are one in interest. The *brotherhood* of the race stands translated into *partnership* in business. Instead of buying or selling, hating and robbing each other, give each his equitably adjusted benefit in the mutual product of combined means, skill and toil; inaugurate justice; conform the system of life to the truth of things, and we shall have reciprocity of feeling and mutual guarantees out of our harmonized interests; and all the benefits and blessings of a true commonwealth, industrial and social, as well as political, will result.

It may be difficult, but it cannot be impossible, to organize society naturally: in truth, there is nothing so practicable as the right. Human experience proves that all false systems fail; sound philosophy insures the success of the true. To call the hope of better things visionary, is in effect to preach content with the existing falsehood and evil, and virtually to defend and support them.

## REMARKABLE DREAM.

The following extract from the *Imperial Magazine*, for December, 1819, may be of service to every minister of the Gospel. It is the substance of a remarkable dream, related by the Rev. R. Bowden, of Darwin, Eng., who committed it to writing from the lips of the person to whom the dream happened, on the evening of May 30th 1813.

"A Gospel minister of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment, in order to take a little rest. He had not long reclined upon his couch before he fell asleep, and began to dream. He dreamed, that on walking into his garden, he entered into a bower that he had erected in it, where he sat down to read and meditate. Whilst thus employed, he thought he heard some person enter the garden, and leaving his bower, he immediately hastened toward the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discerned a particular friend of his, a Gospel minister of considerable talents, who had rendered himself very popular by his zealous and unwearied exertions in the cause of Christ. On approaching his friend he was surprised to find that his countenance was covered with a gloom which it was not accustomed to wear, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed his friend asked the relater the time of the day; to which he replied, "Twenty five minutes after four." On hearing this the stranger said, "It is only an hour since I died, and now I am damned!" "Damned! for what?" enquired the dreaming minister. "It is not," said he, "because I have not preached the Gospel, neither is it because I have not been rendered useful, for I have now many seals to my



ministry who can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is because I have been accumulating to myself the applause of men more than the honor that cometh from above; and, verily, I have my reward." Having uttered these words he hastily disappeared, and was seen no more.

The minister awakening shortly afterwards, with the contents of this dream deeply engraven upon his memory, proceeded, overwhelmed with serious reflections, toward his chapel in order to conduct the evening service. On his way thither he was accosted by a friend, who inquired whether he had heard of the severe loss the church had sustained, in the loss of that able minister? He replied, "No." But being much affected at this singular intelligence, he inquired of him the day and the time of the day when his departure took place. To this his friend replied, "This afternoon, at twenty-five minutes after three o'clock."

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, MARCH 23, 1850.

### TENDENCIES OF SOCIALISM.

NO. III.

We have seen that, in Mr. James' system, the Divine Being appears as an Infinite Self-sufficing, Self-regarding Solitary, eternally absorbed in the joy of revolving his own inward imaginations, and utterly ignoring the limited conditions of his creatures; that Mans' destiny is to become, like God, the exclusive source and center, subject and object, of his own self-directed, self-enjoyed activity; finally, that inasmuch as God imparts his undivided, integral self to the spirits whose all of life is comprehended within Him, and inasmuch as Mans' inward self is substantially God, the method of divine manhood is to follow unrestrainedly one's own sovereign pleasure. Thus, the lectures now under review, present ABSOLUTE SELF-LOVE—in principle, end, law,—as constituting the perfection of spiritual being, alike in God regarded as the Essential One, and God regarded as the Existing Unity of his multiplied forms. We come then next in order to consider:—

#### III. MAN IN HIS RELATIONS.

Once more, let the author set forth his own views—

1. Nature and Society are to be esteemed by every man merely as "the subservient, tributary means" of developing his own infinite, sovereign, individuality. "Nature and Society having themselves no individuality, are utterly godless, exhibit no faintest suspicion of mans' vital source. Accordingly they suggest to him only an outward law of action, only an outward principle of development:—the former the law of self-love, the law of his relation to his own body; the latter the law of charity, the law of his relation to his fellow-man. Nature bids him realize his infinitude, his perfection, by the service of his own body. Society bids him realize it by the service of his fellow-man. Thus neither nature nor society conceives it to be already provided and secure in God, and only waiting the cessation of their strife to flow into his consciousness." p. 110. "Mans' perfect or infinite self-hood, that which he derives from God, becomes evolved only by the gradual elimination or removal of his

finite self-hood, that which he derives from nature and society." p. 105. "Thus you perceive that we derive from nature and society a self-hood intrinsically finite, limited successively by our relations to our own body or outlying nature, to our natural progenitors and the inmates of home, to our fellow-townsmen, to our fellow-countrymen, and to men of other lands." p. 106. "The individual, thus disciplined consequently, and feeling in every pulse of his soul the instinct of sovereignty, proceeds to realize it by these natural and moral methods. If he be of an external or sensuous genius he pursues the former method, the method of pleasure, obeying the law of self-love. If he be of an inward and reflective temper, he pursues the latter method, the method of duty, obeying the law of brotherly-love. But the more diligently he prosecutes either pursuit, that of pleasure or this of duty, the further he strays from his great quest and accumulates defeat." p. 117. "Society was made for man, not man for society. It is the steward of God, not his Heir, and he holds it to a rigid accountability. If it regards the interest of the heir in the first place accordingly, and and its own interest in the second place, then He will bestow upon it abundant honor; it shall reflect in fact all the glory of the heir. But if it forget its intrinsic subordination or stewardship, and claim to be itself the heir, He will deprive it even of this reflected glory, and deliver it over to contempt and death." p. 123. "He cannot communicate Himself, save in so far as the creature be made receptive, which receptivity becomes effected by means of the creature's natural and moral experience, the issue of which is to exalt him above nature and above society, endowing him with the lordship and supremacy of the external universe." p. 21.

2. Vice and crime, committed by any individual, convict society of having sinned against that individual's infinite sovereignty. "So long as the subjugation of the physical and moral universe to the individual life is actually incomplete, and mans' dignity as man consequently in abeyance, you find him asserting his rightful supremacy to both, if not in a normal and permanent way, why then by the ephemeral and loathsome methods of vice and crime. Philosophically regarded, vice and crime are simply negative assertions of mans' sovereign individuality, of his divinely communicated and indefeasible responsibility to himself alone." p. 46. "Man has been vicious, that is, has warred with nature, only because nature unjustly claims his allegiance. And he has been criminal, that is, has warred with society, only because society holds him in unrighteous subjection." p. 44. "How sheer an idleness then to tell me that I have robbed a man of property divinely given! Any property, which it was in my power to take from him was not peculiarly proper to him. It was at least quite as proper to me, or I could not have taken it." p. 70. "Society pronounces me an evil man, by virtue of my having violated sundry of her statutes. But what shall statutes say of themselves that are capable of violation? shall they pretend to be divine? That were blasphemous. For who ever heard of God's statutes being violated, of Gods' will being frustrated. The imagination is childish. The divine power is perfect, which means that it never encounters op-

position." p. 71. "God decides by the absolute constraint of His perfection, that the true criminal in this case is society; that if I, His child, have broken any law, it was only because that law was itself or primarily a violation of my essential liberty, the liberty I have in Him. How should I, his creature, and therefore as pure in my inward parts as He himself, become a thief, unless society tempted me by giving some one else an exclusive property in that which every want of my nature makes equally appropriate to me? How should I become an adulterer unless society affirmed some one else to possess an exclusive property in some person whom the very fact of the adultery proves to belong equally to me? How should I become a false witness and murderer, unless society, by putting me at a disadvantage with other men, by ensuring them a superior social position and a more affluent supply of nature's wants, steadfastly commended them to my envy and enmity." pp. 73-74.

3. Morality, that is—"charity" or "brotherly love" "expresses a very imperfect development of the individual life;" the Divine Man "acts with no view to benefit others, but simply to express his own delight." "Moral distinctions belong purely to our earthly genesis and history. They do not attach to us as creatures of God. As the creature of society I am either good or evil. I am good as keeping my natural gratification within the limits of social prescription, or evil as allowing it to transcend these limits. But as the creature of God, or in my most vital and final selfhood, I am positively good; good without any oppugnancy of evil." p. 63. "What becomes of your moral distinctions in His sight? If He have no higher esteem for me, a morally good man, than He has for you, a morally evil man, then it is clear that the moral life is not the life He confers, the life about which He is chiefly solicitous." p. 162. "The whole conception of a man really sinning against God is intolerably puerile." p. 66. "The only sin for man which God cognizes is the sin against the Holy Spirit, or the resistance of his own genius, and this, thank God, is a sin which no individual is capable of committing." p. 150. "Man is destined, by the fact of his divine genesis, to self-sufficiency, to self-government; destined to find all guidance within him, and none whatever without him, and cannot accordingly persist in the infantile habit of seeking help beyond himself without flagrant detriment to his manhood, his destiny." p. 92. "Let society allow my native and God-given appetency to be the sole measure of my outward enjoyment, then my relations with nature and society will become instantly harmonious." p. 74. "The true complaint against society is not the little it does actually to promote the divine life in man, but the much it does actually to hinder that life, by giving him a conscience of sin against God, and so falsifying the true relation between them." p. 65. "Morality covers my relations to society or my fellow man. As my natural action is conditioned upon a law of necessity or of subjection to nature, so my moral action is conditioned upon a law of duty or of subjection to my fellow man. I act morally only in so far as I act under obligation to others; being morally good when I practically acknowledge and morally evil when I practically deny this obligation.

\* \* Both the moral and the natural man are imperfect. Both fail to exhibit that balanced or self-centered action which is the exclusive basis of personality, and both alike consequently fail to express the DIVINE MAN, or accomplish the divine image in humanity." pp. 22, 23. "Before a man can truly act or show forth the divine power within him, he must be in a condition of perfect outward freedom, of perfect insubjection to nature and society; all his natural wants must be supplied, and all social advantages must be open to him. Until these things are achieved, his action must be more or less imperfect or base. You may, indeed, frighten him into some show of decorum, by representations of God as an infallible policeman, intent always on evil doers, but success in this way is very partial." pp. 32, 33. "So long as this condition of bondage lasts, you may be sure that my action will be the action of a slave, and that the deference I pay to morality will be purely prudential." p. 31. "When, therefore, I call the divine man, or God's image in creation, by the name of Artist, \* \* I mean the man who is a law unto himself, and ignores all outward allegiance, whether to nature or society." p. 27.

One who takes pleasure in consecutive reasoning cannot but admire the hardy logic with which Mr. James has thus unflinchingly followed out his principles to their legitimate results. For the monstrous paradoxes, which have just been quoted, are but the inevitable conclusions involved in his premises. The substantial selfhood of every man, according to him, is God, equally good with God, and incapable of sin. Each individual, then, is responsible to himself alone; being his own legislator, judge, executive, and enjoying indefeasible liberty in God, to obey only and always his own will. If he apparently commits evil, therefore, it must be merely in appearance, and because the external world through his body or the social world through his relations invade his rights, presuming to imprison, by want or convention, the Heir of God, who, by divine inheritance, is entitled to universal ownership and rule. And finally, as God is cognizant of no end beyond his own well-being, and acts solely from the delight of creative love, so the Divine Man most brightly impersonates God when, ignoring natural limits and moral obligations, he follows out with uncontrolled freedom his sovereign attractions. In a word, the perfection of my manhood is to use all relations as means for the aggrandizement of my supreme individuality.

Thus far, at least, our author is consistent with himself in the development of his theory of the Divine Life. But the eye of the reader falls occasionally upon phrases, sentences, paragraphs, which seem to be interpolations from *after-thought*, so out of keeping are they with the sublime unconsciousness as to the rights, interests, welfare of fellow-men, which alone becomes the "Artist." They are like boulders washed down from some far-off mountain-range upon a plain, or the cropping out above the soil of long-buried strata. Whether these self-contradictions are to be attributed to an imperfect mastery of his own system—to the enthusiasm incident to a reception of new views that tempts an author into extravagancies, for

• which he does not expect to be held strictly accountable, and which, on reconsideration, he thinks it best to qualify—or to sympathies instilled by the “Moralism” from which infantile mankind is yet unweaned—it is the fact, that a doctrine, radically distinct from the one which *characterizes* these lectures, has found a hospitable welcome in their pages. Mr. James is really a TRANSCENDENTALIST or EGO-PANTHEIST, intent upon securing *Individual Perfection*; but he has gained the idea of *Collective Mankind* from the New Church, and the Spirit of HUMANITY that animates the age, and these two elements he has worked up together into a form of SOCIALISM which, as we shall hereafter see, is not without beauty. A few of these counter-statements will serve as a suitable transition to a sketch of man's relations, as viewed by Christian Socialism.

“The divine spirit within me prompts a perfect love to all mankind—prompts me to abound in every office of respect and affection. How shall this spirit get actual organization, so long as society arrays me against every one else, and every one else against me, so long as it makes my interest clash with the interest of every man in the community.” p. 74. “The divine spirit in every man incessantly urges his unity with nature and his fellow-man, his unity with the universe.” p. 114. “A true fellowship or society among men has an internal ground or origin, springs from their spontaneous sympathies or attractions. Its foundation is the unity of human nature, a unity which exacts the utmost variety or distinction in the elements. Exactly in the degree in which these various elements become freely asserted will their unity be manifested, will human society become perfected.” p. 108. “It is exclusively our infidelity towards God which leaves us under the tyranny to nature and society, and we have only to acknowledge the truth as to the former and higher relation to find this tyranny perfectly innocuous, to find it, in fact, transformed into a complete and measureless benediction.” p. 122. “Thus all these institutions beginning with marriage, or the union of one man and one woman, and ending with the nation, or the union of many towns, are merely so many enlarging expressions of human unity developed by our experience of variety. They are so many types or symbols of that internal and integral unity which men have in their Creator; and they take place or result, each in its turn, from an increasing experience on the part of the race of the infinite variety which characterizes its members.” p. 111. “He alone truly fulfils the law who regards it not as a task imposed by an outward authority, and with a view, therefore, to its rewards, but with an inward delight, as breathing the divinest and most universal love.” p. 138. “What God wants is to see a *perfect* society among men; to see an *infinite* fellowship, binding every man with every man, because this fellowship or society is a necessary means to the revelation of His own glory in man.” p. 155.

Were it not for the selfish motive attributed to the Divine Being in this last clause, here are sentences, any one of which might serve as a complete refutation of Mr. James' view of “man's experience and destiny.” Strange

that he could write them, and not feel how their sunburst of love thaws away the glittering icebergs and frost-bound streams of Individualism, setting the prisoned waters free to circulate with interchanging currents of air and ocean, and gladden earth by dew and rain. “Nature and Society are utterly godless,” and yet “perfect society,” “the unity of man with nature and man,” is “the necessary means to the revelation of God's glory!” “Morality,” “charity,” “brotherly love,” “are incompetent to image God,” and yet “a divine spirit prompts a perfect love with all mankind”! “We derive from nature and society a selfhood intrinsically finite, successively finited by all social relations,” and yet “all these institutions are so many enlarging expressions of humanity, developed by variety, and types of that internal unity which men have with their Creator”! “Society suggests only an outward law of action,” and yet “a true fellowship or society has an internal ground or origin, and springs from their spontaneous sympathies or attractions”! “My moral action is conditioned upon a law of duty or of subjection to my fellow man,” and yet “he only fulfils the law, who regards it with inward delight”! But the theme under consideration is so majestic, that personal criticisms seem to desecrate it, as the clash of contending swords would a temple. It is enough for present purposes to say, that these last made quotations are radiant with divine truth as to the source and end of man's relations. Into the sunlit paths thus opened let us now enter.

UNIVERSAL UNITY—viewed as comprehending the *one and all of being*—distributes itself before the contemplative mind into three grand degrees, the *Natural Universe*, the *Spiritual Universe*, the *LIVING GOD*; and at once the intuition flashes upon us that the Material world with its countless harmonies is the outmost symbol of the Divine Beautiful Joy, that the Moral world with its exquisitely ordered affinities is the mediate symbol of the Divine Wisdom; while for the Divine Love there is no worthy type, except the mysterious animating principle which quickens each existence, and fluently passing from one member of the innumerable multitude to another, unites them into a symmetric image of the Eternal One. But the Material and the Moral worlds are the Not-God, whose infinite descending and ascending series, as composite wholes and in each constituent particular, are but the seed-vessels, wherein He deposits appropriate germs. They are objective to the Infinite Being, as Power and Wisdom are objective to Love *within* Him. And although the Divine Tri-Unity must be conceived of as present, not in division, but in combination, throughout each degree of the Universal Unity, yet the Energy of God presents itself as reflected more brightly in the beauty of Nature, while the Word of God appears in fullest revelation in the order of the World of Spirits, God in Himself being seen as the incommunicable and the unapproached Mystery. Once more—though in relation to all creatures, in all stages of their development, the Absolute Being appears as Perfect Unity, yet in creation he manifests himself as Unity passing out into Variety, the *ONE-in-ALL*, and in re-creation as Variety combining in consummate Unity, the *ALL-in-ONE*.

Yet again—in acknowledging the truth of the everlasting productiveness of Divine Beneficence, and so of a Heaven of Heavens, from untold ages in the past, imaging back God's eternal glory, the mind gratefully admits the conception of embracing Almighty as the *circumference* of being—of quickening All-goodness as its glowing *center*—while intercommuning All-science is its radiant and reflective *medium*. And finally—to bring to an end these stammering utterances, which may the Ineffable pardon—though in Essence, Form, Ultimate, He who is above all, and through and in all, is in regard to us Love, in most simple and composite richness, yet the Holy Spirit seems to influence us as the grace of reconciling coöperation, the Son to shed the light of life upon us as the truth of mediating mercy, while from forever to forever the Father attracts us to be one with Him in reciprocations of sympathy, for whose pure beatitude earth's confused speech has no befitting names.

Man's Life is in and by his *Relations* to Universal Unity, in each and all of its degrees. He lives *from* God, *through* the Spiritual Universe, *amid* the Natural Universe; lives in such communion, and by such communication, that if we could conceive of him as *unrelated*, MAN in his very principle, idea, end, would be seen to vanish away into nothingness. He lives as *man* by means of these relations; and the very meaning of these relations is the multiplication, reciprocation, fulfilment of manly life. No thought is simpler, yet none more prolific in practical results, than that *One Finite Being* communes with *Infinite Being* exactly according to the measure of his fulfilled *relationship with All Finite Beings*. An isolated man, inspired to the highest degree possible in such isolation, so far from imaging God, would be an exact opposite of God, as a finite, non-subsistent, insufficient, *partially* knowing, loving and energizing spirit; he could not dimly represent even God's idea of man, except when viewed as a germinal principle of a *Race*. The fittest image of God in creation is the Spiritual Universe, organized as One Divine Man; and the least image of Him, which can be considered *adequate*, is a Humanity upon a Globe, hierarchically combined into a Collective Unity. How utterly it violates, then, the first principle of the Law of Life, to represent one individual man as Divine! Man is an *Active Form of Love*, combined with countless Active Forms of Love of similar generic rank in the scale of being, and interlinked by innumerable ties with beings of *inferior* and *superior* rank; and just in proportion to his conscious sympathetic coöperation, according to exactest order of affinities, with this inconceivably grand and constantly growing Organization, is the fresh vigor of his inmost life, and the swift and large expansion of his immortal existence. Again let it be repeated, Man's Life is in and by his *RELATIONS* to Universal Unity.

W. H. C.

Fearest thou dissolution; what can be done without it, what more conformable to nature and providence? Couldst have a bath without fuel, or be nourished without food? Nothing can be done short of change. Does not see, then, that alteration has its use?

## Reform Movements.

### GREAT MEETING IN THE TABERNACLE IN AID OF THE HUNGARIAN EXILES.

A large assembly of citizens was gathered in the Tabernacle on Monday evening, in pursuance of a call previously made, to adopt measures for the permanent relief of the gallant Hungarian patriots, now the temporary residents of New York.

The meeting was called to order by MYNDERT VAN SCHAICK, Esq., and on his nomination His Honor Mayor WOODHULL was unanimously chosen President for the evening. The following gentlemen were then chosen

#### Vice-Presidents:

MOSES H. GRINNELL,	FRANCIS GRIFFIN,
MYNDERT VAN SCHAICK,	THOS. E. DAVIS.
WM. S. WETMORE,	MOSES TAYLOR,
JOHN C. GREENE,	W. H. HAVEMEYER,
WARREN DELANO,	MATTHEW MORGAN,
WM. H. WEEB,	CHAS. H. MARSHALL.

#### Secretaries.

ROBT. LENOX KENNEDY, WM. ELLERY SEDGWICK.

HORACE GREELEY introduced the reading of the following Address and Resolutions with some brief remarks, observing that we might without impropriety adopt the language of Gratian in speaking of Irish liberty, that he had stood by its cradle and followed it to its grave. It is now about two years since that we were assembled in this place to celebrate the inauguration of European liberty, and we have now come to express our sympathy with its disastrous fortunes. Under these circumstances he would present to the meeting for its acceptance, an Address and Resolutions as follows:—

#### ADDRESS TO OUR COUNTRYMEN.

FELLOW-CITIZENS—The fall of a Nation is a calamity to the whole civilized world. Europe, still suffering from the disastrous effects of the Partition of Poland, is called to lament a crime equally gigantic, equally without excuse, in the overthrow and temporary extinction of Hungary. The leagued perpetrators of the recent crime were the chief actors in its antecedent, and divided between them the greater portion of the spoil. History teaches that each of them was speedily called to pass through the furnace of disaster and humiliation—that the stunning defeats of Rivoli and Marengo, of Hohenlinden and Wagram, of Austerlitz and Friedland, soon crippled the power and shook the thrones of the despots who in peace and fancied security had plotted and accomplished the dismemberment and subjugation of distracted, unhappy Poland. Let us not doubt that in the dispensations of Providence the giant wrong the world has just witnessed will draw down upon its guilty contrivers retribution equally decided and memorable.

The late resistance of Hungary to the faithless devices and ruthless assaults of the Austrian Court was made under circumstances calculated to win for the Magyars the ardent sympathy of every enlightened mind, of every generous heart. The upright and truthful were naturally revolted by the spectacle of a monarch called to sway the scepter of a gallant Nation upon certain clearly expressed and well understood conditions, systematically defying or trickily evading every important promise of his coronation oath, officially approving legislative acts which he had predetermined to violate, and instigating his confidential instrument to revolt against and attempt by force to subvert the government of which he was the executive head—officially denouncing as a traitor and offering a reward for the capture of the very tool whom he was secretly enabling and urging to persist in his treasonable devastations. The Con-

servative could not but regard with approbation the efforts of a Nation to preserve its ancient Liberties and their Constitutional guaranties against the flagrant assaults of despotic encroachment and novel usurpation. The Reformer was impelled to rejoice at the spectacle of an ancient and proud Aristocracy, freely surrendering their long-cherished privileges on the altar of a lofty Patriotism, and spontaneously decreeing an equality of rights and advantages to all subject races and hitherto degraded classes. In whatever light regarded, the recent effort of Hungary to shake off the yoke of a Royal race which had repaid a generous confidence with innumerable perfidies, using the power accorded it by the free choice of an independent People to reduce that People to abject provincial vassalage, could not fail to command the sympathy of the great mass of mankind; and in this country, as is well known, that sympathy was evinced with a unanimity almost without parallel.

It has pleased the All-Seeing to give a temporary triumph to the confederated despots. Tyranny, by the help of Treachery, has Hungary at its mercy; the gallows and the volley have quenched the lives of many of her noblest patriots; her fields are bloody, her towns are ashes; while thousands on thousands of her sons are expiating in dungeons or in exile the crime of having loved her too well. Her constitution and laws are subverted; her liberties are no more; murder, violence and rapine stalk over her soil its unquestioned masters. Haynau is her Governor and Kossuth is an exile in prison. Hungary was and is not, but in her stead Austria has one Bohemia more.

This cannot last, for God reigns. But while it does last a sacred and joyful duty devolves upon all who love Liberty and Justice in lands where to love them is not a crime; especially on us, who enjoy in so great measure the blessings of Freedom, and are so widely removed from and so impregnably shielded against the malevolence of Tyrants. It is ours to show to the world that our appreciation of the champions of Human Rights is not affected by the accidents of Fortune, but that they are as dear to us in this hour of their adversity and sorrow as they were in their proudest day of hope and victory. It is ours to proffer some mitigation of their anguish by showing them that, though Hungary has fallen, the spirit which animated her heroic efforts lives here unbroken, undaunted; and that while Liberty has so magnificent a domain as our country, there are homes and bread in it for all her exiled defenders; there are honors for her champions and tears for her martyrs.

A few fugitives from the wreck of Hungary have already reached our shores; more are probably on their way; we trust many more are preparing to follow them whenever they can escape from the prisons of their oppressors, or evade the vigilance of the police of despotism whose network now over-spreads all Europe. They cannot be too many so long as one of them remains behind who can no longer be useful to the cause where he is, and might be less unhappy with us. Let us everywhere take such steps as may be deemed fitting to give a brotherly welcome to all who seek our shores, and extend an unobtrusive hospitality to such of them as may be constrained by misfortune to accept it until they shall be enabled and ready to dispense with it. In short, let such organizations be effected as will secure the due application of the ready offerings of sympathy to the noble end in view, and prevent their diversion into the greedy coffers of knavery and imposture. So shall we give to the now triumphant Kings and trampled Millions of the Old World a lesson, which shall teach the former moderation and the latter hope. So shall we discharge a grateful duty to the unfortunate, to our own character, and to Humanity.

## RESOLUTIONS.

1. *Resolved*, That in their unswerving and self-sacrificing devotion to their Austrian monarchs so long as those monarchs preserved a decent appearance of respect for the Constitutional Rights and Guaranties they had solemnly sworn to respect and maintain—in their forgiveness and forgetfulness of repeated and flagrant treacheries and usurpations by those rulers committed—in their indignant and manful resistance when those treacheries reached their climax in the war of extermination commenced by Jellachich and his Croats, at the secret and vehemently denied instigation of the Austrian Court, upon the surprised and defenceless Magyars—in the promptness and energy wherewith they organized an independent government, with an army, public credit, finances, civil justice, police and military stores—in their instant discomfiture of Jellachich and their ultimate defeat and expulsion of the Austrian Grand Army led by Welden and Windischgratz—in their undaunted persistence against the overwhelming odds brought against them by the accession of the Russian Autocrat to the ranks of their enemies—in their gallant resistance to the combined armies of the two Emperors, until paralyzed by the treason of Georgey—and in the uncompromising firmness with which they have borne the destruction of their liberties and their hopes, and endured the worst inflictions of vengeful despotism, withstanding under the remembrance of recent defeats and humiliations—the Hungarian People have proved their abundant right to an honored rank among the Free Nations of the earth, and justified our hopes that no conspiracy of tyrants, no combination of mischances can long deprive them of that noble position.

2. *Resolved*, That while we propose no physical interference in the internal conflicts of Foreign States, we desire, and intend to have it at all times understood and felt that, as the sympathies of despots and aristocrats are ever with despotism in all its struggles, so whenever and wherever a People shall be driven by intolerable abuses and tyrannies to struggle for the restoration of their natural rights, their efforts and their cause must inevitably attract and secure the ardent sympathies of sincere Republicans throughout the civilized world.

3. *Resolved*, That in welcoming to our hearts and our homes the noblest antagonists and most illustrious victims of European Despotism, we perform a duty dictated no less by our National origin and history than by our personal feelings; and, in view of the subsisting predominance and sanguinary spirit of the Old World's kingly oppressors, we do especially rejoice in that benignant Providence which has blessed us with a country of such ample extent and unrivaled fertility as to proffer hospitality and plenty to all the upright and deserving who may be induced to seek its shores.

4. *Resolved*, That in the gallant struggle so triumphantly prosecuted by the Hungarians against the perfidious Austrian tyrant so long as he fought single-handed, and so undauntedly maintained by them against the banded might of the two largest empires of Europe, until Treachery came to the aid of Tyranny, we see no reason for discouragement, but very many for hope and confidence as to the final issue of the momentous struggle between the down-trodden Nations of Europe and their bayonet-girdled oppressors.

5. *Resolved*, That we earnestly solicit of Congress a liberal donation of Public Lands for the use and benefit of all who have incurred confiscation, injury or exile by their devotion to Hungary and her Independence, as a most effective and beneficent testimonial of our National admiration and gratitude for their sufferings and sacrifice in behalf of Liberty, Justice, and the Rights of Man.

The Addresses and Resolutions were unanimously adopted.

**HOMESTEAD EXEMPTION.**—A bill is now before the California Legislature, securing, from forced sale, the *householder* 80 acres of land in the country, dwelling and appurtenances. In any city or town, one lot 50 feet front and rear, and 50 Spanish varas deep. The exemption not to extend to any mechanic's or laborer's lien, nor to any mortgage of same, signed by the wife, nor to any sale of the same for non-payment of taxes.

2. The householder must be a resident of this State to claim the benefits of the exemption.

3. All household goods, furniture and utensils, in value not

exceeding \$750, twenty sheep and their fleeces, and cloth manufactured from the same; two cows, five swine, all necessary pork, beef, fish, flour, corn, vegetables, and other provisions actually provided for family use, and fuel for six months; family Bible, family pictures, library and school-books; his arms and accoutrements. The tools, implements, materials, stock, team, &c., necessary to the carrying on of his trade, calling, or profession, and all necessary food for six months for the animals exempted from sale by this bill.

4. No bill of sale, lien, or chattel mortgage, of any of the property exempted by this bill, (except the articles named in the 8th section of the bill, relating to the tools, implements, &c., above alluded to,) to be valid unless signed by the wife. Also exempts a church seat or pew, all spinning wheels, weaving looms and stoves.

5. Act to take effect March 1, 1850.

Jan. 18, the Homestead Exemption Bill passed the Assembly by the following vote:

YEAS—Messrs. Aram, Bradford, Cornwall, Covarrubias, Crittenden, Gray, Hughes, Martin, McKinstry, Patterson, Randolph, Scott, Stowell, Tefft, Tingley, Walthall, Williams, Mr. Speaker Elgler—18.

NAYS—Messrs. Baldwin, Brackett, Brown, Cardwell, Creamer, Morehead, Moore, Per Lee and Stewart—9.

It was taken up in the Senate and read for the second time.

#### THE COMMUNITY AT NAUVOO.

FIRST MEETING OF THE NEW BOARD OF DIRECTORS: 5th February, 1850.—The Direction having met under the Presidency of Citizen Cabet, declares itself constituted and takes the following decisions:

Whereas, the articles 30 and 31 of the Constitution read as follows:—

ART. 30. The members of the Direction share the administration among themselves.

ART. 31. The jurisdiction of each is determined provisionally, thus:

- 1st. President, Superintendence and General Direction.
- 2d. Superintendent of Finance and of Diet.
- 3d. Superintendent of Clothing and Lodging.
- 4th. Superintendent of Education and of Health.
- 5th. Superintendent of Industry and Agriculture.
- 6th. Superintendent of Secretaryship.

In consequence of these articles, the six members of the Direction divide among themselves the several attributes of the administration, as follows:

The President Cabet, Superintendence and general direction, exterior negotiations, preparations for the choice of land, initiative in all affairs, general superintendence, especially as to education, the interests of women, Icarian virtue, and the practice of fraternity, the maintenance of peace and harmony at home, the observance of the Constitution and of the law, propaganda, journal, writings, correspondence; he may preside over all meetings.

The Citizen Prudent, Superintendent of Finances and of diet, bakery, butchery, cooking, dairy, gardening, fruits, hunting and fishing, receipts and expenses, store at St. Louis, registers, accounts.

The Citizen Favard, Superintendent of Clothing and Lodging, outfit, washing, furniture, fuel, light.

The Citizen Montaldo, Superintendent of Education and of Health, Hygiene, cleanliness, Infirmary, Dispensary, festivals, amusements, music, library, cabinet of natural philosophy.

The Citizen Witzig, Superintendent of Industry and of

Agriculture, workshops, tools, machines, culture, cattle, transports.

The Citizen Bourg, Superintendent of Secretaryship, minutes of the proceedings, record of births, deaths, marriages, &c., registers, compilation, archives.

CABET, President.

P. BOURG, Secretary of the Direction.

THE Cheshire Provident Institution for Savings, it will be seen by the report recently published, has in trust the large sum of \$391,290 09. When established, in 1833, there was no other savings institution in this part of the country. Now there are institutions similar in Claremont, Charlestown, Walpole, Bellows Falls, Brattleboro, and New Ipswich. The capital of the Cheshire, exceeding by \$91,000 the whole capital of the three banks in the county, has been managed with no other expense than the moderate salary allowed to the Treasurer, Mr. George Tilden, who has been the sole receiver and disburser of monies, and who, personally, in addition to the attention necessary to be given to his other branches of business—book-selling, publishing and binding—has kept all the accounts, and made all the castings, in a manner highly satisfactory to the officers and trustees. We have no citizen that better deserves the reward of laborious industry.—Keene (N. H.) Sentinel.

THE Wexford Independent publishes the following placard, which has been extensively circulated throughout all parts of that county:—

LOW RENTS—FARMERS OF WEXFORD!—The land is too dear, and landlords must reduce the rents. They are trying to evade it—to put off the evil day, and to lead you astray. They have called a meeting to be held at Enniscorthy, on Wednesday, the 9th inst., and will ask you to attend and shout for Protection. The landlords want to keep up the present high rents, while you have anything to pay them, and therefore seek for the Corn Laws again, that they may grind the tenants as heretofore.

Farmers do not be fools. Think of the rents your forefathers have paid. Make the landlords give you cheap land and security of tenure, to enable you to live, and not be bamboozling you with the corn laws, which you have repealed forever. Come then to the meeting and shout for cheap land, tenant-right, and protection from bad landlords.

HOMESTEAD EXEMPTION.—The following bill, to secure the People of New York against the legal confiscation of their Homes for the payment of Debts, was introduced to the Assembly of our State at an early day by Mr. L. WARD SMITH of Rochester, and read twice and referred to a Select Committee—reported from said Committee (Feb. 28), and committed to the Committee of the Whole.

#### AN ACT

To exempt from Execution certain Real Estate of a Householder having a Family.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. In addition to the property now exempt by law from sale under execution, there shall be exempt from such sale for debts contracted after this act shall take effect, real estate not exceeding in value one thousand dollars, owned by the debtor being a householder, and having a family.

§2. To entitle a debtor to the benefit of such exemption, a description of the property claimed to be exempt, with a notice of such claim, signed by the debtor, and proved or acknowledged as deeds are required by law to be proved or acknowledged to entitle them to be recorded, shall be delivered to the officer having such execution in his hands for collection, prior to any sale of such real estate by virtue thereof; and in case



such real estate shall have been levied on and advertised for sale prior to the delivery of such description and notice to the officer, the debtor shall pay the fees and expenses of such levy and advertisement.

§3. In case a description of the property claimed to be exempt with notice of such claim, proved or acknowledged as above provided, shall be recorded in the records of deeds in the Clerk's office of the county where the same may be situated, prior to the docketing of the judgment in the same county, the debtor shall be entitled to the benefit of such exemption without delivering the description or notice, or paying fees or expenses as mentioned in the second section of this act.

§4. Any creditor having a judgment against such householders, which, independent of the provisions of this act, would be a lien on the real estate claimed to be exempt, may cause such real estate to be advertised and offered for sale under execution upon such judgment in the manner provided by law, and if not more than one thousand dollars shall be bid therefor, the sale shall be stopped, and the amount so bid shall be returned with the execution, which sum shall be considered for one year thereafter the value of such real estate; if more than one thousand dollars shall be bid and the property shall be bid off, by or in behalf of the debtor, the excess of such bid only, over one thousand dollars, shall be required to be paid, and duplicate certificates of the facts of such sale shall be made by the officer conducting the same, one of which shall be filed in the Clerk's office of the county, and the other delivered to such debtor; no conveyance of such real estate shall be made in such case, and the same shall thereafter be exempt from sale for the same debt or any part thereof.

§5. In case such real estate shall be bid off, not by or in behalf of the debtor, the officer making such sale shall state in the certificate thereof, in addition to what is now required to be stated therein, that the real estate so sold may be redeemed by or in behalf of the judgment debtor, or the widow, heirs or devisees of such debtor: within one year from the time of such sale, on payment to the purchaser, his personal representatives or assigns, or to the officer who made such sale, for the use of such purchaser, of the excess bid on such sale over one thousand dollars, with the interest on such excess from the time of such sale, at the rate of ten per cent a year, and such redemption may be made by or in behalf of the debtor, or the widow, heirs or devisees of such debtor accordingly; and upon such redemption being made the sale of such real estate, and the certificate of such sale shall be null and void.

§6. The sum required to be paid by the purchaser at the time of a sale, in pursuance of the last section, shall be the excess only which shall be bid for the premises over one thousand dollars, and such sum shall be applied first to discharge the fees and expenses of such sale, and the residue in reduction, or so far as may be necessary in satisfaction, of the amount due on the execution.

§7. No deed shall be executed by the officer making such sale, to the purchaser nor to any person who may have acquired the rights of such purchases, in the manner provided by law or otherwise, until the sum of one thousand dollars shall be paid to such officer by the person demanding the deed, for the use of the judgment debtor; and in case the same shall not be paid within eighteen months from the time of the sale, such sale, and the certificate given in pursuance thereof, shall be null and void.

§8. The officer receiving such sum shall pay the same to the judgment debtor, and the same, and any securities which shall be taken therefor, and any income thereof, shall not be liable to be taken for any debt of such judgment debtor within one year from the time when the same shall be paid to such debtor.

§9. The crops which may be raised upon, and the rents, issues and profits which may be derived from the real estate claimed to be exempt from execution, in pursuance of this act, shall not be liable to be taken to satisfy any debt of such judgment debtor, within one year from the time when such crops may be secured from the land, or the rents, issues or profits may be received by the debtor; provided a description of the real estate and notice of such claim shall be recorded, as provided in the third section of this act, before such crops shall be secured, or such rents, issues or profits received by the debtor.

§10. This act shall take effect on the first day of January, 1851.

## Miscellany.

**DECLINE IN THE PRICES OF RAILWAY STOCKS.**—The Boston *Traveler* of Monday says, that a reference to a record of sales of railroad shares, for a period of about two years, shows the following result:—

Prices within 2 years.	Feb. 4, 1850.
Connecticut River . . . . .	101 90 and 91
Old Colony . . . . .	95 65
Cheshire . . . . .	84 61
Northern . . . . .	97 65
Passumpsic . . . . .	98 68
Vermont & Mass. . . . .	74 27
Vermont Central . . . . .	76 45
Rutland . . . . .	96 60
Eastern . . . . .	106 95
Boston and Maine . . . . .	116 102
Boston and Worcester . . . . .	117 91
Ogdensburg . . . . .	48 23
Norfolk County . . . . .	100 28

Here is an extraordinary fall in value of this species of property; but there is a large class of railways—Stonington, Reading, L. Island, Norwich & Worcester, Lexington, &c. &c.—costing some tens of millions of dollars, which, from prices quoted, and those merely nominal, seem to be of little or no value—not enough, nor one-fourth enough, to pay the interest on sums advanced for their creation.

At the recent election in Wisconsin, the question of free suffrage was voted upon, and decided in the affirmative—the vote showing 4,090 for, 3,603 against it. This establishes the right of every male citizen, of whatever color, over the age of twenty-one years, to vote at all elections in the State.

It is estimated that 150 religious newspapers are published in this country, circulating above half a million of sheets every week.

A bill has been reported in the Virginia House of Delegates, appropriating \$30,000 per year for the removal of free negroes to Africa.

At a Boot and Shoe Convention recently held in New York city, it was stated that \$18,000,000 worth of boots and shoes are manufactured annually in Massachusetts; yet the demand is beyond the supply.

THE Lake Trade of New York and Boston for the year ending 1849, it is estimated, will amount to nearly \$75,000,000 in value. This commerce is said to double itself every four years. In 1844 it was more than \$34,000,000.

THE AUTHOR OF JANE EYRE.—The London correspondent of the *National Intelligence*, in a late letter, says—Miss Brontë, the author of "Jane Eyre," and "Shirley," is the survivor of three sisters, Charlotte, Emily and Anne, who have each been before the public under the assumed name of Bell. Charlotte as Currer Bell, Emily as Ellis Bell, and Anne as Acton Bell. Emily published a volume of poems under her assumed name of Ellis Bell; and Anne wrote "Wildfield Hall" as Acton Bell: Emily and Anne both died consumptive; but Charlotte remains, and we hope will long continue to do so, to amuse and instruct the world with some more of the incubations of Currer Bell.

**ELECTRIC LIGHT—A SUBSTITUTE FOR LAMPS.**—The idea of producing lights that should displace the use of lamps by means of the galvanic battery is not new: so attempts to propel machinery by steam were made long before steamboats were made. But now electrical lights give promise soon of being a practical reality. We have previously alluded to the experiments in progress in London, by Mr. Straite. He has brought his apparatus to produce such results as to have created no small panic in the gas companies in London. His apparatus consists of an ordinary voltaic battery, having an hundred cells. To each wire or pole is attached a piece of carbon, artificially prepared. The light is produced by first bringing the points of these two pieces into contact, and then setting them a small distance apart—the distance varying with the intensity of the electric current. His model battery produces a light equal to 800 wax candles: and what is especially wonderful about it is, that all this is done at less than no expense. The apparatus is actually making money while it produces the light; for the materials used in the battery to excite the electrical action undergo a chemical change which enhances their value as an article of merchandise. This invention unquestionably promises the most important results.

**NOBLE ACT OF A GIRL.**—The *Baltimore Clipper* states that a few evenings since, just after dark, a young female residing on the railroad near Sykesville, observed that the rain had caused a part of the embankment to give way, and entirely cover up the railroad track. Knowing that the train of cars would pass along in a short time, she hastily and alone procured a light, and set to work to remove the obstruction. In a few moments, however, she heard the train approaching at a fearful rate, and abandoning her humane effort to clear the track, she took her station in the middle of the road, and by waving the light to and fro, succeeded in attracting the attention of the engineer. In a few minutes more, had it not been for the great presence of mind, courage and thoughtfulness of this young girl, the whole train might have been dashed to pieces.

**OPIMUM TRADE, CHINA.**—In 1796 this trade was prohibited by the emperor. At that time the annual import was about 1,000 chests. At present it is nearly 50,000 chests, or 7,000,000 pounds! It is estimated to destroy 100,000 lives annually!

**JAY'S MEXICAN WAR.**—We learn from the *Peace Advocate* that Judge Jay has generously presented to the Peace Society the copy-right of his masterly Review of the Mexican War, and that the owner of the stereotype plates has also given them to the same society, which is making a good use of the gift by printing a cheap edition of the work. The cause of peace and righteousness cannot be better served than by its universal circulation.

By the law of 1849, the New York Safety Fund Banks, whose charters are about expiring, can avail themselves of the privileges of the free banking system, and gradually deposit securities for three years, and thus effect a gradual transition from one system to the other.

By the report of the New York State Comptroller, we learn that the whole number of free banking associations is 58; and the number of individual bankers, under the free banking law, is 55—total number of free banks 113. The whole amount of circulating notes, countersigned by the bank department, and issued to the 113 banks, was on the 1st December, 1849,

\$11,180,675; for the redemption of which, securities have been deposited with the comptroller, in trust, to the amount of \$11,916,606. Of this amount there are:

Bonds and Mortgages, . . . . .	\$1,365,044
Cash Deposits, . . . . .	148,333
United States Stocks, . . . . .	1,232,611
New York State Stocks . . . . .	7,239,311
Illinois, Michigan, Arkansas, Indiana, and Alabama Stocks, . . . . .	1,642,607

From this exhibit the reader can judge of the securities pledged to redeem the circulation of the New York Free Banks.

**SHAKESPEARE'S USE OF TIME.**—Shakspeare appears to have done for time what the painter has done for space,—thrown it into perspective, and given to the remote and to the near its proper and distinctive place, coloring, and character, as each exists in the natural world. The one, upon the upright plane, and (except coloring) unvaried surface of a small sheet of canvas, presents to the spectator's eye a landscape embracing space from its nearest foreground through all the varieties of hill and valley, until the distances melt into the imperceptible line where the green earth or the blue sea melts into the undistinguishable horizon; the other, within the undisturbed loop-hole of a single watch, gathers up the passages and events of a transaction, from its remotest manifestations down to its perfect and present consummation. The arts of both are of a homogeneous nature, and may be at once characterized and distinguished by the analogous names of the perspective of space and the perspective of time. The painter produces his effects by means of lights and shades, by the force of his foreground coloring, by atmospheric effects, and the gradual feebleness of his background or distant tints. The poet produces his by a series of dates skilfully gradated through a course of events, from that which is actually visible and palpable to the eye, to those transmitted only to the ear, or suggested to the spectator's imagination, through a hundred different channels, until the impression left upon his mind is an impression composed of the visible and the audible, the natural and the dramatic, the real and the illusory. Shakspeare knew at least as well as Horace that

"Segnius irritant animum demissa per aures,  
Quam quæ sunt oculis subjecta fidelibus."

Upon this well-known principle he contrived what one may term a chronometer, consisting of a double series of time or dates: the one illusory, suggestive, and natural; the other artistical, visible, and dramatic; the first of which may be called the protractive series, the latter, the accelerating; and out of the impressions thus unequally created he constructed a dramatic system unknown to the world before his time, and unpracticed ever since. He was the first discoverer, and, as far as my observation goes, the last practitioner, of an art which realizes in its full sense the canon of the Roman critic—

"Ut pictura poësis." [N. T. Halpin.]

**SHIPMENT OF PAUPERS.**—A correspondent of the *Boston Traveler* says, that a British officer informed him, a few months since, that Colonel Stafford, a large landholder in Ireland, sent out eleven hundred Irish people, and paid their passages to the British Provinces, for the purpose of getting rid of them; and that on their arrival at the Provinces, the authorities immediately sent nine hundred of their number to Boston—by water to Portland, and by railroad to this city! And yet we are told that foreign landlords are not shifting their burthens upon us.—*Transcript.*

**PROGRESSIVE POPULATION**—The territory of the United States is nearly as large as that of all Europe; its population including the Aborigines and immigrants may exceed 23,000,000, which is not a tenth part of that of Europe. In August, 1790, the United States contained nearly four millions of people, inclusive of about 700,000 slaves. In 1800 there were 5,305,925 inhabitants; 7,239,814 in 1810; 9,654,596 in 1820; 12,866,020 in 1830; and 17,063,355 in June, 1840, of whom 14,189,705 were whites. Since the era of 1812, the area of the Union has more than doubled. During 25 years, to 1843, 1,588,872 persons have migrated from Great Britain and Ireland to North America, chiefly to the United States. In the year 1848 there arrived at the port of New York 189,176 immigrants, of whom 98,061 were from Ireland, 51,976 from Germany, and 6,415 from Scotland. The whole number of persons not natives who are now in the United States is believed to be nearly four millions, or between a fourth and a fifth of the whole population. In the year ending September 30, 1848, 229,483 passengers arrived in the United States; besides those via Quebec: 136,126 were males and 82,883 females. Of these only 19,299 landed at New Orleans. In 1847 and '48, 507,359 persons left the United Kingdom, in 1846 only 129,851.

Some think that the accession of population to the United States by immigration will soon reach 500,000 a year. Were our country filled up like Germany, 172 persons to a square mile, the population would be 500,000,000. Europe contained 183,000,000 inhabitants in 1807; in 1848 they had increased to 262,300,000 in the same era. Excess of population, enormous taxation, and the scarcity of subsistence, has driven millions to America within the last 20 years. At a former period religious persecution banished thousands from otherwise happy homes.

In a few months we will have the decennial census of the United States for 1850, and we have seen a calculation making the population represented 21,027,527, and giving the Eastern States 25; the Middle, including Delaware, 58; Western, free, 50; Southern or Slave, 78; Representatives in Congress, at one member for 100,000 persons, 211, which is too small a number for the transaction of business, and one representative to 100,000 constituents by far too few.

Eighteen hundred and fifty-one will bring us a decennial return from the United Kingdom, which, in 1841 contained 26,835,103 inhabitants, and may give a return of nearly 30,000,000 persons.

**INTEMPERANCE IN GREAT BRITAIN.**—From Parliamentary statistics we learn that, while the annual expense for bread in Britain is about \$130,000,000, the consumption of liquor is about \$250,000,000! About \$30,000,000 worth of grain is annually converted into intoxicating drinks. The dram-shops and taverns in England alone are about 110,000. London alone has 5000. Since these reports were made, however, there has been some improvement.

**CONSUMPTION IN ENGLAND.**—Annual deaths about 40,000, being one-ninth of the whole mortality. The largest proportion are artisans.

**INDELIBLE DAGUERRETYPE.**—A process has been discovered by which a daguerreotype impression is made as indelible as a steel engraving. To the discoverer of this method the London Society of Arts has awarded a gold medal. A writer says that he has seen pictures prepared in this new manner which will bear any amount of friction, short of a file or sandpaper, without injury. The process has not been made public, but we understand the price is but little more than the price of good pictures on the old "indelible" system, which are so easily defaced.

## CONTENTS.

Immensity of the Society . . . . .	177	Homestead Exemption . . . . .	188
Product . . . . .	177	The Community at Nauvoo . . . . .	189
The Mutualist Township . . . . .	179	MISCELLANY.	
Capital and Labor . . . . .	183	Decline in the price of rail-	
Remarkable Dream . . . . .	183	way Stock . . . . .	190
Tendency of Socialism . . . . .	184	The Author of Jane Eyre . . . . .	190
REFORM MOVEMENTS.		Shakspeare's use of Time . . . . .	191
Meeting on behalf of the		Progressive Population . . . . .	192
Hungarian Exiles . . . . .	187		

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church* of Humanity, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

## EDITOR

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawke.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

## LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 15 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, MARCH 30, 1850.

No. 13.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## NATIONAL OR LAND REFORM.

BY THE CINCINNATI NATIONAL REFORM SOCIETY.

MAN has the same right to the free use of *land* that he has to any other *element* of nature. He stands precisely in the same relation to the *Earth* that the *infant* does to its *mother's breast*. In fact, there are no other means provided by the Author of Nature for the sustenance of the life of either. Therefore, whoever has a right to *live* has an equal right to the free use of *land*; and he who has no right to *land* can have no right to *live*. Any power, therefore, that deprives a man of this right has an equal right to take away his life.

There is not a single instance among the lower animal tribes of any of their species being systematically deprived of the means necessary to their existence by others of their own kind. Man, with all his godlike, moral and social attributes, stands solitary and alone in this kind of aggression.

No All-wise Power could have designed that man alone, of all animated existences, should be dependant on his fellow for the means of supplying his natural wants; or that one portion of his race should be compelled to labor and toil for the subsistence of both. It has been through ignorance, or a mistaken view of their own true interests, that the rulers of mankind have inflicted upon their fellows the great wrong of monopolizing the soil to the exclusion of others, thus making it a subject of barter and sale. It is likewise in consequence of the ignorance and weakness of the landless toilers that the injustice has been, and is now being submitted to, and perpetuated. But from the course of the progress of the present age the friends of human rights fondly anticipate that the day of its oppressive reign is most assuredly passing away.

It is a truth so obvious and self-evident as only to require the declaration to cause it to make its way rapidly through the world, that *Every man has a natural, inherent right to the free use of the soil, without money and without price!*

Yet, in this so-called free country, many are deprived of this right: it ought, therefore, to be, as soon as possible, restored to all.

In order that all may enjoy their right in the land, it is necessary that no one should be permitted to appropriate to himself more than a reasonable share; in the possession of which it is the duty of government to protect him, as well as in the products of the labor which he may have bestowed upon it, from all aggression. This just and equitable principle has been lost sight of by all so-called civilized governments, and a majority of the people have been deprived of their birthright, degraded, and made to labor for the support and aggrandizement of useless idlers. *The Right* having been discovered and promulgated, it ought to be restored with as little delay as possible. No

individual of any generation (nor government,) could have had the right to make bargains or regulations that would deprive any portion of any future generation of their natural inheritance, so as to subject themselves, or their successors, to a slavish dependence.

Man's right to the soil is *Universal* and *Inalienable*; and this being well ascertained, it would be exceedingly atrocious, in those who are sensible of the injustice, to allow this generation to pass away with the great and growing evils of land monopoly unredressed—without an effort. Which, then, is the safest, the speediest, most humane, and most effectual way for the soil to be restored to the people, so that every family may enjoy the possession of an *Independent Freehold* or Homestead?

The National or Land Reformers propose to their fellow-citizens the three following measures, to be established by law; believing them competent to bring about gradually the desired results quietly, peaceably, and without doing violence or injustice to any one:—

### I.—FREEDOM OF THE PUBLIC LANDS.

The Government of the United States, and the people thereof, being essentially one and the same—in fact is the people themselves—it follows, as a matter of course, that the government can hold or possess nothing but what actually belongs to the people; and whatever it may hold or possess, it can only be in the capacity of a trustee or guardian, subject to the will and control of the people. The Public Lands, therefore, emphatically belong to the people—not to government independent or separate from the people. Under this view of the subject, for government to compel or require a citizen to purchase from himself that which already belongs to him involves in the act a most glaring absurdity. Let Congress, therefore, make the Public Lands *free* in limited quantities, not exceeding one hundred and sixty acres, to *actual settlers only*. The benefits to be gained by this measure are many and various, among which are the following:—

First. It would prevent the falling despots of Europe from becoming the owners of our soil, in quantities sufficiently large for the establishment of petty kingdoms in various parts of our country; thus enabling them to oppress and enslave the ought-to-be free-born sons and daughters of America. When foreign nabobs can purchase twenty, fifty, or a hundred thousand acres of our Public Lands in a body it is high time for the landless citizens to take the alarm, and resist the anti-republican practice to the utmost by all constitutional means within their reach.

Foreigners, on being admitted to these lands, should be required to declare their intention of becoming citizens. The country would gain in resources by exempting them from taxation, from three to five years; after which, let them be admitted to full citizenship, and receive a patent deed for their land. What could bind a man stronger to his country and government than this? Nothing. Think you, would men under such circumstances be apt to rebel

against a government which so fostered, cherished and protected them? It could not be—the thing is impossible. It is only tyrannical and oppressive governments that men rebel against; to do which is a cardinal virtue—“*resistance to tyranny being obedience to God.*”

Could not men thus situated be firmly relied upon to defend their country against foreign aggression, their homesteads and everything that makes life desirable at stake? Would an oath of allegiance bind them stronger? Let common sense answer.

Second. This measure would have a tendency to draw off the surplus mechanical and other labor from the large cities, and would thereby modify that deadly competition which now oppresses the working classes in all densely populated places; and as the price of land in the country would diminish, house-rent would fall in the cities; but the rewards for labor would increase, in accordance with the axiom of all political economists who have written upon the subject of supply and demand. So the working classes who still remained in the cities would have less rent to pay, and would also get better wages. Thus a gradual equalizing process would go on, which would offer no violence nor injustice to any one.

The present plan of surveying and laying off the Public Lands is admirably adapted to carry out the reform herein advocated. In every township one section in the most eligible spot for such a purpose should be laid out in small lots for a village, for mechanical and other pursuits not agricultural; and no individual should possess more than two—one for a dwelling and one for a place of business. Persons so situated would soon create capital sufficient for all good purposes, nor could it be made use of as an engine of oppression, for the reason that every man being his own landlord, his homestead secure from forcible seizure and sale, the position of all being equal, all attempts to oppress would of course be successfully resisted, and capital would be reciprocally used for the mutual benefit of all.

Third. It would have a tendency to weaken, and, we believe, would finally break up the despotic governments of Europe, by drawing from them the most industrious, energetic and valuable part of their populations—leaving Kings, Nobles, Landlords, and paupers to form the mass of their people. This consideration should be sufficient to induce every American Republican to be favorable to the measure. There is no reason to be frightened about over population; the Public Lands of the United States are more than sufficient to sustain abundantly all the inhabitants of the globe!

Permanent funded debts, money paid for land or its usage, and interest on money, are the great absorbents of human industry, for which labor receives no equivalent—not even a shadow of it. And this kind of tribute is continually increasing and multiplying in a greater ratio than the products of labor, *which alone can pay it.* Consequently, a time must come when the annual amount of this canker-worm tribute will exceed the annual products of labor; in which case those persons to whom this tribute is due will be the owners of all the wealth of the world! And we think nothing can prevent the occurrence of such a fatal result if the present funding-system of civilization progresses, as it now does, much longer. Nothing can save us from universal ruin, repudiation, and bankruptcy, save and except the measures herein advocated.

It would be well for the General Government to ascertain, as near as possible, the amount of the kind of tribute abovementioned in the United States, so that it might be compared with the *annual productions* of the country. Our legislators must look to it.

Inasmuch, then, as the legal establishment of property in land—if being a false principle, a false *pivotal center* in

the organization of society—is established, which divides it into two antagonistical portions, thus destroying the natural and true relation between man and man, must of necessity generate a force in the social intercourse of mankind in a *wrong direction*, producing almost all the vice, crime and misery which now so grievously afflict all so-called civilized communities. We, therefore, logically conclude, that if a new *pivotal center* is established upon the Public Lands of the United States, recognizing the *true principle*, making all the elements of nature free to the use of man, without money and without price, an impulse to our political, moral, and social intercourse would be given in the *right direction*, which would finally harmonize all the relations of life, and gradually bring about that happy state which all good men are so anxiously looking for, without doing violence or injustice to any one. It must be so, or evil is superior to good, and the negative superior to the positive.

The freedom of the Public Land is objected to by many, on the ground of its supposed *injustice* towards those who have been obliged to purchase their land. If there is any weight in this objection, it must hold equally good in a precisely similar case. Suppose a man who had formerly been a slave, but had purchased his freedom, were to complain of the wrong and *injustice* done him by slaveholders in setting their slaves free without payment, perhaps from conscientious motives; would not such a man be only laughed at? The absurdity is too glaring not to be seen at a glance; yet there can be no greater absurdity involved in the former case than in the latter. If there is a difference, objectors ought to show it. For whether a man be taken from the land or the land from the man, the result is precisely the same; his very existence depends upon the will of others. We do not advocate the Russian doctrine, that the man belongs to the land, but that *the land belongs to the man*, and being deprived of it, he therefore loses a portion of his manhood, and becomes a slave.

Some object to this measure on the ground that many persons would not take the land, even as a gift, but would rather prowl about the cities in poverty and idleness. In plain English this objection stands thus:—Because some persons will *do wrong* and make themselves miserable, therefore, those that would *do right*, and make themselves happy, ought not to be allowed the opportunity of *doing* so.

Another objection is frequently urged against this measure on the ground of inexpediency. The objectors say that if men could get land without paying for it, they could not properly appreciate its value, &c. To such objectors we merely remark that, perhaps, we do not properly appreciate the value of air for breathing purposes, because we are not taxed or made to labor for it.—Suppose, then, that a government should grant a special privilege to a few rich men to be called *Lords of the Atmosphere*, with power to tax every body, except themselves, for the use of air; those who had money, or were able to give labor in exchange for it, might enjoy it; but those who could give neither should have no air to breathe.—Would it be right? Most certainly not. Yet there is quite as much propriety in having *Atmosphere Lords* as in having *Land Lords*; and if the rulers of mankind could have controlled the air so as to have been able to dole it out at so much per gallon, or quart, they doubtless, ere this, would have imposed a tax on their fellow men for the use of it, and in that case we might, probably, be enabled to properly appreciate its value; every one, no doubt, would work exceedingly hard to get some of it. But the question is, *would it be right?* If not *right* in the one case it cannot be *right* in the other—there is no getting away from this conclusion.

Other objectors tell us that this measure would weaken and paralyze the arm of industry—would restrain man's

energies—check useful enterprise, &c. Now, is it a fact, that a man relaxes his energies in industrial pursuits in an inverse ratio to the amount he receives of the fruits of that industry—the less a man gets for his labor the more willing he is to perform it? The assertion is ridiculous, and no sane individual can, for a moment, believe it; all experience most emphatically contradicts the assertion, and the objection, therefore, is a fallacy. It is the reward which a man gets for his labor that stimulates and invigorates him to perform it: no other cause could impel him to it, save and except the *Lash*.

No one would attempt to deny the self-evident truth, that when a man's labor is confined to his own land his reward is greater than when employed on the land of another. The aggregate of wealth would, therefore, be increased; and, better still, that wealth would mainly be left in the hands of those who produced it, by the amount of that oppressive tribute which the producers now pay in the form of land, rent and interest on money—the principal absorbents of human industry. So, then, the objection is without foundation.

True, the arm of speculation, oppression, and wrong might be crippled and finally paralyzed, and the anticipation of such a result is, perhaps, the true ground of objection. But that such an effect would prove injurious to society—that persons and property would be less secure than they are now, or that mankind would be more vicious or less happy, remains for the objectors to show how and why. The question which most deeply concerns us is—*is the measure right?* If it is *right*, let us have it; every good and honest man must be favorable to it, provided he so understands it.

When the mass of the people become independent freeholders, they will possess the means of giving their children such an education as befits the condition of a free people, and without which, and with a knowledge of our natural rights, this glorious Republic can never be preserved, nor the precepts of the Gospel reduced to practice. Let the objectors show who would be injured by it.

From Fraser's Magazine for January.

## LABOR AND THE POOR.

(Continued.)

The transition is complete from the compulsory socialism (to use a much belied term) of the manufacturing districts to the reigning individualism of the Metropolis; from the gregarious factory hands to the solitary shirt-maker. London seems emphatically the city of unsocialized labor. From the great slop-seller to the poor slopworker in her garret there is a chasm of indifference and selfishness wider almost than that which separates the clod from the most careless landlord. Less labor-lords than mere money-lords, the employers for the most part have not the slightest connexion with the employed, beyond the giving out work and paying for it, generally with cruel deductions. Men of a low stamp of character (with a few bright exceptions, such as Mr. Shaw, the army clothier) they are wholly absorbed in money getting, and, from their position and feelings are often as much beneath the control of public opinion as the landlord or cotton-lord sometimes fancies himself above it. The consequences are, an extreme of misery, such as cannot be paralleled elsewhere; and yet interwoven with that misery golden threads of heroism and virtue, which show that the largest cities bear the mark of God's hand as well as the most lovely landscapes; nay, that there only, perhaps, man reaches the very sublimity of greatness—the suffering alone in a crowd. Even the blacker warp of vice itself crossed with that crimson web of anguish becomes less hateful to the eye. We turn with shrinking and disgust from Wiltshire or Dorsetshire laborers,

pigging their life-long by dozens in one room—children and adults, blood-relations and strangers, their senses dulled to incest itself; we scarcely dare turn with unmoistened eyes from the story of the maddened mother prostituting herself for her child's bread; of the young girls forced to eke out wages by prostitution, for the dear life's sake; and yet loathing it in their hearts—flying from it on the first opportunity. Or again, we pity the Suffolk laborer stealing a few turnips for the sustenance of his family; we look with almost admiration on the smooth-handed London pick-pocket, competing, and often in vain, for the rough but honest labor of the Docks. And nobler examples even than these can yet be set forth from these precious records of the long suffering and patience of the London poor in their manly struggles for honest labor.

Strange and sad, indeed, are the pictures which these Metropolitan letters exhibit, drawn from God's own storehouse of Fact. Stranger, sadder, terrible than all fiction. Look at the Spitalfields weavers, "formerly the only botanists in the metropolis," possessing within the memory of living man an Entomological Society, a Horticultural Society, an Historical Society, and a Mathematical Society, all maintained by the operatives,—bringing forth a Dollond, a Simpson, and an Edwards—and then, in the course of this very half-century seeing their wages cut away from them year after year, falling from 14s. 6d. (average) in 1824 to 7s. in 1839; and to 5s. 6d. in 1849; till the second or third-rate weavers are found living twenty-three persons in a house, tasting sometimes animal food once a month, while they produce maroon-colored velvets "for ladies to wear and adorn them, and make themselves handsome." Look at the three thousand laborers scuffling every morning at the London Dock-gates for a single day's hire of half-a-crown, and if failing of admission waiting in the yards by the day long, on the chance of earning 4d. an hour if wanted for some stray ship,—the average earnings of the whole class not exceeding 5s. a week throughout the year; while an easterly wind will throw 7,000 out of employ, or, with their dependents, 20,000! Look at the slop-work tailors, the men receiving 3s. 6d. for the coats they made at 5s. 1d. two years ago,—sometimes eating, drinking, sleeping, working in one room, as many as ever the room will contain; the women earning at the best from 4s. 6d. to 5s. per week, let them sit from eight in the morning till ten at night, and paying out of that 1s. 6d. for trimmings and 6d. for candles every week, so that altogether they earn about 3s. in the six days,—hopeless creatures, that "never knew a rise, but continual reductions!" Look at the shirt-maker, making shirts for 2s. a dozen that were 3s. 6d. eight years ago; her usual time of work "from five in the morning till nine at night, winter and summer;" when there is a press of business getting up often at two and three in the morning, and "carrying on" till the evening of the following day, merely lying down in her clothes to take a nap of five or ten minutes, for "the agitation of mind never lets one lie longer; and for all this toil earning on an average 2s. 10½d. per week, or 2s. clear, after deducting cotton and candles,—a hopeless creature, too, that "never knew them to raise the price!" Look at the waistcoat-maker,—her average earnings about 3s. to 4s. a week, out of which, all deductions made, she has about 1s. 10½d. to live upon; she, too, one who has found "prices continually going down," and "never knew an advance," and yet knows persons "who get even lower prices than she does; oh, yes, a great deal lower!" Look at the workers for the army-clothiers,—the one working for the soldiers and marines, and receiving 8d. for jackets that fourteen years ago used to be 1s. 4d., for, "you know they lower them always," earning 2s. a week on an average, and finding her own thread; the other, working for the convicts, earning 3s. a week when in full work, and having to de-



duct thread and candles, "which is quite half; whilst of the trowsers-stitcher "the most she ever earned was 2s. a week, and that her girl helped her a good bit!" By the side of such misery the stay-stitcher seems almost wealthy with her average of 2s. 6d. a week clear, deducting candles; and yet she, too, tells her tale of falling wages: thirty years ago she has made as much as 17s. 6d. for her week's work, and now the most she can make is 3s. 6d. But the shoe-binder, again, "generally works about eighteen hours a day," and makes about eight pair of boots—"for getting them out and taking them in all takes times;" and eight pair of boots at 2½d. clear bring in 1s. 6d. a week, out of which she has to pay candles, and they come to 6d. a week, leaving one shilling clear; and here, too, the prices were much better twelve or thirteen years ago. "The best 'lasting' boots were 1s. 6d., and some 2s., then; now I should get 5d. and 7d. for the same kind of work." If the stock-maker, employing a "hand" and a little girl, can clear about 5s. a week, her tale of falling wages opens as dire a prospect for the future. She remembers "the prices of the Napiers being 8s. 6d. a dozen—they're 3s. 6d. to 4s. now." The prices have fallen considerably more than one-half, within this last year and a half. The mantle-maker sits upon an average at her work from nine in the morning till eleven at night,—"often longer, seldom less,"—and makes about 4s. 8d. a week when in work—the "slacks" occurring twice in the year, and being of three months each. The upholsterer may earn in a week from 10s. to 12s.; but the fluctuations of the trade are so great that "for the last two years she has not earned 4s. a week, taking one week with the other, while "the prices paid to the work-people have decreased materially within the last five years, to the extent of one half in bed furniture. The worker in furs repeats the same tale of falling wages. "The prices have fallen a great deal within the last five years. Every year it gets worse and worse. The prices have come down fully a shilling a dozen since 1845. We could then earn with the same labor 12s. where we can now earn 8s." And the result of the whole is, that for eight months in the year she may earn 8s., while for the other four she does not get more than 2s. a week upon an average. The embroiderer gets 1s. to 1s. 3d. the dress, what she used to have 5s. and 6s. for, and more than that. "Why they are paying now 2s. 6d. for cardinals that I've had 16s. for." She can earn 12s. a week on twelve hours work a day; but her weekly earnings "for the whole of the year haven't been more than 2s. take one week with another; and three years ago she used to make 15s. to 16s. a week regular, and that with perfect ease." The garter-maker works from eight in the morning till nine at night, to earn about 4s. a week clear; she has always worked at the same prices, but "they told her the last time she was at the warehouse that she must do the work for something cheaper, they were obliged to sell so low." The brace-maker,—and here again we are stooping over almost incredible depths of misery,—earns "about 1s. to 1s. 3½d. every week, working six days of twelve hours, and finding cotton and candles, and has three months' slack in the year, during which she gets about 4½d. every week, paying a half-penny worth of cotton. The prices fell the summer before last from 3½d. a dozen to 3d., from 6d. to 5d. Of course the poor creatures who are reduced thus far cannot live by their own exertions. The husband of the woman last spoken of is a hawker of groundsel, and making from 4s. to 5s. a week in the summer, and 3s. to 4s. in the winter; and he, too, used to get a 1d. nine or ten years ago for the same bunches which he now sells for ½d.

But what do they do who have no husbands or lovers—for concubinage is of course, frequent—to eke out their earnings, or who have burdens to provide for? Listen:—

I make moleskin trousers. I get 7d. and 8d. per pair.

I can do two pairs in a day, and twelve when there is full employment in a week. But some weeks I have no work at all. I work from six in the morning to ten at night; that is what I call my day's work. When I am fully employed I get from 7s. to 8s. a week. My expenses out of that for twist, thread, and candles, are about 1s. 6d. a week, leaving me about 6s. a week clear. But there's coals to pay for out of this, and that's at the least 6d. more; so 5s. and 6d. is the very outside of what I earn when I am in full work.... Taking one week with another, all the year around, I don't make above 3s. clear money each week.... The trouser work is held to be the best paid of all.... My father died when I was five years of age. My mother is a widow upwards of sixty-six years of age, and seldom has a day's work. Generally once in the week she is employed pot-scouring; that is, cleaning publicans' pots. She is paid 4d. a dozen for that, and does about four dozen and a half, so that she gets 1s. 6d. in the day by it. For the rest she is dependant upon me.... We can earn together, to keep the two of us, from 4s. 6d. to 5s. each week; out of this we have to pay 1s. rent, and there remains 3s. 6d. to 4s. to find us both in food and clothing. It is, of course, impossible for us to live upon it, and the consequence is I am obliged to go a bad way.... I was virtuous when I first went to work, and I remained so till this last twelvemonth. I struggled very hard to keep myself chaste, but I found that I couldn't get food and clothing for myself and mother, so I took to live with a young man.... Many young girls at the shop advised me to go wrong. They told me how comfortable they was off; they said they could get plenty to eat and drink and good clothes. There isn't one young girl as can get her living by slop-work.... It stands to reason that no one can live and pay rent and find clothes upon 3s. a week.... I am satisfied there is not one young girl that works at slop-work that is virtuous, and there are some thousands in the trade.... I've heard of numbers who have gone from slop-work to the streets altogether for a living, and I shall be obliged to do the same thing myself unless something better turns up for me. If I was never to speak no more, it was the little money I got by my labor that led me to go wrong.... I know how horrible all this is. It would have been much better for me to have subsisted upon a dry crust and water rather than be as I am now.

(To be Continued.)

From Ticknor's History of Spanish Literature.

### COLUMBUS.

"But the great voyagings of the Spaniards were not destined to be in the East. The Portuguese, led on originally by Prince Henry, one of the most extraordinary men of his age, had, as it were, already appropriated to themselves that quarter of the world by discovering the easy route of the Cape of Good Hope; and, both by the right of discovery, and by the provisions of the well-known Papal bull and the equally well-known treaty of 1479, had cautiously cut off their great rivals, the Spaniards, from all adventure in that direction; leaving open to them only the wearisome waters that were stretched out unmeasured toward the West. Happily, however, there was one man to whose courage even the terrors of this unknown and dreaded ocean were but spurs and incentives, and whose gifted vision, though sometimes dazzled from the height to which he rose, could yet see, beyond the waste of waves, that broad continent which his fervent imagination deemed needful to balance the world. It is true, Columbus was not born a Spaniard. But his spirit was eminently Spanish. His loyalty, his religious faith and enthusiasm, his love of great and extraordinary adventure, were all Spanish rather than Italian, and were all in harmony with the Spanish national

character, when he became a part of its glory. His own eyes, he tells us, had watched the silver cross as it slowly rose for the first time above the towers of the Alhambra, announcing to the world the final and absolute overthrow of the infidel power in Spain; and from that period—or one even earlier, when some poor monks from Jerusalem had been at the camp of the two sovereigns before Granada, praying for help against the unbelievers in Palestine—he had conceived the grand project of consecrating the untold wealth he trusted to find in his westward discoveries by devoting it to the rescue of the Holy City and sepulchre of Christ; thus achieving, by his single power and resources, what all Christendom and its ages of crusades had failed to accomplish.

Gradually these and other kindred ideas took firm possession of his mind, and are found occasionally in his later journals, letters, and speculations, giving to his otherwise quiet and dignified style a tone elevated and impassioned like that of prophecy. It is true, that his adventurous spirit, when the mighty mission of his life was upon him, rose above all this, and, with a purged vision and through a clearer atmosphere, saw, from the outset, what he at last so gloriously accomplished; but still, as he presses onward, there not unfrequently break from him words which leave no doubt that in his secret heart, the foundations of his great hopes and purposes were laid in some of the most magnificent illusions that are ever permitted to fill the human mind. He believed himself to be, in some degree at least, inspired; and to be chosen of Heaven to fulfil certain of the solemn and grand prophecies of the Old Testament. He wrote to his sovereigns in 1501, that he had been induced to undertake his voyages to the Indies, not by virtue of human knowledge, but by a Divine impulse, and by the force of Scriptural prediction. He declared that the world could not continue to exist more than a hundred and fifty-five years longer, and that many a year before that period he counted the recovery of the Holy City to be sure. He expressed his belief, that the terrestrial paradise about which he cites the fanciful speculations of Saint Ambrose and Saint Augustin, would be found in the southern regions of those newly discovered lands, which he describes with so charming an amenity, and that the Orinoco was one of the mystical rivers issuing from it; intimating at the same time, that, perchance, he alone of mortal men would, by the Divine will, be enabled to reach and enjoy it. In a remarkable letter of sixteen pages, addressed to his sovereigns from Jamaica in 1503, and written with a force of style hardly to be found in any thing similar at the same period he gives a moving account of a miraculous vision, which he believed had been vouchsafed to him for his consolation, when at Veragua, a few months before, a body of his men, sent to obtain salt and water, had been cut off by the natives, thus leaving him outside the mouth of the river in great peril.

"My brother and the rest of the people," he says, "were in a vessel that remained within, and I was left solitary on a coast so dangerous, with a strong fever and grievously worn down. Hope of escape was dead within me. I climbed aloft with difficulty, calling anxiously and not without many tears for help upon your Majesties' captains from all the four winds of heaven. But none made me answer. Wearied and still moaning, I fell asleep, and heard a pitiful voice, which said: 'O fool, and slow to trust and serve thy God, the God of all! What did He more for Moses, or for David his servant! Ever since thou wast born, thou hast been His especial charge. When He saw thee at the age wherewith He was content, He made thy name to sound marvelously on the earth. The Indies, which are a part of the world, and so rich, He gave to thee for thine own, and thou hast divided them to others as seemed good to thyself, for He granted thee power to do so. Of

the barriers of the great ocean, which were bound up with such mighty chains, He hath given unto thee the keys. Thou hast been obeyed in many lands, and thou hast gained an honored name among Christian men. What did He more for the people of Israel when he led them forth from Egypt! or for David, whom from a shepherd He made a king in Judea! Turn thou, then, again, unto Him and confess thy sin. His mercy is infinite. Thine old age shall not hinder thee of any great thing. Many inheritances hath He, and very great. Abraham was above a hundred years old when he begat Isaac; and Sarah, was she young! Thou callest for uncertain help; answer, Who hast afflicted thee so much and so often! God or the world! The privileges and promises that God giveth He breaketh not; nor, after he hath received service, doth He say that thus was not his mind, and that His meaning was other. Neither punisheth He in order to hide a refusal of justice. What He promiseth, that He fulfilleth, and yet more. And doth the world thus! I have told thee what thy Maker hath done for thee, and what He doth for all. Even now He in part sheweth thee the reward of the sorrows and dangers thou hast gone through in serving others.' All this heard I, as one half dead; but answer had I none to words so true, save tears for my sins. And whosoever it might be that thus spake, he ended, saying, 'Fear not; be of good cheer; all these thy griefs are written in marble, and not without cause.' And I arose as soon as I might, and at the end of nine days the weather became calm."

Three years afterwards, in 1506, Columbus died at Valladolid, a disappointed, broken-hearted old man; little comprehending what he had done for mankind.

### THE FISHERMAN'S BOY.

On the south bank of river Esk, at its confluence with the German Ocean, and immediately opposite to the picturesque and thriving town of Montrose, stands the fishing village of Ferryden. Some seventy years ago, there dwelt in one of its little huts a young fisherman and his wife, remarkable alike for their sober and industrious habits and indomitable spirit of perseverance. They began the world with no capital, and roughed its thorny path with few friends; but, as their cares multiplied, new fields were opened up for the employment of their industrial skill, and new sources were successfully cultivated, under circumstances of the most remarkable and encouraging kind.

In those days, few of the fishermen on the east coast of Scotland would venture beyond what was technically called "the rock-fit,"—in other words, the seashore,—for fishing; but our hero of the oar, in the present case, was ill at ease under such limitation. He had frequently met with a number of Dutch fishermen, who used to take shelter with their "busses," or fishing crafts, in the harbor of Stonehaven, and from these he learned that about ten or fifteen miles off lay the "Dutch" as well as the "Dogger Bank,"—a mountain in the deep, stretching from the Orkney Islands to the harbor, where there was an abundant supply of all kinds of fish, from the tiny sprat to the bottle-nosed whale. Animated by a strong desire to explore this mine, and having now saved a few pounds, the reward of industry and economy, a half-decked boat was purchased, rigged out after the smack fashion, and fitted with all the appointments of the deep-sea fishery. In this enterprise he was joined by a few more daring spirits, and taking with him one of his boys, set out on the evening of a fine summer day to try the adventure. The effort succeeded. Fish of a larger size, of a greater variety, and finer quality, were thenceforth landed in Ferryden, and the market returns in money and provisions (fish being then sold by barter)

were of the most profitable character. But he was not satisfied with the result of this experiment. The risks were great, and the returns, though good, not equivalent to the tear and wear of the service. By accident, the attention of the young fisherman was called to the cod and ling fisheries on the banks of Newfoundland, and he felt a strong desire to draw something from the treasure of that wintry deep. This project necessarily involved considerable additional expense. But "where there's a will there's a way," and so it was in the present case, for, in a few months, a fine sloop was got ready, an experienced crew of fishers engaged, and, in less than six months from the time the project was formed, the most sanguine expectations of its promoters were realized. By and by, our fisherman became a sailor, and the sailor became an owner, until he both owned and commanded, in the coasting trade, one of the smartest and tidiest little crafts that sailed from the port of Montrose.

In all these adventures, the boy Joseph was engaged. He toiled with his father at the oar of the fishing-boat and at the helm of his sailing vessel. He was a willing boy, and inherited all the spirit and perseverance of his parents. But it was not the wish of his parents that Joseph should continue at the sea, and, having removed from Ferryden to Montrose, he was sent to school, to learn at least the elements of a common education. While at school, Joseph discovered remarkable genius for the mathematics, an aptitude for languages, and was always characterized by an indomitable spirit of perseverance and self-will. Near to the residence of his parents, who lived in a plain but substantial and comfortably-furnished old-fashioned house in Murray-street, a worthy burgess carried on business under the sign of the "pestle and mortar," to whom Joseph was apprenticed as a druggist, somewhat, we understand, against his will. While engaged in the faithful discharge of the duties and drudgery of this apprenticeship, he conceived the idea of becoming some day or other a great man; and then it was that he gave himself up to study, choosing for his *sanctum* the attic room of his father's house, and for his motto "perseverance." Early and late he toiled at his books, and, in a few years, was one of the best informed and most devoted disciples of Esculapius of which the north of Scotland could boast.

Availing himself of the advantages which the medical school of Edinburgh afforded, he spent some time in that city qualifying for the degree of "surgeon," and having at length obtained his diploma, the patronage of a gentleman in the country of great influence in high quarters was promised in his behalf. Time passed, and Joseph had to realize the truth that "hope deferred maketh the heart sick;" but, at last throwing himself entirely on his own resources, he pushed his way forward, and got an appointment, or rather a footing, in the medical staff of the East India Company. When in India, Joseph's talents as a linguist soon attracted observation, and, in the course of a few years, he found the office of "interpreter" far more lucrative, and much more safe and comfortable, than that of administering medicine or splicing broken bones. From one thing to another, in his intercourse with the merchant-princes of the East, he plodded upwards and onwards, now making a trading visit to England, and anon returning to Bombay, until he gained a handsome competency, on which, at the close of the war he retired from the active commerce of desultory life.

But Joseph could not live in the quiet seclusion of his family. His temperament would not let him rest; and, having an earnest desire to benefit society, he sought a field wherein he could bring his talents and experience to bear in furtherance of the common good. Sincerely deploring the corruption which he saw prevalent in the administration of public affairs, he seized a favorable oppor-

tunity of presenting himself to a Scotch constituency, and was returned as their representative in Parliament. For twenty-nine years has the fisherman's boy enjoyed this honorable position, and he now sits in St. Stephen's as he did at first, and for many years, the representative of Montrose, his native town.

Such is a brief outline of the rise, progress, and present position of JOSEPH HUME.—*Hogg's Weekly Instructor.*

From the Washingtonian.

## OVER-SEA SKETCHES.

BY D. W. BARTLETT.

### ENGLISH TAXATION AND REPRESENTATION.

Not long since I took occasion to refer to the iniquitous burthen of taxation imposed by the English Government upon the people, which is greatly augmented by the pension list. The original idea of granting pensions to distinguished literary or political persons who were in poverty has been wholly lost, and though nearly five millions of dollars are paid yearly in pensions, not more than twenty thousand dollars of that enormous amount goes to literary or scientific men—the great balance being swallowed up by the lazy sons and daughters of lords, viscounts and bishops. While that sweet but unfortunate poetess, Frances Browne—the blind songstress—gets but one hundred dollars a year as a pension, there are a dozen of royal and noble prostitutes who receive a hundred times the sum. While Campbell was receiving his scanty \$800 a year, and the widow of the celebrated Maturin only \$250, Mrs. Arbuthnot, a nobleman's concubine, was receiving \$5,000 annually from the government for no services rendered, for no peculiar talents and genius, but, rather, as a reward for a life of adultery. If the money were given by men who had a right to dispose of it as they please it would be quite a different thing; but it is filched from the pockets of the starving people.

Four individuals take \$100,000 annually from the Post-Office Revenue, two of whom are children on the left of the miserable Charles II. Thus the present population of England is obliged to pay for the debaucheries of a king who lived years before they were born—for the pension is in perpetuity. The salaries of the officials of the government are all enormous in comparison with our own. The Governor of Vermont gets a salary of \$800 a year, while the British Governor of Canada gets \$30,000. The Lord Chancellor receives \$70,000; the Governor of Ireland, \$120,000; the Lord Lieutenant, \$100,000; and, beside these, there are twenty minor officials who receive as large (or larger) salaries as our own President, and some hundreds of others with salaries of from five to twenty thousand a year! The whole list of pensions and salaries is one mass of corruption; the aristocracy absorb all, eat up every thing that is worth eating in the land, and do nothing but insult the common people.

William Howitt has arranged a curious table, showing the proportion of distinguished men in Great Britain who sprung from the nobility. It appears that while the people have furnished to the world 23 world-renowned lawyers, not one ever came from the ranks of the nobility; the people have furnished 28 statesmen, and the nobility 7; the people 15 patriots like Hampden, Pym, Cromwell, and Milton, the nobility 5; philosophers, the people 18, the nobility none; poets, the people 130, the nobility 7; authors, the people 210, the nobility 10; great commanders, the people 30, the nobility 2; and so on to the end. The talent, the genius, and the wealth of the country, is of the people; and yet the nobility consume all offices, all

lands, and pretend to a state of refinement unknown anywhere else on the face of the globe. It may be so, but with that refinement there is associated very little honesty, talent, or religion. It is a notorious fact that the genuine *primogeniture* nobility of England are amazingly devoid of sense, or even manners, in the true meaning of the word; and were it not that they seduce the great men of the people by offers of rank and wealth they would soon become as miserable a pack of fools as the nobles of Spain. The Duke of Wellington, Lord Brougham, and Lord Campbell, are specimens of what rank and wealth can effect, for they were once of and with the people, but are now the friends and advocates of the aristocracy.

The annual taxation of Great Britain amounts to more than \$250,000,000! Now, in Austria and Russia, although the taxation is heavy, it falls principally upon the proper shoulders—upon those who own property, landed or otherwise. But in England, the aristocracy own the land, and it would never do for them to be taxed for their own salaries, so that while something like \$200,000,000 is levied yearly upon the people's bread, drink, and clothing, but \$30,000,000 is assessed upon the real property of the nation, the balance (\$20,000,000) coming from stamps, &c., &c. The people, poor, wretched, and without property, are taxed *ninety-eight* times heavier than the nobility, who possess everything! The most singular thing of all is, that the people bear it all so quietly. They are almost wholly to blame, for no man can, in this world of thieves, expect his rights unless he demands them.

The people here have always been divided, treacherous to each other, apathetic. When Cobden commenced his great agitation, the final result of which was the grandest triumph the people ever yet achieved in Great Britain, Feargus O'Connor and his associates, styling themselves the reformers of England, yet threw themselves against Cobden and his young movement—did all that was in their power to frustrate his schemes—came into his meetings and broke them up by disorderly conduct, &c., &c., until Cobden naturally imbibed a disgust for them and their principles. What the people of England, and not England alone, but Ireland, and all of Europe need, is faith in their associates. They appear to have some faith in God, but lack faith in man. They do not trust each other; their leaders are very soon without followers unless they, like Daniel O'Connell, make a terrible ado about—nothing. In England, the reformers, of late, are becoming consolidated; O'Connor has fallen into Cobden's ranks, and with him the majority of his followers. Cuffey, Jones, &c., &c., the unprincipled demagogues among the Chartists are either dead, in prison, or exiled, and there is a little chance that the people may get hold of a little true enlightenment.

A reduction in the expenditures of the nation is the great idea of the reformers at present; the people are beginning to join in it heartily; by-and-by the prayer must be granted, and then an extension of the suffrage, or universal suffrage, will be demanded for the people. This will be the final triumph; for when that is granted all abuses can at once be abolished. Then the world will no longer see the strange spectacle of the British nation upon its knees before a pack of dotard peers, begging for what they should ask no being save their Creator. Then the disgraceful pension list will perish, and the vicious satellites of the nobility take care of themselves, or go to the workhouse, and real literary merit receive its just reward. Then poor blind Frances Browne shall receive a thousand instead of a hundred dollars annual income, instead of the bad women belonging to bestial lords. Then that iniquitous system called the laws of entail and primogeniture, will receive its death-blow, and the landed property of the nation become diffused among the people for the benefit of

of the people; the House of Lords then *must* topple down; and finally, if not monarchism, all that is despotic, will be abolished, and the power of the Queen and her ministers will be merely executive. For the coming of that day the British people must pray—and work.

### THE DEAD CHILD AND THE ANGEL.

BY HANS CHRISTIAN ANDERSEN.

As soon as a good child dies, one of God's angels descends upon the earth, takes the dead child upon his arms, spreads out his large white wings, and flies over all the places that were dear to the child, and plucks a handful of flowers, which he then carries to heaven, in order that they may bloom still more beautifully there than they did here on earth. The loving God presseth all these flowers to his bosom; but the flower that he loveth best he kisseth; and then it receives a voice, and can sing and join in the universal bliss.

An angel of God related this as he bore a dead child to heaven; and the child heard as in a dream; and they flew over all the spots around the house where the little one had played, and they passed through gardens with the loveliest flowers. "Which one shall we take with us and plant in heaven?" asked the angel.

And a beautiful slender rose tree was standing there; but a wanton hand had broken the stem, so that all the branches full of large half-open rosebuds hung down quite withered.

"The poor tree," said the child; "take it, so that it may bloom again on high with the loving God."

And the angel took it, and kissed the child; and the little one half-opened his eyes. They gathered some of the superb flowers; but they took the despised daisy and the wild pansy too.

"Now we have flowers," said the child, and the angel nodded; but they did not yet fly up to heaven.

It was night; it was quite still. They strayed in the great city, they floated to and fro in one of the narrowest streets, where great heaps of straw, of ashes and rubbish, lay about:—there had been a removal. There lay broken potsherds and plates, plaster figures, rags, the crowns of old hats; nothing but things that were displeasing to the sight.

And amidst the devastation the angel pointed to the fragments of a flower-pot, and to a clod of earth that had fallen out of it, and which was only held together by the roots of a great withered wild flower; but it was good for nothing now, and was therefore thrown out into the street.

"We will take that one with us," said the angel, "and I will tell you about it while we are flying."

And now they flew on; and the angel related:

"Down yonder, in the narrow street, in the low cellar, lived once a poor sickly boy. He had been bedridden from his very infancy. When he was very well indeed he could just go a few times up and down the little room on his crutches; that was all.

"One day in spring his neighbor's son brought him some wild flowers, and among them was, by chance, one with a root; it was, therefore, planted in a flower pot and placed in the window close by his bedside. It thrived, put forth new shoots, and every year had flowers. To the sick boy it was the most beautiful garden—his little treasure upon earth; he watered and tended it, and took care that it got every sunbeam, to the very last that glided by on the lower pane. And the flower grew up in his very dreams, with its colors and fragrances: to it he turned in dying, when the loving God called him to himself. He"

has now been a year with God—a year has the flower stood in the window, withered and forgotten; and now, at the removal, it has been thrown among the rubbish into the street. And that is the flower, the same poor faded flower, which we have taken into our nosegay; for this flower has caused more joy than the rarest flower in the garden of a queen."

"But how do you know all this?" asked the child which the angel was carrying up to heaven.

"I know it," said the angel; "I was myself the little sick boy that went on crutches; I must surely know my own flower again."

And the child opened his eyes and looked in the beautiful calm face of the angel; and at the same moment they were in heaven, where was only joy and blessedness.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, MARCH 30, 1850.

### THE MUTUALIST TOWNSHIP.

BY A. BRISBANE.

(Continued.)

#### BAKING AND WASHING.

The township would have a common Oven, to which the families could send their bread to be baked. This would save 80 ovens and 80 heatings, a vast deal of useless labor and trouble to 80 housekeepers, and in addition, badly baked bread three times out of five.

A convenient and commodious Wash-house should also be established; here the different families could resort to do their washing, avoiding by this means the dreary recurrence of wash-day at home; or the washing could be done by a group of women, paid at a fair rate for their labor. In either case the most perfect machinery for washing, pressing, drying, crimping, and ironing, should be introduced; the drudgery attendant upon this branch of work could be abridged *one-half or two-thirds*, and toil and sickness—particularly in winter—avoided to the wives and daughters of the members.

#### MUTUALIST BRANCHES OF LABOR.

It is a matter of utmost importance to secure regular and profitable employment at all times to all the members of the township. A vast deal of time is lost by our farming population under the present system; the sons and daughters of the farmers, so often without proper spheres of activity on the farms, are reduced to idleness, or forced to leave the homestead for other fields of exertion. Let us guard against this, against the thoughtless and idle life, so common in the country, especially in the winter months. Let us organize certain branches of Industry, so as to open a profitable field of employment for all the members of the township, who otherwise might be idle.

What are the branches of labor that can be prosecuted in common?

The care of herds and flocks, the dairy, the raising of poultry, care of bees, besides those already mentioned.

Members wishing to engage in these pursuits would form companies or groups, each of which would take charge of one of these branches.

#### THE DAIRY.

Let us suppose that forty young women agree to engage in dairying. An extensive dairy would be constructed, in which nearly all the operations of the township in this line could be concentrated. It would be built, like the granaries, by the members collectively, each furnishing cash, products, or labor according to his choice, to be repaid in instalments out of the earnings of the concern.

The members of the company or group—and what I say of this group applies to all others—would introduce a systematic division into the work; one or more persons would take charge of a detail, for the proper execution of which they would be responsible. Each member would be paid according to the time she worked, and according to the value of the work, estimated by the skill or difficulty required in its execution. A member who worked one hundred days would receive twice as much as one who worked but fifty, provided their labor belonged to the same category, or was considered of equal difficulty.

The making and exportation of cheese and butter could be prosecuted on an extensive scale in the township, and would be a valuable source of revenue. A Mutualist operation of this kind has long been in successful operation in a part of Switzerland. The peasant of Jura, finding that the milk collected by a single family does not pay the expense of making an esteemed kind of cheese, called *Gruyere*, unite and bring their milk daily to a common dairy, where notes are kept of the quantity deposited by each family; from these small collections a large cheese is manufactured, which is divided *pro rata* among those who contributed the milk to it. The farmers of the township would, in a like manner, send their milk to the public dairy, and receive in return the value in butter and cheese, or their share of the profits when sold. Milk, in large quantities, would also be furnished by the herdsmen.

#### HERDS AND FLOCKS.

The raising of animals on a large scale would form a very important branch of operations in the township.

Certain portions of the domain, and the outskirts for the most part, would be fenced off and devoted to pasture-lands for herds of horses and cattle, for sheep, and other animals if found profitable.

A group of fifteen or twenty young men, with a few experienced persons to advise them, would engage in the raising of horses; another in the raising of horned cattle, and so with the sheep and swine. In a few years extensive herds and flocks might be raised from a small beginning—from stock put in at first by the farmers.

These herds and flocks would furnish teams for all farming operations; butter, cheese, and meat to the members; hides for the tannery; wool for the cloth manufactory, besides a large surplus for external sale.

The pasture lands would be selected and reserved when the domain was first laid out; they would be collective, not individual property,—and would form part of a collective fund, the revenue of which would be devoted to purposes of public utility—schools, libraries, &c.

Farmers wishing to keep cattle, could have them taken

care of by the groups of herdsmen, paying therefor a certain per centage in kind.

An extensive Apiary could be organized on the same plan, as also an extensive poultry-yard. The latter could be attended to by young persons and children combined.

The establishment of a certain number of Mutualist branches of Industry would be of so much advantage—material as well as moral—to the township, that it cannot be too strongly recommended, however much it may be out of the track of present habits.

It would be a source of profit, and a means of industrial education to the younger members of the township, who would mostly engage in those branches.

It would secure regular employment to all who wished it.

It would increase greatly the collective prosperity of the township.

It would unite the interests of farming and manufactures, and combine their operations.

It would aid agriculture essentially, by furnishing an abundant supply of teams and other materials; and, by relieving the farmers from an immense amount of useless and extraneous drudgery—care of teams and cattle, fencing, &c.—which will forever prevent scientific or high farming.

#### EXCHANGE OF LABOR.

There is one more arrangement which I would recommend; it is a system of *Reciprocal Services, or Exchange of Labor*. The members of the township should organize a general system of mutual aid, based upon strict reciprocity and equivalence, except in cases of misfortune.

There is a great deal of labor, particularly in agriculture, which requires to be done promptly and within a given time. There are labors also, in which combination multiplies the power of each individual by that of the mass. A farmer has, for example, fields to plow; if he works alone he will spend two or three weeks of solitary labor upon them; he wishes it done in as many days. A system of reciprocal services should be instituted whereby he could obtain the requisite amount of aid at any given time, by giving previous notice. Crops are to be harvested and gathered promptly to avoid storms and exposure; a sufficient amount of labor must be combined and concentrated at the various points where necessary, and as required.

Books would be kept open at the Township Counting-house, where would be inscribed the names:

1st. Of those members who were in want of employment, and were willing to work for others requiring it.

2nd. Of those who were willing to exchange labor with each other—aiding their neighbors to be aided in turn by them.

No settling of accounts would take place between members, as it would unavoidably give rise to bickerings and selfish disputes. Accounts would be settled at the Counting-house; this would take place at stated times, say quarterly. Each individual would be credited for the labor he had performed, or debited for the labor he had received. Offsets would be made which would balance

many of the accounts: balances would be paid in cash or products.

#### TENURE OF LANDED PROPERTY.

This is an important point and one in which innovation, however essential, will be difficult, owing to acquired habits and prejudices. The present tenure of the soil gives rise to great evils, and would in the Mutualist Township, if not counterpoised by proper regulations, lead to a disruption of the system.

The lands might, for example, be monopolized by a few, and population too much diminished for the operation of Mutualism; or, on the other hand, they might be cut up into too small parcels, which would produce other evils. Mortgages, foreclosures, irregular divisions of the land, and consequent incoherent distribution of the domain, would also take place—sowing the seeds of conflict and disunion.

How can these abuses, as well as the master evil of LAND MONOPOLY, and speculation in land, be avoided? I will point out three methods, leaving the choice to those concerned.

1st. Represent the entire landed property of the Township by stock, divided into shares. Each person owning a share would be entitled to a farm. The farms would be laid out according to the best judgment of the founders of the township; the size and boundary lines would be decided upon and made permanent—not to be changed except by the collective consent and authority. The farmer could sell his share and leave, or he could make an exchange of farms with any other member, but he could not change the size, boundaries, or shape of the farm. The shares should be held by *those only who cultivate the land*; and no person could hold more than *one share*—that is, *own more than one farm*. By this means land monopoly would be avoided, and land-rents and the tenant-system rendered impossible. The farms would be originally laid out of various sizes so as to suit all wants. Industrial liberty would not be thwarted in any way by this system of stock-property, applied to the soil. The price of the shares would not vary, but would be maintained at the original cost of the land. The improvements put upon it would be sold by him who made them, at such a price as he chose to ask or could obtain.

2nd. The land might be held by trustees, and each farmer own a perpetuate lease of a farm, paying for the lease once for all, not an annual rent. This would be substantially the same as owning the land, save that certain guarantees against monopoly, necessary to the collective good, would be secured.

3rd. The farms might be held in fee-simple as at present, with this simple restriction or sales; namely, that no member could sell his land except to a landless man. If the domain were laid out originally by the founders of the township, and a *maximum* size agreed upon for the farms, this simple innovation might prevent land monopoly and the concentration of the soil in the hands of a few.

Let me sum up briefly the leading features of the Mutualist Township.

Each family will own its own house, manage its own



domestic affairs, and live separately as at present. No innovation is proposed in the family life.

Each farmer will own his own farm, and each mechanic his own workshop, and will prosecute his branches of labor as he judges proper. Each will own the entire fruits of his industry, and will be responsible for his own failure or success.

Domestic life and the prosecution of labor would be an individual affair, and would be left in their present separate, and individualist state.

All other interests, branches of business and labor would, as far as possible, be organized, prosecuted, and regulated according to the Mutualist principle; that is, jointly and coöperatively.

Combined granaries, barns, and stables would be built. Extensive agricultural machinery would be purchased jointly. Combination in purchases and sales would be introduced, and a common store would be owned by the township. A combined edifice for the workshops would be erected. Combination would be applied to baking and washing. Concert of action to fencing, ditching, draining. A system of Mutualism would be introduced into exchanges of Labor and into Credit.

Various branches of combined Industry would be organized—cattle-raising, wool-growing, the dairy, apiary, poultry-yards, &c.—which would give occupation to all those who could not find it on the farms or in the workshops.

Thus Mutualism and Coöperation—SYSTEM AND ORGANIZATION—will be introduced into the *higher and more general branches of Industry*. *Individual responsibility and separate prosecution* will exist in branches of an individual character.

For the Spirit of the Age.

### A PRACTICAL MOVEMENT FOR TRANSITION.

A meeting was called in New York, by the writer, on the 26th of February, to arrange preliminaries for a practical effort to change existing conditions. But a small number of those who have communicated their desire to unite, were present, the rest having signified their entire satisfaction in the principles already set forth. Those who were present, but did not propose to join personally, declined taking any formal action, although we had the benefit of their advice, and the expression (in some instances in quite a substantial form,) of their sympathies. The result has been the adoption of the accompanying Constitution, presented with a good deal of diffidence, and rather to invite criticism with a view to its improvement than as a perfected instrument. But this seemed the only way to proceed, as the persons to be practically associated with the movement are scattered over some ten states, and can never be brought together until they meet upon their common inheritance. An unassuming name has been adopted. A more imposing title can be adopted when it is earned. In regard to location, Western Virginia seems to present the most favorable inducements. Health, a sufficiently fertile soil, good water-power, proximity to immense, uni-

versal wealth, and steam navigation, a ready market, mild climate, &c., are secured here. Considering how important health must be to an infant Colony, this location has been thought preferable to one farther west or south, where the increased fertility of the soil is compensated by great distance from market, long winters, or liability to sickness. Several tracts, on the waters of the Shenandoah, may be purchased very cheap: and if answering at all the descriptions given, will be very suitable for our enterprise. It is not proposed to purchase, however, without personal inspection. And to enable me to do this, it is necessary that I be furnished the means. About one-half the computed expense of the tour was secured in New York. A few dollars from each individual who has communicated with the writer will furnish enough to meet that expense and some others, which must be met by somebody ere we can proceed. I would request each individual so communicating to state for what sum they can be depended upon towards the purchase of the lands, between this and the coming Autumn. It is desirable that I should be enabled to go as soon as May or June. In this way, and in this way alone, can it be told who are to be depended upon, and who are not; since we are so widely separated.

With regard to qualifications of associates, it is hoped that each one will consider himself a specially-appointed committee for self-examination: Let the question be put and seriously pondered—"Am I prepared for *co-operation* and *self-sacrifice*—to be governed by a deep regard for the good of all, and not by personal interest or caprice?" Every individual is better qualified to answer this question for himself than another is for him. Let the answer in every case be frankly given, and the future action made to correspond.

There has been one difficulty of some moment in the details of our plan: the manner in which our real estate is to be held. The joint-stock principle has already been proved defective by trial. Individual property in land is open to a still greater objection, as all experience has proved, by the monopoly in the hands of wealth of man's natural inheritance. The plan proposed in the following form seems to be the only just one, securing to all an equal right of access to the soil. With regard to its validity, legal counsel will be obtained. The measure of productiveness, from the cultivation of the soil, has been made the measure by which all other labor done for the Association shall be remunerated. This at first, perhaps, may not appear favorable to persons with trades and professions, but it seems right to us; and when it is remembered that agriculture is to be the basis of our movement, and that all, of whatever calling, must look to that ultimately for compensation, and will have to take more or less active interest in it; all objections, we think, will vanish. Every individual can be a cultivator of the soil who chooses; and if he prefers some other employment, it should be in consequence of a natural attraction for it, and not for love of gain.

The expression of interest from friends, and from persons entirely unknown to the writer, except by a spontaneous correspondence, is highly encouraging. An opportu-

nity is now given which may test, in some respect, the foundation on which my hopes are built. Every token of encouragement will be duly acknowledged. J. K. L.

Southington, Conn., March 6.

We, whose names are hereunto annexed, in order to establish a better system of society, ensure to labor its full award, promote the recognition of man's rights, and the principles of reciprocal and distributive justice, and to secure the blessings of independence to ourselves and posterity, do associate and severally agree and pledge ourselves to conform to the provisions of the following

#### CONSTITUTION.

ARTICLE 1. This Association shall be known as the MUTUAL TOWNSHIP, (state and county hereafter to be inserted).

ART. 2. The object of the organization shall be the elevation of labor to a condition of independence, by the redemption, reception and improvement of lands, and the establishment of the various branches of industry upon a basis which shall give to labor its entire products, a system of practical education, and a fraternal coöperation with all movements calculated to elevate the social and civil conditions of the industrious classes.

ART. 3. Any individual may become a member of this Association by signing the Constitution and contributing the sum of FIVE DOLLARS. But to become a Resident Member it shall be necessary to pay in the sum of TWENTY DOLLARS, towards the redemption of land, for every member of a family brought in by such member. But at the option of the Association single females and minors may be admitted without such payment.

ART. 4. All lands and property owned by the township, shall be held by a Trustee or Trustees, for the resident members as tenants in common. But individual members, with the general consent, may appropriate a portion of the land not exceeding ten acres for each member of the family, and at his or her option buildings may be erected thereon and the land cultivated, for personal benefit, without rent; provided that no such premises shall be loaned or rented by such person for an income, nor be cultivated by others for wages differing from an equitable share of the products.

ART. 5. The amount of capital which any individual (whether a resident member or not) shall invest to be controlled by the voice of the Township, shall be guaranteed to him or her without diminution of value, to be repaid in stipulated instalments, not to exceed the proportion of one-tenth of the whole in any one year. But no premium or interest, or dividend to capital, shall ever, in any shape or for any pretext, be allowed; and no guarantee to capital shall be binding for a longer period than twenty years.

ART. 6. Every child belonging to the Township shall be entitled to equal opportunities of education; and if destitute, shall be supported and clothed at the public expense, without being subject to any other labor than what is required of all. And every individual who has been a resident member for one year shall be entitled to support in case of sickness and destitution. Attendance and care

in sickness shall be provided for all, by a reciprocal exchange of services, without charge. But individuals cultivating the land, or engaging in any other business on individual interest, shall only be entitled to these guarantees by an equitable contribution to the funds set apart for such object. And persons entering the Township when sickly or superannuated shall only be entitled to them by a special agreement with the association.

ART. 7. To secure these guarantees and an ultimate equalization of the capital employed by the organization, and likewise to provide for incidental expenses, authorized by the majority of resident members, a proportion of the yearly products, not exceeding one quarter of the whole, shall be set apart from year to year to meet, as nearly as possible, the expense of these several guarantees.

ART. 8. That individuals may be secure in the event of a closing up of the business of the Association, a strict and regular account shall be kept of all funds paid in, and of all labor performed under the general direction, for purposes of improvement, creation of machinery, &c. An account shall be also kept of all labor, productive and remunerative, within each year. And annually, or oftener if convenient, the distribution of the annual products shall be made in a ratio determined by this latter kind of labor, after the yearly provision is made for guarantees. The individuals performing the first kind of labor shall be paid in the same proportion, out of the division set apart for guarantees, or let their dues remain to their credit as capital to be subsequently equalized, as provided for in Article Fifth. No office or employment shall have attached to it a higher compensation than another.

ART. 9. There shall be kept a storehouse, supplied with the necessities of life, and each resident member shall be entitled to trade at an advance, on the cost of purchase, as nearly as possible covering the expense of transportation and delivery. And to obviate the necessity for credits, and to prevent over-trading by any, the authorized agent shall award to all labor performed under the general direction weekly or monthly certificates of the amount. These shall be received at the store, and an amount advanced upon them safely within their probable value. At the periodical settlement, the amount advanced on such certificates shall be deducted, but no charge shall be made for interest or exchange.

ART. 10. In case of disputes arising between members, or between a member and the agents of the Association, each party shall choose a person, and these two a third. These three shall decide the matter of difference; but if such arbitration is appealed from, then it shall be determined in a meeting of the members, whose decision shall be final. For grave misdemeanor members may be suspended or excluded the benefits and privileges of the Association; and any person refusing to abide the decision of the majority shall be regarded as resigning their membership. But no such action of the association shall invalidate any claim for labor or capital, which any individual may equitably possess, nor require a precipitate evacuation of premises to the inconvenience or pecuniary injury of the person.

ART. 11. After ten families shall have moved upon any tract held by the Association, and regularly associated themselves together, it shall be competent for them to elect their own Trustees, establish their offices and groups, manage their own affairs, and enact bye-laws for their own government; also to determine who shall thereafter be admitted into their organization. But in the reception of new members, preference shall be given to such as have contributed to its funds, and those who shall be recommended by organizations which sympathize with our views and objects, and cooperate in their realization. Nor shall such persons be debarred the privilege, at least, of coming upon the lands as individuals (except there are moral objections) while the domain shall exceed the proportion of forty acres to each male resident. Such organization shall be made to represent, as nearly as possible, the town, district, or other corporation in the state where located.

ART. 12. Until such actual settlement has been made and such organization formed, J. K. Ingalls shall be Trustee of this Association, and authorized to receive moneys, purchase lands, for the objects and within the limits specified, and make such arrangements as are necessary to carry the designs of this instrument into practical operation. All investments and contributions shall be receipted by him, with the express understanding and condition that he shall surrender to the first Trustees or Agents duly appointed by the resident members, all property, deeds and titles held by him in trust.

ART. 13. All persons born in the Township, or who may have come in with a parent or parents, and continuing therein, shall, on attaining the age of twenty-one years, have equal right and inheritance with the rest, and all rights, privileges, guarantees and obligations, expressed or implied, shall be understood to apply equally to persons of both sexes.

ART. 14. Amendments may be made to this Constitution by a vote of two-thirds of the resident members, present at any regular meeting of the Association, such amendment having been duly notified at a previous meeting, and provided that no such amendment shall propose to give a premium or vote to capital, or infringe on the rights and guarantees secured herein.

Translated for the Spirit of the Age.

### LAMARTINE ON CAPITAL PUNISHMENT.

(Continued.)

First, then, we ask if what is atrocious is ever necessary; if what is infamous in the act and instrument is ever useful; if what is irreparable before an upright judge is ever just; and finally, if society, by murdering a human being, shows the inviolability of life in a stronger light! No voice is raised in answer except the paradoxical voice of those glorifiers of the headsman, who, attributing to God a thirst for blood, for blood shed as an expiatory and regenerating virtue, extol war, that system of murder in masses, as a providential work, and make the hangman, the priest of the flesh, the sacrificer of humanity. But nature replies to these men by the horror of blood, society by the moral instinct, and religion by the gospel.

Intimidation then remains, which, according to our adversaries, if weakened by the abolition of the Death Penalty would cause a rapid increase of crime. They believe we need death as a sanction of justice.

Undoubtedly law must be sanctioned; but there are two kinds of enforcement—material and moral; both of which ought to unite, and together satisfy society. But just so far as we have advanced in the ways of spiritualism or improvement, just so far does this sanction of law partake of one of these two sorts of penalties; that is to say, it is more material or more moral, more afflictive or more corrective, just as the punishment inflicted is proportioned to the flesh or the spirit. Thus primitive legislation killed; but Christian legislation suppressed the sword, or exposed it rarely to the people's eye; and, finally, broke it in twain, substituting for its bloody punishment the detention which preserves society from all further ravages of crime, the shame which is stamped indelibly upon the guilty one's every feature, the solitude which forces him to reflect, the lesson which enlightens his mind, the labor which subjugates him body and soul, and finally the repentance by which he is regenerated.

Behold, then, the two species of sanction between which we are to choose. In order to arrive at a decision we have only to ask if, in our present state of social guarantee and administration, we have not, independently of the scaffold, sufficient defensive and repressive forces to anticipate and intimidate the criminal.

These forces are of two kinds—*Material* and *Moral*. Society has always been organized and governed by means of the former. It has its government with a watchful eye, and extended hand always ready for the defense of its established customs. It has its army always in permanence, everywhere presenting enough of strength to put down all opposition and resistance. It has its patent or secret police, central and municipal surveillances, invested with the right of protection and vigilance over the smallest hamlet in the territory. It has its gendarmery—an army constantly seeking out the malefactor. It has tribunals scattered throughout the chief places of its provinces, in order to give efficacy and interpretation to the law. Finally, it has its guarded routes, its lighted streets, its walls, enclosures, inviolable hearths, deportations, prisons and bagnios, which combined, form one vast arsenal of defensive material forces.

Is society more defenceless when governed by moral force? First take Religion, that communion of minds and consciences, that family legislation whose code punishes crime by an eternal penalty. It is everywhere present, in the darkest night, on the deserted routes, and in silence and solitude, its interior voice is heard uttering its requirements, promises and threats. Then comes Legislation with its codes, its prosecutions of office, and its juries, those bodies to be feared even by the innocent; for a person, however pure, once summoned into their presence receives the stigma of unfeeling and unthinking minds. And next comes Public Opinion, that mutual judge between men, that judge at first accusatory, afterwards infallible, which supplies religion and law, and rewards every one according

to his works. And shame, that punishment by his own personal opinion, which pursues, wounds, tortures even the acquitted criminal, and which, though he may have escaped civil judgment, makes him see a judge in every look. And the Press, and the publicity multiplied through it, which everywhere sends the name, the deed, and the penalty, and gives to human chastisement the ubiquity of celestial vengeance. And lastly, we see progressive lights, universal precepts, increasing morality, new forces of moral society against the aggressions of crime.

Who will dare to say that such an arsenal is insufficient? Custom alone, or fear?

Now let us examine the mind of the person who meditates a crime. Crime is the effect of one of these two causes—passion or interest. If *passion* drives man to the commission of wrong, the laws intimidation, for the time being, has no influence over him. Passion, blind in its nature, excludes reason and gratifies itself, whatever may be the penalty. It does not recoil at the prospect of death; but on the contrary, the idea of braving such a fate often causes the culprit a sort of ferocious excitation, and he almost believes himself justified in his own eyes: who will say that temptation comes not over mysterious human nature when in peril like the dizziness that confuses the intellect of a person who is hanging over a yawning gulf?

Now consider *interest* as the instigator. The criminal thus coolly calculating his prospects, knowing the chance he runs, and nevertheless pursuing his homicidal work, has poised his crime against its penalty: and since the enormity of the punishment does not arrest him, it is apparent that intimidation has no power over him. There is no need of adding, that intimidation by all the other penalties—shame, seclusion, isolation, life-penitence—have no more effect upon him than the penalty of death. The duels, the innumerable suicides, the outrages daily committed in the bagnios, for the mere purpose of obtaining death, afford ample proof that such a punishment is not always the one most feared by the guilty, and that life is more frightful in prospect to some men than the scaffold.

Whenever punishments have been mollified, the imagination has been terrified by persons crying out that an increase of crime must inevitably take place, and yet tortures and many punishments have been abolished, and still the statistics of crime remain about the same. Society has had more influence upon criminality than legislation. Since Tuscany suppressed the death clause, offenses in that country against persons have become very rare. At Naples and Rome the introduction of the French penalties has reduced assassinations to thirty per cent. In Russia, where, for the last eighty years there have been but four capital executions, crimes against life are rapidly diminishing in number. In France we still inflict death in cases of infanticide, and yet infanticide does not decrease. The statistics demonstrate that crimes grow less frequent by reason of education and the comforts of the population, and that moderation of punishment tempers the ferocity of crime. Bloody laws make bloody manners. That is the vice of the laws of intimidation by murder. Suppo-

sing them efficacious even, what does the law-giver accomplish if, in order to intimidate a few villains, he depraves, by the taste of blood, the mind of a whole nation!

J. B. JR.

(To be Continued.)

## Reform Movements.

**THE DESTITUTE POOR OF LONDON.**—The special correspondent of the *Morning Chronicle*, whose graphic details of the condition of the laboring poor and destitute of the metropolitan districts have attracted beneficial attention, gives in his Wednesday's communication an appalling picture of the miseries of the houseless during the present inclement season. "There is," he says, "a world of wisdom to be learnt at the asylums for the houseless poor. Those who wish to be taught in this, the severest school of all, should pay a visit to Playhouse-yard, and see the homeless crowds gathered about the asylum, waiting for the first opening of the doors, with their bare feet—blue and ulcerous with the cold—resting for hours on the ice and snow in the streets, and the bleak stinging wind blowing through their rags. To hear the cries of the hungry, shivering children, and the wrangling of the greedy men, scrambling for a bed and a pound of dry bread, is a thing to haunt one for life. There are four hundred and odd creatures utterly destitute—mothers with infants at their breasts—fathers with boys holding by their sides—the friendless—the penniless—the shirtless—shoeless—breadless—homeless; in a word, the very poorest of this the very richest city of the world.

**THE EDUCATION OF IDIOTS.**—In the message of the Governor of New York, there is a recommendation to the Legislature to provide for the amelioration and improvement of idiots. While the State has made liberal provision for the care and education of the blind and mutes, it has done nothing for the improvement of the idiot. The reason is doubtless to be found in the strong impression which has prevailed that nothing can be done for the improvement of such persons. He has, however, been taught to articulate and to talk distinctly, and to bring his passions and appetites into subjection; he has been instructed and made to read, to write, and to sing, and to exercise mechanical labor and skill in various trades. These results induce the Governor to recommend the establishment, by the Legislature, of an Asylum and School for Idiots, on such a scale and terms of endowment as their wisdom shall deem best.—*Philadelphia Ledger*.

**TYPOGRAPHICAL WIDOW, ORPHAN, AND NOMINEE FUND.**—On Saturday evening last a public meeting of compositors favorable to the establishment of a widow, orphan, and nominee fund was held in the British School-room, Neville's-court, Fetter-lane. The meeting was numerously attended, and Mr. Hartwell, of the *Daily News*, was unanimously called upon to preside. Mr. J. Longman (the honorary secretary) then read at length the rules as prepared by the provisional committee. These rules provided that the object of the fund shall be to afford pecuniary assistance to the widows, orphans, or nominees of deceased members. The Chairman having submitted the second rule, and "that the society be composed of compositors of fair character, who have served seven years to the business, or who are otherwise entitled by patrimony, including also those gentlemen who are holding situations either as printers or overseers, also readers who have not served an ap-

prenticeship to the business," the rules were adopted, with a few verbal amendments, the principal of which were fixing the amount of subscription at 3d. per week, with 1s. entrance fee, and giving £20 at a member's death.

**NATIONAL PROVIDENT INSTITUTION.**—The 14th annual meeting took place at the London Tavern. The chair was taken by Mr. S. H. Lucas. The annual report stated:—"In the past year 1736 policies of assurance had been issued, the annual premiums on which amount to £27,233 19s. 5d., and 225 additional proposals declined. The annual income now amounts to £151,976 4s. 7d. The balance of receipts over the disbursements is £77,214 11s. 10d., increasing the capital stock of the institution to the sum of £517,243 7s. 1d., which is invested in real and Government securities. The sums due on policies of deceased members for the year amount to £48,075 8s. 6d., of which £26,919 15s. 6d. has been paid, and the remainder, £19,155 8s., is in course of payment. It appears that if the deaths had occurred at the rate assumed in computing the table of premiums, there would, during the thirteen years, have been claims under 627 policies, whilst the deaths that have really occurred have given rise to no more than 297 of such claims, being about 43½ per cent of the estimated mortality."

**SLAVERY AND MISSIONARY WORKS.**—The following advertisement is from the *Religious Herald*, a Baptist paper published in Richmond, Va.

**"WHO WANTS \$35,000 IN PROPERTY."**

I am desirous to spend the remainder of my life as a Missionary, if the Lord permit, and therefore offer for sale my Farm, THE VINEYARD, adjacent to Williamsburgh, and containing about 600 acres—well watered, well wooded, and abounding in marl—together with all the crops and stock, and utensils thereon.

Also, my house and lot in town, fitted up as a boarding establishment, with all the furniture belonging to the same.

Also, about forty Servants, mostly young and likely, and rapidly increasing in number and value.

To a kind master, I would put the whole property at the reduced price of thirty-five thousand dollars, and arrange the payments entirely to suit the purchaser, provided the interest be annually paid.

SCREYANT JONES."

O, holy simplicity! O, soul-degrading slavery! how have ye modified the labors of the cross!—When Jesus traveled up and down the world, he was a man of sorrow and acquainted with grief. He had not where to lay his head, but poor and despised he traveled among enemies, proclaiming deliverance to captives and freedom to the bound. His was a cross-bearing life; his daily path was the path of self-denial, and his life was sacrificed to his love for humanity, in his efforts to plant the principles of universal Liberty and eternal Right. He sent forth his missionaries in the same cross-bearing way, the path of self-denial, to preach the same blessed doctrine—deliverance to the bound—freedom to the captive and the slave. They also sacrificed their lives to their love for all.

But now the professed disciple and missionary of Jesus can sell instead of liberating the captive, and go forth with the price of blood in his pocket; can associate with the great, clothe himself in purple and fine linen, and fare sumptuously every day. He knows no cross, exercises no self-denial, preaches not liberty to captives, but tells them it is the providence and will of God that they are in chains! If this be the gospel of Jesus and this his missionary how wonderfully have they changed.—*Portland Pleasure-Boat.*

**LAND REFORM.**—The support of the poor in Herkimer County, N. Y., for the past year, cost upwards \$12,500—not less than \$8,000 of which is a special tax growing out of the Rum trade. So says the *Herkimer Freeman*.

No doubt a large part of the \$8,000 expense for intemperance, and a large portion of the balance which makes up the \$18,500, should be placed to the account of Land monopoly.

Many who are deprived of the right to raise their bread from the soil, are driven, by circumstances, into the way of temptation, and become victims to the poisoned cup. Others resort to it to drown their troubles, who, had they been allowed their birthright to the soil would have been temperate, industrious, and independent farmers.

How wicked it is for governments and individuals to monopolize the earth! What an awful responsibility rests upon them. They have no more right to deprive men of the privilege of cultivating a sufficient portion of the soil to derive their subsistence from than they have to deprive them of life itself.

In every State in the Union there are large tracts of land claimed by the government of the State, and lying unimproved, while hundreds and thousands of landless and homeless people are out of employment.—*Portland Pleasure-Boat.*

**THE BOOKBINDERS AND THE BIBLE SOCIETY.**—A public meeting, numerously attended by those connected with the bookbinding trade, was held on Thursday night, in the Mechanics' Institution, Southampton-buildings, for the purpose of stating the evils entailed on the trade, and especially on females, by the contracts of the British and Foreign Bible Society, and of devising means for the amelioration of their condition. Mr. F. Bennoch took the chair, and introduced the business by stating that he was no partizan on either side; that he was happy he had never subscribed to the Bible Society, considering the course they had taken, for he looked upon them as disseminating the Holy Scriptures, and bound by the principle therein contained to distribute good on all hands, without any admixture of evil: that, after examination of the subject, he considered they had an excellent case to present to the public, and to that journal which had taken up with so much ardor and zeal the cause of "Labor and the Poor." He considered that no united body, supported by charitable contributions ought to enter into competition with tradesmen; to whom, in that case, they did injustice, without the possibility of an appeal for a remedy. But such a society as this, by the effects of its course, first reduced people to vice and distress, and then, in order to reclaim them, they got up great emigration societies, and sent them and the bibles to the antipodes. The meeting was then addressed by Mr. Luke J. Hansard, Mr. Duncan, Mr. Horry, Mr. Edwards, Mr. Daring, and others, who proposed resolutions to the effect that the silence of the Bible Society, under the charges made against it, was discreditable to it, and that to cheapen the Scriptures by reducing the price of labor was opposed to sound economical principles. Mr. Taylor spoke to the great reduction which had been lately made in the price of gilding the bibles, which he said was paid generally now at the rate of 6s. 6d. per hundred, although it cost the party 5s. per hundred for gold. This was occasioned by the Bible Society: but it spread itself into general work. The meeting terminated by a vote of thanks to the chairman.

**TENANT-RIGHT**, in the most popular sense of the term, is securing to the tenant that value which his improvements had effected upon the farm, over and above the landlord's rent. If a tenant had agreed to pay £100 per annum, and he had made

his farm worth £120, he could either let the land for £120, keeping the £20 himself, or, which was the usual course, he sold the entry to the farm to another tenant for £360 or £400.

Now, you will find that in the great majority of cases the present low price of all farm produce has not only swept away the value which the tenant had created, £20 per annum, but a part of the landlord's rent; in other words, the farm which was originally worth £100, and which, previous to the abolition of the corn laws the tenant had made worth £120, is now worth only £80 or £90.

What, then, becomes of the value of the tenant-right? or how could its recognition by the Legislature enable the parties to absorb the able-bodied pauperism of the country?

**A GOOD EXAMPLE.**—In consequence of the tenantry under the Right Hon. Lord John Scott complaining of the damage done by the game to their crops, &c., his lordship had destroyed the whole of his extensive preserves in Warwickshire, dismissed his keepers, and given directions to the tenants to keep the game down by shooting all that they see on the land in their occupation.

## Miscellany.

**THE ART OF COSTUME.**—The author of the brilliant article on "Human Progress" in the last Westminster Review has some excellent remarks on the barbarous condition of the art of costume, which have suggested to a writer in the *Spectator* some additional reflections in the same vein. Neither man's dress, nor woman's, the writer contends, fitly answers any one purpose of clothing, and the process of making is rude. Dresses are not made entire, of fitting shape, but are formed out of flat sheets of stuff, laboriously sewn together. The manufacture is rude, the effect uncouth. Woman is less disfigured than her mate, because her dress, in its essentials, is simpler, but man is basely disguised. A living philosopher has said that every man designs his clothing with the view of tipifying externally what he feels to be his nature; and that seems to be a sound rationale of the true principle and the actual intent; but how near is it to the fact? The living statue man cannot be recognized in the living tailor's block. His vaulted head is roofed by a black chimney-pot—though, by the way, he never uses that chimney, when he lights a tobacco fire in his mouth. His limbs he thrusts into shapeless cases, too loose to display the natural form, too light to assume any symmetrical form as drapery. His feet are put into black cases, which reduce the rounded, finely-figured foot to a shape as near as possible to the model of a piano-forte pedal. His trunk is incumbered by the meeting of the several bits that make his garment—flaps lengthened here, curtailed there. The column of his neck he hides with a complicated system of swathing, bows, and flaps of a white garment beneath; on grand occasions, men of refinement, inclining to serious views on religious subjects, put a white table napkin round their throats, and "boast themselves more lovely than before!"

NINETY thousand patients are annually received into the hospitals in Paris. Fourteen thousand old and infirm are supported in the infirmaries. Five thousand foundlings are taken care of in the public institutions, and twenty-three thousand are sent out to nurse. Thirty thousand indigent families also receive assistance.

**VELOCITY OF ELECTRICITY.**—It is not unfrequently a subject of wonder that the velocity of electricity has been so accurately measured, when its speed is so incredible, and many persons express entire disbelief in the correctness of any such measurement. It has, nevertheless, been accomplished, and that by a contrivance so ingenious and yet so simple, as to be within the understanding of a child, and at the same time incapable of committing an error. A small mirror, one inch long by half an inch broad, is made to revolve on a pivot, and is attached to a spring and cogwork, which give it a swift revolution. It is, of course, perfectly easy to regulate this velocity to any required number of revolutions per second. Coils of wire of various lengths are provided. A coil is taken, say, for example, twenty-five miles in length. The two ends of this are brought near each other and fastened on a board, on the flat surface of which is left a break in each end of the wire, so that the passing electricity shall make a mark as it crosses at each break. A Leyden jar is charged and a spark is sent through the coil. To the eye this appears to cross both breaks at the same instant, although there are twenty-five miles between. The experiment is made in a room which has an arched ceiling, in a precise semicircle, carefully measured and divided into sections. If, then, this board be so placed that the revolving mirror may reflect the spark, and (the room of course being darkened) the mirror be put in motion and the charge sent along the coils of wire, the first break in the wire will be marked by a reflection of the mirror on the arch, and the spark of the second break will be a little farther along on the arch.

Thus if the mirror be making one hundred revolutions per second, and the reflections of the two sparks be one-eightieth part of the circle distant from one another, it is obvious that the mirror has made one-eightieth part of a revolution while the electricity was passing twenty-five miles, and the time occupied is of course one-eighth-thousandth part of a second, which would give a velocity of two hundred thousand per second. After repeating the experiment with coils of wire of various lengths, from five to a hundred miles, and finding the distance between the reflections on the arched wall to vary in precisely the same ratio with the lengths of the wire, and the final result to be unvarying, it is evident that the problem has been solved, and the velocity of electricity ascertained.

**COST OF WAR IN HUMAN LIFE.**—The distinguished British statesman, Edmund Burke, in his "*Vindication of Natural Society*," observes: "I have said something concerning the consequences of war, even more dreadful than that monstrous carnage which shocks our humanity, and almost staggers our belief. I think the number of men now upon earth is computed at five hundred millions, at the most. Here the slaughter of mankind, on what you call a small calculation, amounts to seventy times the number of souls this day upon the globe!" Dr. Thomas Dick, of Scotland, estimates the number of human beings that have perished by war at 14,000,000,000! and remarks: "What a horrible and tremendous consideration! to reflect that 14,000,000,000 of beings endowed with intellectual faculties, and furnished with bodies curiously organized by Divine wisdom—that the inhabitants of eighteen worlds should have been massacred, mangled, and cut to pieces by those who are partakers of the same common nature, as if they had been created merely for the purpose of destruction!"

**DEAF AND DUMB IN ENGLAND.**—They average 1 in every 1,600 of population. Whole number in the kingdom, over 13,000, about 1 in 60 of whom is educated by the asylum for deaf and dumb.



**A BEDSTEAD MANUFACTORY.**—We believe the only exclusive bedstead manufactory in the United States is presumed to be that of Messrs. Clawson & Modge, in Cincinnati, which has been established about nine years, and now does a business averaging \$150,000 per annum. We learn from the Farmer and Mechanic, that the buildings are of brick, and are 190 feet long, 70 wide, and five stories high. One hundred and thirty hands are regularly employed, who, with the aid of excellent machinery, driven by steam, turn out 125 bedsteads per day, or about \$7,500 each year, of different styles, ranging in price from \$1 75 to \$60. In their manufactory, nearly 3,000,000 feet of lumber are annually consumed. The business extends over the South and West, but New Orleans is the greatest market. In the last two years the home demand has been over \$40,000.—*Am. Cabinet.*

**Dogs.**—The question of dogs or no dogs is now being discussed in France. M. Roger gives a terrible catalogue of the evils caused by dogs. M. Remilly, in the Chambers, stated that there were 3,000,000 of dogs in France, costing 225,000*fr.*, or what would feed 640,000 persons—half of Paris. Dogs are injurious to health, kept in small rooms, by consuming the oxygen necessary to man. During eleven years, thirty-nine deaths occurred in Paris from dogs. A tax on the dogs will very likely follow these curious revelations.

**TAILORING IN LONDON.**—At a recent meeting in London, of persons connected with the Tailoring Trade, it was stated that the working men engaged in making clothing for the Government establishments, the Post Office, the Custom House, and for the soldiers and police, did not get more than 1*s.*, or at most, 1*s.* 5*d.* a day. One of the speakers said he had worked for Moses & Son at the rate of a penny an hour; and another said that for making a coat for a first-rate master tailor, patronized by the Duke of Wellington and other aristocratic customers, he had only received 5*s.*, out of which sum he had to pay for candle-light and trimmings. Resolutions were adopted, calling upon Parliament to pass a law compelling employers to have work done on their own premises; doing away with "the slop-sweating and middlemen system."

**MORTALITY OF BACHELORS.**—The following statistics, published some years ago in England, furnish a strong argument against "single blessedness." Mortality from 35 to 40 years of age, among married men, 18 per cent; bachelors, 37 per cent. Those who attain to the age of 40, married men, 78 per cent; bachelors, 41; to 60, married men, 48 per cent, bachelors, 22; to 70, married men, 27 per cent, bachelors, 11; and to 80, married men, 9 per cent, bachelors, 3!!

A bottle of wine four hundred years old was drunk one day at President Tyler's table, and a calculation was made of its costs on the supposition that the price was half a dollar at the first, and that the interest on that half a dollar had been collected once every three months, and, also laid out at interest during the four hundred years, by which mode the principal would double every eleven years. The result was that 400 years compound interest on fifty cents amounted to some \$40,000,000.

Of 28,000,000 spindles at work in the world, Great Britain owns 17,000,000, France 3,000,000, and the United States 2,000,000; Russia the same.

## CONTENTS.

National or Land Reform . . . . .	198	Lamartine on Capital Punishment . . . . .	204
Labor and the Poor . . . . .	195	REFORM MOVEMENTS . . . . .	
Columbus . . . . .	196	The Destitute Poor of London . . . . .	206
The Fisherman's Boy . . . . .	197	Land Reform, &c., &c. . . . .	206
Over-Sea Sketches . . . . .	198	MISCELLANY . . . . .	
The dead Child and the Angel . . . . .	199	The Art of Costume . . . . .	207
The Mutualist Township . . . . .	200	Velocity of Electricity . . . . .	207
A Practical Movement for Transition . . . . .	202	Bedstead Manufactory . . . . .	208

## THE SPIRIT OF THE AGE.

### PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church* of Humanity, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

## EDITOR

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 181 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 181 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawk.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferra.

## LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, APRIL 6, 1850.

No. 14.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## NATIONAL OR LAND REFORM.

BY THE CINCINNATI NATIONAL REFORM SOCIETY.

### II.—THE HOMESTEAD EXEMPTION.

(Continued.)

This measure has already become law in several of the States, and no doubt the example will soon be followed by others, as public sentiment is becoming universally favorable to it. The law exempting a certain amount of household goods and mechanics' tools from all kinds of forcible seizure and sale has, perhaps, paved the way for the introduction of the one now claimed. The inconsistency of exempting a man's household goods and tools, without extending that same protection to a place to keep and preserve them in must be obvious to all; under such circumstances, in many cases, such property would become burdensome.

One of the main objects of this measure is to secure from the ills of poverty the wife and children, by either the father's imprudence or misfortune. There can be no good reason why the evil consequences of either should fall upon them. When a man once gets a home for his family it should be held sacred, and especially protected from the ruthless grasp of the merciless speculator.

We also anticipate that this measure will prove a salutary check to the reckless abuses of paper-money making, by preventing those disastrous revulsions in commerce which so often occur, and are consequent upon the sudden expansions and contractions of bank-paper. For when bankers can no longer sacrifice *other men's homesteads* for the convenient purpose of paying their own debts they will be exceedingly cautious to what extent they jeopardize their own: it is not likely that the public could be much injured by such issues.

Although the homestead exemption has been adopted by several of the States, there has been much difficulty in arranging the details, especially as regards the limit to the land.

We do not consider it important that the quantity of land be mentioned in the bill; but merely based upon the money value as assessed for taxation; say not less in value than one thousand dollars.

The purchase-money (of the homestead) labor, or materials unpaid for, should be excepted, on the just principle that property cannot rightly be a man's until paid for.

Wages for labor, to a certain amount, should also be excepted. It being our main object to protect and promote honest industry, so as to prevent the degrading and humiliating necessity of making poor-house provision for the charitable sustenance of human beings who are both able and willing to maintain themselves by their own labor, had they not been prevented by unjust laws and the customs of society from free use of that *land* which God gave in common to *all men*, but to no man in particular, with

power to exclude others from it, or demand a tax for its use—neither to governments nor to individuals.

Land by itself is *one thing*, but the property (products of labor) which a man may have upon, or combined with it, is a *different thing* altogether; and to preserve the distinction we consider of the utmost importance. It has been by the despotic action of governments in confounding the *value* of the *two things* together and measuring them by the same standard that has produced all the evils, politically, socially, and morally, that we complain of or desire to remove. Abolish, then, the legality of this *unholy alliance* and man would soon not only be free and intelligent, but also virtuous and happy. Restore to all men the free use of the elements of nature, and make them perfectly *Equal in Law*, every man would soon find and maintain that position among his fellows which his talents and usefulness would entitle him to occupy.

Much as charity and benevolence may have been lauded by the poet and the moralist—great and ennobling as may be the practice of its virtues—yet still the recipients of it must stand in a degraded and humiliating relation to it. We would, therefore, much rather place all men in a position where they would not require it, by merely doing justice to all. In our estimation, whoever claims for himself a Right or Privilege that he is not willing to grant to all others can neither be a true Christian nor a true American. We, therefore, advocate these measures for the benefit of all who require or desire them.

### III.—LAND LIMITATION.

A law limiting the quantity of land an individual might acquire after the passage of the act is strongly advocated by many Land Reformers; yet we are of the opinion that when the two measures herein advocated are put into successful operation, individuals will naturally, of their own accord, limit their landed possessions to the proper maximum without the coercion of law, on the simple principle that a man is always anxious to part with whatever will no longer yield him a profit, or that becomes only a burthen; which will be the case with all unimproved lands upon which the owners are obliged to pay taxes. We, therefore, consider it much better that Land Limitation should follow as an effect from the existence of the Freedom of the Public Lands and the Homestead Exemption than to rely upon the Limitation Act as a cause to produce the two other measures.

When this measure is once established by government land speculators would at once know that such a law never could be repealed in a country where the ballot-box was in the hands of the people: they would, therefore, begin to sell their lands while they could get money for them. We object to the immediate adoption of forcible land limitation also on the ground of its coercive character. It would appear inconsistent in us, who profess to repudiate the aggressive and coercive action of governments, to require it to enforce those obnoxious principles to an extent

never before known, and for the existence of which there can be no real necessity.

As to the law making ten hours a legal day's work, contended for by some Reformers, we esteem it of but little consequence; as by experience we learn the futility of a law abridging the hours of a day's labor without a corresponding one to prevent employers from reducing wages; accordingly we come back precisely to the point started from.

Besides these considerations, we find that in a neighboring State, where such a law had been enacted, the operatives of factories were injured rather than benefitted by it. The capitalists in combination concocted a scheme for the purpose of eluding the law. They drew up a paper requiring the hands to sign it, which many did. What else could they do! Conscious of the folly of contending with their powerful lords and masters, in addition to the prospective wants of their families, no free land, no inalienable homesteads, and a discharge hanging over their heads, they acted the part of prudence at least, and signed the document. But a portion of them combined together for the purpose of resisting the attempt of the capitalists to counteract the law, and what was the consequence! They were cast into prison, and made to suffer the pains and penalties due only to malefactors, thieves and robbers; and for what! Because they foolishly attempted to sustain the law in opposition to their masters, who had determined to counteract its provisions. This is but another case added to many, which goes to show that the rich may combine and colleague together, and devise schemes for the purpose of oppressing and grinding the face of the poor, and still remain virtuous and good. But if the poor combine together for the purpose of resisting that oppression and wrong, and simply doing themselves justice they are denounced as conspirators, enemies of law and order, fit companions only for the vilest criminals, and are dealt with accordingly: and such will ever be the case while Land Monopoly exists.

Capitalists are always great sticklers for the majesty of the laws, so long as their grasping propensities are promoted by them. But when this ceases to be the case (themselves being the judges) they are the first to evade or break them.

When the working classes become owners of homesteads they will be in a position to regulate, not only the hours of labor, but also the wages, much more satisfactorily to all parties concerned, than could be effected by any coercive law whatever. Although we ourselves have not much faith in the efficiency of the ten hour law, we would by no means discourage such as may contend for its establishment, but would say, go on, agitate the subject, some good may result from it; but the effectual remedy is land reform.

Working men! wake up—wake up! Your oppressors slumber not—neither do they tire. It is you that are destined to fight the great battle between monopoly and equal rights—capital and labor. Therefore arm yourselves with the sword of truth and solid arguments, such as no sophistry nor cant can refute nor gainsay. Meet your adversaries like men, with bold and fearless front, at the ballot-box; quietly and peaceably vote for the Freedom of the Public Lands and the Homestead Exemption, and at least half the battle is won.

#### OBJECTIONS ANSWERED.

Many persons object to these reforms, believing they will tend to make people lazy and indolent, by destroying their ambition, &c., &c. We have previously shown that this could not be the case, because labor would be stimulated by the increase of remuneration. But for the sake of an argument, let us suppose the objection well founded.

No one would question the propriety of a capitalist interesting himself in the habits of his tenants and hirelings. If they were not industrious it is evident he could not get his rent nor his expected profit; he would be, therefore, justifiable in looking after them.

But when a man occupies his own homestead and works for himself, and has no power to appropriate to himself the labor of others, it is *his business alone*. When a man enjoys his idleness at his own cost it can be no other man's business but his own. So, also, when a man chooses to produce more property than his neighbor, it is no other man's business but his own, and all the property produced by him is as sacredly his, and his alone, as the arm which produced it; and when given in exchange he is justly entitled to an equivalent.

But when a man enjoys his idleness, prodigality, and perhaps licentiousness, at the expense of others, it is the legitimate business of said others to look into the matter. Paupers are such as live in idleness upon the labor or at the expense of the industrious, and every man who so lives is a pauper, whether he be a king, a capitalist, or a beggar. It is, therefore, the proper business of the industrious or useful portion of society to look into the matter, and, if possible, cast off the burthen. We consider that crime is the natural offspring of extreme wealth on the one hand and poverty and want on the other—wealth being the parent of poverty and want, and crime their natural offspring. We, therefore, propose these measures for the prevention and cure of the above-named evils, especially that of pauperism.

Many persons think these reforms unnecessary, as there is no reason to apprehend that any material injury can result to the people of this country from land monopoly, because the law of primogeniture is abolished. They say, the lands of the rich are continually becoming divided, subdivided, and scattered among the people; so that their children become poor at least in the third generation, and the poor of this day will occupy their places. All this may be true, but the matter is not mended; because, continually, during this change of places, the majority of the people have remained landless, in poverty and want, to whom the possessions of the rich never become scattered. The evil is only being shifted from one set of sufferers to another: when one goes up, the other goes down; while one is freezing, the other is being scorched. When the one has too much the other has too little; the cause of the one state being the effect of the other. So the evil is neither removed nor obviated; and we are unable to see the beauties or advantages of this see-saw operation. Moreover, the statistics of civilized life in Great Britain show a constant decrease in the number of landowners for the last 200 years; from 240,000 to 36,000, and all this in the face of an increasing population.

Can it be a pleasure or satisfaction for the rich man to reflect, in the midst of his superabundance, that his children or grand-children are to be reduced to poverty and want, made to labor and toil to enrich others, and perhaps become beggars and paupers! *Let the rich man answer.* To be sure the poor man might rejoice in the midst of his poverty and rage, that however miserable and degraded his own condition might now be, yet his children or grand-children would be rich, and be able to oppress and command the labors of the children of that man who now oppressed him, and absorbed the fruits of his labor and toil, and might say, "as that man now looks down with contempt upon me, so will my children look down with contempt upon him." This would be a very natural reflection, and might afford him some satisfaction, but would it be a good moral or a Christian feeling! Is it good or right for a man to rejoice in his own prosperity by the downfall and degradation of his brother!—Would they be

proper sentiments for him to teach his children! *Let the Christian moralist answer.*

We, therefore, object to the practice of freezing one generation or one portion of the human family for the purpose of scorching another; or, in other words, of making one set of human beings paupers and beggars in order that another set may be overburdened with riches to their own injury. There is no necessity for it; the mass of mankind do not desire it; neither is it consistent with justice, morality or religion. Some tell us that these reforms may be good, but that they are impracticable. To such objections we say—that if simple justice is impracticable among men, how absurd is the attempt of the teachers of mankind to promote morality and religion; such objectors, at least, ought not to make any.

When all men are restored to the free use of the elements of Nature, competition will cease to be the working man's enemy, as it now is, and will become his best friend.

Last, though most important of all, we firmly believe that when the freedom of the Public Lands is once firmly established, that other governments must follow the example, or they will soon be broken up as nations, and consequently all motives and causes which now produce national wars will then be removed or destroyed.

From the Examiner.

### THE SEARCH FOR SIR JOHN FRANKLIN.

A series of Polar expeditions, costing an enormous sum of money for no practical and no adequate object, has ended either in some disabling disaster or in the utter loss of the ships under Sir John Franklin. Upon this commences a new series of Polar expeditions to search for the missing vessels, and crews, or any traces of their fate. These expeditions, from their very object, must be more dangerous than the exploratory ones that preceded them, and which have terminated so unfortunately; for the recovery of the missing ships and crews ought of necessity to lead to visits to the most dangerous places, as it is in them that the ships are likely to have been locked up or cast away. These latter expeditions have hitherto happily escaped, after incurring most imminent dangers; but every fresh venture multiplies the chances against them, and it is a serious matter to consider what would be the result of any fatal disaster to the next. Upon it would commence a new and third series of expeditions in search of the lost searchers, and thus a prospect would be opened of Polar expeditions without end. A parallel on a small scale is of frequent occurrence. A man is sent down a well in which there is bad air. He drops down insensible. Another goes after him, and shares the same fate; a third follows; but the parallel stops about here, for when the mischief has reached a certain point the farther exposure of life ceases, and the purification of the air is set about before any fresh attempt at recovery. But the dangers of the Polar navigation are not, like foul air, to be removed by any human art. Every renewed attempt to recover the missing is attended with the same dangers, and with the chances against escape increased.

Is this consideration a reason for giving up the search while a rational chance of success remains? No, it is not. While such a chance remains the idea of leaving Franklin and his gallant companions to perish is not to be borne. But the grave question is, whether the chance now remaining warrants the risk of another expedition. And if it do not heavy will be the responsibility of sending out another, which, less favored by accident than the last, may never return. We have to bear in mind the wisdom of the old proverb as to the pitcher's going to the well. There is the once too often; and in this peculiar case disaster must be followed by the risk of more disasters, for every missing ex-

pedition must have its train of expeditions of recovery, with their dangers of the same calamity, and the endless renewal of the perilous search.

The Polar expeditions, barren as they were of results, were in point of safety fortunate up to Franklin's last venture; but we may in future apprehend for them less favorable chances, especially as their business now exposes them to far greater dangers, for they cannot look for the shipwrecked or beset without putting themselves in the places most liable to those dangers.

We have thus stated in the strongest form, and with no desire to conceal any part of the case, the difficulties which surround it in its present aspect. But entertaining these views, we have thought it right very closely to investigate the course taken in the last expedition under Sir James Ross, and the announced course of the expedition which is now proposed. The results we shall describe as briefly as possible.

Sir James Ross's instructions were to enter Lancaster Sound, and, proceeding up Barrow's Straits, to attempt to penetrate due west in search of Sir John Franklin. His attention was also directed to Wellington Straits, through which it was thought possible that Sir John might have attempted to penetrate.

Here we ought to remark that there are the strongest reasons for believing that Sir John Franklin pursued the route through Wellington Strait. When Parry penetrated to Melville Island, holding a course due east from Lancaster Sound, Wellington Strait was observed by him to be free from ice both on his passage outward and as he returned. This had made a deep impression on Sir John Franklin. Before he started he is known to have expressly stated his conviction, that, by sailing up Wellington Strait, a course more to the north might be found than any yet tried, and affording a better chance of effecting the north-west passage. To Mr. John Arrowsmith, among others, this opinion was strongly expressed. We entertain no doubt whatever that Sir John Franklin intended to try the passage through Wellington Strait.

There are corroborative circumstances. Had Sir John followed Parry's course (the only other open to him) he must have done one of three things. He must have come out to the west in his ships or boats towards the mouth of the Mackenzie River; or he must have come back by those means, or over the ice to Lancaster Sound; or, finally, he must have made his way over land in a southern direction toward the shores of the Hudson's Bay territory. The sea off the mouth of the Mackenzie River was directly in the line of his onward track, supposing Parry's to have been the course taken. When half-way from Lancaster Sound to that point he was equidistant from each of the three destinations above mentioned. He knew that relief could be got at any of them. It is clear to us, therefore, that had he been arrested in this track of Parry's, he or some of his hundred and twenty-six followers would ere this have contrived to make their way to one or other of the destinations in question. The greatest distance from any of them is less than has repeatedly been accomplished in a summer, with ease, by the Government Arctic land excursions, and by the servants of the Hudson Bay Company.

We take it to be a strong presumption, then, that the expedition passed through Wellington Strait. Sir John's known intentions, and the non-appearance of himself or crews, point to the conclusion that he passed up Wellington Sound. He has not effected the passage. He has not returned. Sir James Ross laid up his ships near Leopold's Island, on the south side of Barrow's Straits; 2½ degrees of longitude (which are very short here) to the east of Wellington Strait, but on the south—the opposite side—of Barrow's Straits. Now a whaler is known to have penetrated as far westward, (while Sir James was there,) pro-

ceeding up the north side of Barrow's Straits. We are convinced that Sir John Franklin's ships, and their crews, if surviving, are somewhere between the mouth of Wellington Strait, and the northern opening of Behring's Straits.

But Sir James Ross did not approach nearer, in his ships, than  $2\frac{1}{2}$  degrees of longitude, and about a degree of latitude, from the mouth of Wellington Strait. In his land expedition, he proceeded, first to the west, along the southern shore of Barrow's Straits, and then turned round to the southward. Though his instructions mentioned Wellington Strait as one of the regions to be searched, Sir James Ross never looked near it.

We make this remark with much pain, implying a reflection, as it seems to do, on a most deservedly distinguished officer. But the facts exact it from us. Sir James Ross might not have known the circumstances which strengthen our belief that Sir John Franklin had passed through Wellington Strait; but he could not have been ignorant of the grounds that exist for believing he intended to pass that way. Sir James was ordered by the Admiralty to examine it. Yet he confined his exertions to the southern side of Barrow's Straits. The accounts of his proceedings which have been allowed to appear bear marks of his having been less anxious in the direction of the specific search than to extend his land journeys in a S.W. and then in a S.E. direction, till he should reach, by another track, the extreme limit he had attained in a former expedition—his "furtherest." Nor, when he again set sail, does it appear that he made any effort to reach Wellington Sound. The first published account asserted that he was carried out from his mooring in the midst of a field of ice. A subsequent account in the *Times*, undoubtedly from the pen of an officer in the expedition, stated on the contrary that they had been able to weigh anchor and had tried to beat for a short time to the northward. We do not profess to understand these contradictions; but, coupled with the facts stated, they have left an impression upon our minds the reverse of favorable to the satisfactory conduct of the last expedition.

As to a new expedition, we have already stated the grave question that exists—whether the chance now remaining warrants the risk it would involve. And further, we say that, inasmuch as every fresh attempt multiplies adverse casualties, we are bound to provide that the risk shall not be desperate. There must be a chance to venture for; and a reasonable safety in the venture. We are not indisposed to think that both exist, if the prudent steps are now taken; and we say this with the strongest feeling of objection, as already expressed, to any ill-considered or gratuitous renewal of the perilous search.

We cannot but think it possible that some of the crews may survive. More than two years have elapsed beyond the time to which they were victualled, but they must have been aware of their position sufficiently early to provide in some sort against it. The seas, and shores, and ice, had stores to furnish. We see how the ignorant and helpless Esquimaux exist in regions not much to the south of them. We have seen in Russia what civilized men may struggle through. With their ships for homes, with their intelligence and zeal, with their implements and agencies of help, it seems scarcely possible that the whole hundred and twenty-six men, the flower of our navy, can have sunk entirely hopeless under their difficulties, and perished already. And we hold it to be quite indisputable, that, while a gleam of rational hope survives, however distant, the country which sent forth these gallant men is bound to make still renewed search for them, if the search be compatible with all due safety to others.

There are two conceivable routes by which they may be sought—by Behring's Straits or by Wellington Strait. We may go to meet them, or we may follow them.

Now the first, which is at present proposed, we believe to be chimerical. From the entry into Wellington Strait to Cape Lisburne, the northern terminus of Behring's Straits, is 1,700 miles. Of the nature of the intervening surface of the globe we know nothing. It may be ocean. It may be continuous land from Melville's Island. It may be an archipelago, with straits between, so narrow that the ice is never dissolved. The non-appearance of the Franklin expedition favors the impression that Sir John has encountered insurmountable barriers in the way to Cape Lisburne. Then what would be the use of sending ships to reach him by a route which we have every reason to believe impracticable!

On the other hand, we know that where he has gone others may in similar seasons follow. It is possible to reach him from the mouth of Wellington Strait, and the real question is whether the attempt consists with safety.

Pond's Bay, near the mouth of Lancaster Sound, is much frequented by whalers. The crew of any expedition that could reach it would be safe. All that would appear to be required to ensure the safety of an expedition dispatched in search of Sir John Franklin would be, to take care that they do not penetrate so far as to render it impossible, in the event of their being obliged to desert their ships, to reach back to Pond's Bay.

Ample experience has taught us that a ship may advance 300 miles from such a harbor of refuge in the Arctic Regions, with confidence. A crew obliged to desert their ship could easily accomplish that distance. Say that there were sent out, then, four vessels, with crews sufficient to navigate them, and with supplies for themselves and the missing expedition, and we confess that we should not despair of a satisfactory result.

Taking their departure from Pond's Bay, the whole four might proceed to the mouth of Wellington Strait. Let one of them be moored there, in a safe position. The other three might push on 300 miles up the Strait, leaving a second securely berthed at that point. Three hundred miles farther on, if it be possible to penetrate so far, a third might be moored. The fourth, if possible, might penetrate 300 miles farther; and in this case the most advanced ship would be 900 miles to the W. or N.W. of Wellington Strait—more than half-way to Cape Lisburne. Looking to the progress made by Parry in one season due west, and the non-appearance of Sir John Franklin, there is every reason to believe that he has got no further than this, if indeed ice or land has not arrested him much short of it; and, should it be necessary, a fifth ship might carry on the process of sounding 1,200 miles from the mouth of Wellington Strait—two-thirds of the distance. We are disposed to believe, however, that, considerably short of this, impenetrable barriers occur. The set of the current is out of Wellington Strait; and some of the best geographers attribute this to the Polar current in a southerly direction being deflected to the east by land between that part and Cape Lisburne.

Such an arrangement as we have thus described would completely scour the track on which Sir John will be found, if he is ever found. Each vessel moored would be a harbor of refuge for those in advance if anything happened to them—a station and resting-place keeping open the communication with Pond's Bay. It would therefore be certain that the crews in search of Franklin would be able to return with him and his companions, if found; without them, if not found.

Art not angry because thou dost not weigh a ton, and why dissatisfied if life do not extend a thousand years! If contented with thy stature, why not with the number of thy days!

## INSANITY AND ITS CAUSES.\*

TABLE I.—Previous occupation of Patients.

	1840.	Previously.
Farmers . . . . .	82	335
Laborers . . . . .	20	260
Merchants . . . . .	3	119
Shoemakers . . . . .	9	103
Seamen . . . . .	3	102
Carpenters . . . . .	9	79
Manufacturers . . . . .	11	49
Teachers . . . . .	1	46
Students . . . . .	2	42
Blacksmiths . . . . .	3	28
Painters . . . . .	1	24
Tailors . . . . .	0	18
Clergymen . . . . .	1	16
Lawyers . . . . .	1	6
Physicians . . . . .	1	7
Females accustomed to active employment . . . . .	81	680
Females accustomed to sedentary employments . . . . .	7	264

TABLE II.—Showing the causes of Insanity, and the circumstances connected with the causes and predisposition to Insanity, the last and previous years.

	1840.	Previously.
Ill Health . . . . .	50	437
Intemperance . . . . .	11	324
Domestic Affliction . . . . .	18	288
Religion . . . . .	5	235
Masturbation . . . . .	12	166
Property . . . . .	11	158
Disappointed Affection . . . . .	9	79
Disappointed Ambition . . . . .	2	36
Epilepsy . . . . .	10	74
Puerperal . . . . .	9	89
Wounds on the Head . . . . .	6	36
Hard Labor . . . . .	12	20
Jealousy . . . . .	0	13
Fright . . . . .	0	20
Palsy . . . . .	1	29
Periodical Cases . . . . .	79	629
Hereditary . . . . .	67	765
Homicidal . . . . .	19	57
Have committed Homicide . . . . .	0	20
Suicidal . . . . .	25	342
Have committed Suicide . . . . .	0	16
Cases arising from Physical Causes . . . . .	114	1208
Cases arising from Moral Causes . . . . .	49	855

The prevention of insanity should be the aim of an enlightened community as well as its cure. This could be most effectually done by each individual's obeying the laws of health, which include those that regulate the passions and emotions of the mind as well as those that govern the physical system.

**INDISCRETIONS.**—For the full and healthy development of the offspring, the parents must be healthy and active in body and mind. The children of the wealthy and indolent are less numerous and less hardy than the children of those in more humble and more laborious stations in society. The families of the intemperate cease increasing after the parents have become confirmed victims of this vice. Hereditary predisposition to disease, which is either inherited from ancestors or acquired by the parents themselves by abuse of their own physical systems, is transmitted to the lineal descendants, whose systems are thereby rendered more susceptible. In such persons a smaller exciting cause would bring on similar diseased action than would be necessary in one having no hereditary susceptibility, whether the malady be of the brain or of any other organ. It has been said that the mother more readily transmits this predisposition than the father. It does not

necessarily follow that the children or the grand-children will be insane because they are the descendants of insane ancestors. By carefully avoiding all the exciting causes and maintaining perfect health they may not only escape themselves, but they may so far free their systems of it as to transmit to their children no particular susceptibility to this or to any disease. The intermarrying of blood relations is productive of degeneracy, and its effects have long been noticed on the crowned heads of Europe.

**PHYSICAL TRAINING.**—The physical education of the young is of primary importance. Free and active sports and employments in the open air, each day, are necessary for their vigorous growth. Long confinement to the school-room or to the mill is unnatural and unhealthy. The children of the farmers and mechanics in New England are favorably situated for a healthy growth. To the enterprising of this class our cities are indebted for much of their active and successful population.

Many mechanical employments are prejudicial to health, and the younger the operative the more susceptible his system is to any malign influence that may be brought to bear upon him. All employments that require undue physical exertion, all where an impure atmosphere is inhaled, and all where one position is for a long time maintained, are unfavorable to full development of the body, induce various diseases, and shorten life.

**SELF-CONTROL.**—The proper education of the moral and intellectual faculties is of immense importance to the individual's own happiness and to his usefulness to society. The child learns very early many important facts in regard to the physical world. Indeed, it has been said that he learns more of it the two first years of his life than ever afterwards. The character and conduct of those around him is the book from which he gets his first lessons in morals and in self-government.

The notion has been gaining ground, of late, that children, at home and in schools, have heretofore been kept under too strict subjection; that they have not enjoyed their equal rights; that their position in society has not been prominent enough; and that treating them as knowing what was right and proper for themselves would increase their present happiness, and make them hereafter better members of the community. This change in their treatment has tended to foster hope in them which cannot be realized in after-life. Their ambition has thus been raised to be disappointed; for it is hardly to be expected that all their pampered appetites will be gratified, or that great success in life will be attained without corresponding efforts. The early education of many is such and their unrestrained passions have acquired such a mastery over their powers of self-control that only slight reverses of fortune will turn them from the honest pursuit of the ordinary occupations, and make them dissatisfied with the common success in life.

We have been led to believe that insanity was increasing in this community beyond the increase of the population; and beyond the number of that class who are brought in with foreign immigration. The inducements of wealth and of places of honor, in this country, are equally presented to all competitors who may enter the lists, and success usually crowns the well-directed efforts of all, in every branch of trade, and in all arts and professions. The ardent and ambitious are by these considerations stimulated to overtake their physical and mental powers. The allurements of science stimulates its votaries to long-continued trains of thought upon one subject, until the instrument of thought becomes fatigued and is liable to respond in an unhealthy tone, until strange fancies and delusions upon that subject arise in the mind. These delusions become permanent and real unless the attention is diverted to other subjects, and the brain gets re-

\* From the Seventeenth Annual Report of the State Lunatic Hospital at Worcester, Mass.



rief from its incipient disease; but, with the great mass of the community, the all-absorbing desire of wealth and the advantages it brings to its possessor are the principal motives to action. The merchant expands his business beyond his personal supervision, and he trusts his property with his neighbors, with a hope of compound interest in return. He watches anxiously the rise and fall of the market. He is elated with prosperity, but the unseen reverses which come in the commercial world, as well as in all others, bring ruin to his hopes and not unfrequently crush his reason. The speculator ventures deeper and deeper, while successful, but at last he is wrecked in his calculations, and his mind sinks in the storm, unless it is buoyed up by a well educated self-control.

Many persons in humble circumstances work hard and make great exertions to keep up respectable appearances, and to obtain those articles of luxury which the wealth of their neighbors enables them to make common use of. This overdoing to keep up appearances tends to break down some and bring on insanity; and yet every one should be commended for making all laudable efforts in his own behalf.

**FEAR OF WANT.**—There is a delusion on the subject of property with many of the insane which seems at first peculiar to them; but it probably holds true with the sane in different degrees of intensity. It is this:—"The rich man fears he shall come to want and have to go to the almshouse for support." I have never known a patient brought to an hospital who had fears of coming to want but was considered by his neighbor as a man of wealth. I apprehend that the fear of poverty but very seldom brings insanity on the poor; but actual want does frequently. The poor often fancy themselves rich and able to control vast resources. Sometimes those who have abundant means suppose themselves possessed of more than they really are. He who has property fears he may lose it; and, if his mind is not otherwise employed, is liable, by dwelling much upon the chances of losing it, to become morbidly sensitive upon the subject. The poor man has no property, and of course has no fears about it. His mind and body are so much engaged in procuring his daily bread that they are kept healthy by the exercise.

**EXERCISE.**—To insure the health of the body and the correct operations of the mind through its instrument, the brain, daily exercise in the open air is almost indispensable. Some useful occupation is far more effectual than a listless walk. To be of much service to the student the bodily exercise should be accompanied with recreation. The thoughts should be diverted from books and lessons. The student who saws wood half an hour for exercise, or who walks alone the same length of time thinking over his studies, finds himself, when his exercise is done, wearied in mind and body, and wishes to throw himself on his couch; whereas, if he joined in some athletic sports, he would have refreshed his mind and body too, and have returned to his books with renewed vigor. In after-life some profitable manual labor would probably be preferred to the games of youth, and afford like relief.

**SLEEP.**—One of the most constant symptoms in the early stages of insanity is the want of sleep. It is one, more often than any other, noticed by the patient and by the friends of the patient. It usually precedes for several nights the time when self-control gives way in sudden cases: and in those cases where delusions are a long time forming and self-government growing weaker, the sleep is interrupted and frightful dreams disturb the patient. If possible, quiet sleep should be secured by all, and by those especially who are any way predisposed to mental derangement. Six or eight hours of quiet sleep is necessary for the continued health of all adults, and children require and usually take more than that. We should retire early

enough to be ready to rise with the early light of the morning. To secure this amount of sleep the mind and feelings should be calm on retiring. The evening should be passed in some quiet way. The excitement of gay parties, where the feelings get enlisted, should be avoided. Late suppers are also unfriendly to sound sleep. Every one who has had his feelings disturbed or any way excited just before going to bed must remember the many restless hours that passed before his eyelids closed in sleep, and the many ideas that would come unbidden, and that he could not readily banish.

Those who are particularly liable to attacks of insanity, —the nervous, those hereditarily predisposed, those who have once been deranged, and those who have not accustomed themselves to keep in due subjection their feelings by the force of their will—should be cautious about losing their regular sleep. The nurse who watches for several nights in succession is in danger of having the mind disturbed; and if the feelings are strongly enlisted, like those of a mother, for the recovery of patients, then the danger is greatly increased of her becoming nervous, of her losing her appetite, of the secretions of her system being vitiated, and of functional disease of her brain coming on. Domestic affliction—the sickness and death of some member of the family—is usually attended with watching and loss of sleep, and is one of the most frequent causes of insanity. If this want of sleep is not the primary cause of insanity it is so obvious a departure from our normal state of health that the attention of the sufferer should be called to it, and proper means be speedily taken to obviate it.

The increase of the comforts of life in this community has brought with it a corresponding increase of facilities for dissipation. But happily for the community, intemperance in the use of alcoholic drinks is not so fashionable as formerly with all classes, and the number made insane directly by this voluntary and insidious vice is smaller in the Hospital now than it was fifteen years ago. Late evening assemblies, where the mind and feelings get over-excited, are pernicious to health. All great commotions in the community agitate the mind more or less extensively, and are registered in the public lunatic hospitals by those specially made insane by them, whether these movements are political campaigns, Miller excitements, or California fevers.

It has been said that insanity increased with the liberty and civilization enjoyed by any community; but it is hoped that when the causes of this malady are extensively known, and that when the laws of health cannot be broken in any case with impunity, that each individual will be careful to avoid those causes which are the sure precursors of this awful disease.

From the Watchman and Reflector.

### THE COAL-WHIPPERS OF LONDON.

We find in the *New York Spectator* an article of several columns abridged from the *London Chronicle*. It furnishes a great deal of novel information in regard to the coal trade of that metropolis, and the persons employed in it.

During the past year, 2,717 ships were engaged in the coal trade. These contained 3,418,340 tons. They made 12,267 voyages. The increase from 1838 to 1848 was more than 90 per cent. The seamen employed are 21,600. To unload these ships, there are 200 gangs of coal-whippers, made up, with supernumeraries, of about 2,000 persons, and 150 meters or measurers. In winter, the coal-whipper is occupied about five days out of eight, and in summer about three days out of eight, or taking the year round, only about half his time.

In 1843, Parliament passed an act defining more particularly than had been done before, what should be the relations between the coal-whippers and their employers. Previous to that time, the publicans or tavern-keepers in the neighborhood of the river employed and paid them. On the north side of the Thames there were 70 taverns. They were kept by men, who were relatives to the Northern ship owners, and who had mostly gone to London penniless, but afterwards made enough out of their nefarious calling to become ship owners themselves. They realized their fortunes out of the laborers. This was their way of doing it. When a ship was to be "made up," or in other words, hands were to be hired, the men gathered in crowds around the bar, began to bid against each other for "jobs," all the time calling for *drinks* as an inducement to the publican to give them employment.

If one called for beer, the next would be sure to give an order for rum; for he who spent most at the public-house had the greatest chance for employment. After being "taken on," their first care was to put up a score at the public-house, so as to please their employer the publican. In the morning before going to their work, they would invariably call at the house for a quart of gin or rum; and they were obliged to take off with them to the ship "a bottle" holding nine pots of beer—and that of the worst description, for it was the invariable practice among the publicans to supply the coal-whippers with the very worst article at the highest prices. When the men returned from their work they went back to the public-house and there remained drinking the greater part of the night. He must have been a steady man, indeed, I am told, who could manage to return home sober to his family. The consequence of this was, the men used to pass their days and chief part of their nights drinking in the public-house; and I am credibly informed that frequently, on the publican settling with them after clearing the ship, instead of having anything to receive, they were brought several shillings in debt; this remained as a score for the next ship—in fact it was only those who were in debt to the publican who were sure of employment on the next occasion.

One publican had as many as fifteen ships; another had even more; and there was scarcely one of them without his two or three colliers. The children of the coal-whippers were almost reared in the tap-room, and a person who has had great experience in the trade knew as many as 500 youths who were transported, and as many more who met with an untimely death. At one house there were forty young robust men employed about seventeen years ago, and of these there are only two living at present. My informant tells me that he has frequently seen as many as one hundred men at one time fighting pell-mell at King James' stairs, and the publican standing by to see fair play.

About 10,000 ships entered the dock every year, and nine men were required to clear each ship. The average annual expenditure of the coal-whippers for drink was about \$270,000, or \$135 for each man. The result was, says the *Chronicle*, "that the wives and families of the men were in the greatest destitution; the daughters invariably became prostitutes, and the mothers ultimately went to swell the number of paupers at the union." The act of 1843, at the instance of the coal-whippers themselves, forbade this accursed traffic, and provided a system not liable to such iniquitous practices, though it has not wholly stopped the evil. A vast amount of idleness is yet made inevitable, and a vast quantity of beer, rum and gin is yet forced upon coal-whippers, to the wretchedness and ruin of their families. There is visible, however, a great improvement in the character of this class of laborers. They have established a mutual-benefit society, a superannuation fund,

and a school for the accommodation of 600 scholars, out of their meagre earnings.

To see the working of the new system the correspondent who furnishes the *Chronicle* its information visited some of the coal vessels. In the hold of one of these the average depth of coal is 16 feet, and then the coal must be lifted 7 feet higher still to the "basket-man's boon," thus making a height of 20 to 25 feet to which the whipper is obliged to raise the coal. Nine men compose a *gang*. Of these, four in the hold relieve each other in filling the basket—a most exhausting process, especially in hot weather—four on deck draw up the basket, which holds 1½ cwt., by a very difficult and laborious process, and the ninth, or basket-man runs with it to the boon, and shoots its contents into the weighing-machine. This last feat requires great precision and celerity—for if the man did not avail himself of the swing of the basket, the effort would be almost beyond his strength, or at least would soon exhaust him. To "whips" a ton of coal 16 basket-fuls are required, and the men have to jump up and down 144 feet, or, in a day's work of 98 tons, 13,088 feet. It is a very dangerous business, and serious accidents often happen from falling into the hold.

The sails are black; the gilding on the figure-head of the vessel becomes blackened; and the very visitor feels his complexion soon grow sable. The dress of the whippers is of every description; some have fustian jackets, some have sailors' jackets, some lose great coats, some Guernsey frocks. Many of them work in strong shirts, which once were white, with a blue stripe. Loose cotton neckerchiefs are generally worn by the whippers. All have black hair and black whiskers, no matter what the original hue; to the more stubby beards and mustachios the coal dust adheres freely between the bristles, and may even be seen, now and then, to glitter in the light amid the hair. The barber, one of these men told me, charged nothing extra for shaving him, although the coal dust must be a formidable thing to the best tempered razor. In approaching a coal ship in the river the ship has to be gained over barges lying alongside—the coal crackling under the visitor's feet. He must cross them to reach a ladder of very primitive construction, up which the deck is to be reached. It is a jest among the Yorkshire seamen that everything is black in a collier—specially the soup! When the men are at work in whipping or filling the only spot of white discernible on their hands is a portion of the nails.

Connected with the calling of the *Whippers* is a class of men called *Purlmen*. They carry malt liquors in boats, and retail it afloat, but are not allowed to sell spirits. They row about all day in the midst of the coal-fleet, and announce their visit by ringing a bell. In each boat, says the account, is a small iron grating containing a fire, so that any customer can have the "chill off" if he requires that luxury. In a fog, it is said the glaring of this fire in the *Purlman's* boat, discernible on the river, has a curious effect.

The *Chronicle's* correspondent went into the basket-men's waiting-room to obtain information from the men collectively. There were 86 present, 45 of whom had not been employed at all during the previous week. The earnings of those who had been employed ranged from 20s. down to 5s.

The average of employment as to time is this: Some are employed for 30 weeks during the year; all for 25 weeks or upward, realizing 12s., perhaps, yearly per week—so many of the men said; but the office returns shows 15s. 1½d. as the average for the last nine months. Waterage costs the whippers an average of 6d. a week the year through. Waterage means the conveyance from the vessel to the shore. Fourteen of the men had wives or daughters,

who work at alop needlework, the husbands being unable to maintain the family by their own labor. A coal-whipper stated that there were more of the wives of the coal-whippers idle, because they couldn't get work, than were at work. All the wives and daughters would have worked if they could have got it. "Why, your honor," one man said, "we are better off in this office than under the old system. We were then compulsory drunkards, and often in debt to a publican after clearing the ship." The men employed generally spent from 12s. to 15s. Those unemployed had abundant credit at the publican's.

One man said, "I worked for a publican, who was also a butcher; one week I had to pay 9s. for drink, and 11s. for meat, and he said I hadn't spent sufficient. I was one of his constant men." At the time a ship was cleared the whipper had often nothing to take home. "Nothing but sorrow," said one. The publican swept all; and some publicans would advance 2s. 6d. toward the next job, to allow a man to live. Many of the whippers now do not drink at all. The average of the drinking among the men, when at hard work, does not exceed three half-pints a day.

One coal-whipper, who was considered as *more knowing* than the generality, gave the following account of himself:—

"I am about forty, and am a married man with a family of six children. I worked under the old system, and that to my sorrow. If I had been paid in money, according to the work I then did, I could have averaged 30s. a week. Instead of receiving that amount in money I was compelled to spend in drink 15s. to 18s. a week, (when work was good,) and the publican even then gave the residue very grudgingly, and often kept me from eleven to twelve on Saturday night before he would pay me. The consequences of this system were that I had a miserable home to go to. I would often have faced Newgate as soon. My health did not suffer because I didn't drink the liquor I was forced to pay for. I gave most of it away. The liquors were beer, rum, and gin; all prepared the night before, adulterated shamefully for our consumption, as we durstn't refuse it, and durstn't even grumble. The condition of my poor wife and children was then most wretched. Now the thing is materially altered, thank God; my wife and children can go to chapel at certain times, when work is pretty good and our things are not in pawn. By the strictest economy I can do middling well—very well when compared with what things were. When the new system first came into operation I felt almost in a new world. I felt myself a free man. I wasn't compelled to drink. My home assumed a better aspect, and keeps it still. Last Monday night I received 18s. 7d. for my work (five days) in the previous week. I shall now (Thursday) have to wait until Monday next before I can get to work at my business.

(To be Continued.)

There is nothing in a rational being opposed to justice; but temperance is clearly destined to restrain the pleasures of sense.

Why should I grieve, who never willingly aggrieved another?

What, wouldst thou be commended by one who curses himself thrice in the hour; who is satisfied with nothing he does, nothing he says?

Men were formed for each other; instruct them, therefore, or put up with them.

He who sins, sins against himself; he who is unjust, hurts himself by becoming what is evil.

Brutes enjoy one species of perception, men another; yet there is one world for all that live—one light for all that see—one air for all that breathe.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, APRIL 6, 1850.

### THE NATURAL AND SPIRITUAL MAN.

In the previous discourse it was attempted to point out the essential distinctions between Nature and Spirit—between the outer or natural and the inner or spiritual man. In continuation of the subject, let it now be attempted to state the main facts concerning the organism and faculties spiritual and natural.

#### THE NATURAL FORM.

The outer or natural form is composed of a system of living nerves springing from a center of life in the brain, and reaching to every point of the apparent shape. The osseous, respiratory and digestive systems are all dependant upon the nervous system, and serve as agents and instruments of its growth, preservation and reproduction. The fleshly substance, with its flowing lines and blended colors, is but the garment or clothing of the living form. The brain is the center and fountain of the natural life. It shoots forth the optic nerves and thus opens a communication with the forms of the natural universe, through the faculty of sight, thus penetrating the sphere of beauty. It shoots forth the auricular nerves and thus opens a communication with the utterances of the natural universe, through the sense of sound, thus penetrating the sphere of harmony. It shoots forth the olfactory nerves, and thus opens a communication with the essential qualities of natural organisms through the sense of odor, thus penetrating the sphere of essence. All these senses are divergent manifestations of the great attribute of *SENSATION*, through whose activity the Mind determines the form, utterance and quality of all objects in the natural world. Within the brain is a chamber where all the nerves of sensation converge, and from whence all diverge. It is the Sensorium. Within it, as within a convex lens, all visible forms are mirrored. Within it, as within a reverberating dome, all audible sounds are echoed. Here all sensations of desire and knowledge converge in a living center. Through the Sensorium, from whence all the fibres of the nervous system either directly or mediately project, the animal mind and will—the natural self—effects its determinations; controls the various members of the form; acquires mastery over natural objects; establishes its supremacy in the world of sense.

#### THE SPIRITUAL FORM.

Within the nervous system, which is the living form of the natural man, exists the organic form of the spiritual man. That there is a spiritual body within the natural body is the high statement of science, and the sure disclosure of the Word. The spiritual form is in the general shape and outline of the natural, member corresponding to member, and faculty to faculty. The outer form takes shape from the inner; the sensible organism being but the visible circumference of the super-sensual. That the spiritual form is definite, complete, and in the outline of the natural, is the concurrent testimony of all who have seen

and conversed with the people of the skies. In the proportions and with the faculties of man the Messiah revealed himself, after his ascension, to Steven and to Paul. As men were Moses and Elias visible in the mount of transfiguration. As men all angels have ever been manifested. The spiritual form is a compact, definite organization, and not in any sense a mere nebulous halo or void emptiness. The natural body is a symbol or representation in the natural world of the spiritual body, as it is, and as it appears in the celestial world. Every external member, organ, faculty, sense, is the image of an internal member, organ, faculty, or sense as much transcending in power, usefulness, durability, beauty, as spirit transcends matter, or as the reality exceeds the shadow or mirrored image of itself. Form, color, symmetry, sensation, energy, intelligence manifested in natural organisms, are symbols in the natural world of realities in the super-natural. They are the representations in Nature of what is first in Spirit. For spirit is identical with essential life, and its eternal fullness is poured forth into particular and universal form.

The Sensorium is the center of the natural life, all the fibres of the nervous system there establishing their unity, all the senses there holding their seat. Now, within and above the sensorium is the Consciousness, the center where all the living fibres of the spiritual form run into their identity, the Capital of spiritual life, where all the Affections report their desires to the Reason: where dwell the sacerdotal Conscience and the regnant Will. As the central court of the natural form enfolds the central court of the spiritual form, so every divergent nerve enfolds the spiritual faculty within it, and thus the real body and the apparent body are in contact point by point from the center to the circumference.

Thus, the spirit is omnipresent in the body as God is omnipresent in the universe, and the spirit reveals itself through the form as its Original reveals Himself through the universal creation. Within the natural nerves reside the spiritual nerves, within the natural senses the spiritual senses, within the natural understanding the higher reason, within the sensorium, where the natural life centers; the consciousness where the spiritual life is centered. Man is the symbol of God. As God is in his being Infinite Good and as his action is the boundless impartation of goodness, so man is an organic form, receptive of divine good, and has the love of infinite excellence as the supreme affection of his nature. As God in his Reason is Infinite Consciousness of Good, so man in his reason has consciousness of infinite good, and his perfected science is but the final statement of his primitive intuition. As God pervades the true universes, natural and spiritual, yet is distinct from both, so man pervades his two forms, natural and spiritual, yet is distinct from both. As the spiritual universe is in the plane of life nearest to God and beyond it is the material, so the spiritual body is the nearest to man, while the natural body is his outer and farther abiding place. As the heavens are eternal but the earths transient, so the heavenly form of man is immortal, while the earthly form is mortal. As the organic forms of the natural world, of

and omniscient, so the faculties of the natural body, of themselves, know nothing of the indwelling spirit, though their existence is dependant upon its sustaining presence. As the organic beings of the celestial universe discover God as he exists and abides among them, unfolding space and time from his creative thought, and multiplying the heavenly societies by impartation of essential life, so the spiritual faculties in man discover the spirit which is man, abiding in their midst, pouring forth its ideas into nature and quickening their confederated powers by its vital impartations; and through the discovery of spirit they arrive at the knowledge of God, the Father of all spirits, who is in all, through all and above all—blessed forever. Thus is man the image or symbol of God. This preliminary statement leads in order to the several faculties of the spiritual form as they correspond to yet transcend the natural.

#### SIGHT: SPIRITUAL AND NATURAL

Through the optic nerves, which center in the external eye, the Spirit discerns the external universe. The final image of each sensible object is impressed through nervous action upon the sensorium, which is like a plane-mirror within. The sensorium opens into the Consciousness of the spirit as a window opens to a magnificent amphitheatre and dome beyond. There are thus in vision three distinct yet connected processes. First, the object perceived daguerreotypes its image upon the lens of the eye; second, the nerves that form the lens transmit the image to the sensorium, their terminating point, which is central within the brain; third, the sensorium transmits the image it has received to the consciousness, mirroring it upon its dome, and thus reporting Nature to the spiritual Intelligence.

In order, then, to the spiritual sight of natural object these conditions are inevitable: first, the natural object brought within the horizon and revealed by natural light; second, the active and directed optic nerve; third, the active and directed sensorium to receive the image; fourth, the active and directed consciousness to receive the type or form as it is transmitted from the sensorium. If the eye be closed or the light be withdrawn the object is invisible. If the sensorium be filled with other images or be in a deranged condition, the object mirrored on the eyeball is but obscurely or incorrectly reported, or is not seen. If the conscious mind be absorbed or preoccupied, the impression at most penetrates the sensorium without impressing its form upon the consciousness. In order that the spirit may discern the forms of objects in nature, these various faculties must healthfully and in order cooperate.

There is a Natural discernment of the outer universe and there is a Spiritual. The natural vision of the animal differs from the natural vision of the man. The object seen, in the case of the animal, is only pictured to the senses, reaching at most to the sensorium, the seat and organ of the animal soul. The object seen, in the case of the man, passes through and beyond the senses and the natural soul, reaches to the intellect and reproduces itself in living portraiture upon the spiritual consciousness. Thus sight, in man—sight even of natural objects—is a spiritual faculty, the outlook of the Spirit, whose home is always in the unseen world, into the external realms of pictured symbols

and of material forms. Through frail and perishable senses the Immortal Man looks out upon this temporal and fluctuating universe, the senses being but windows through which the spirit perceives.

In our communion with visible nature our outlook is from above. Not as natural beings beholding natural objects do we behold the world or contemplate each other. The teacher may say "I gaze on you, sitting here so rapt, so thoughtful, and it is a Spirit who looks on you through the burning lens of perception: each form that is mirrored on the eye suggest a spirit to my intelligence. You gaze on me as, in the sphere of impartation, I open celestial truths, and the visible outline becomes to your minds the symbol and the vehicle of supersensual realities. We stand and gaze together upon the majestic vision of the natural creation, and, though the senses of perception which we possess differ not from the senses of the animal races, we see more than they. Sensuous creatures use the eye to discover natural forms, but with us the *spirit* uses the eye and perceives the same sensuous forms but perceives them as symbols, the autograph of God, for the Intelligence within us makes use of the sense and the forms it discovers to enter into communication with the Intelligence that is around us and above. So each form of beauty suggests the presence and the action of the Infinite Loveliness—so molded matter reveals the forming spirit: so Nature leads us up the bright steep of life to Nature's God as through golden vistas opened in the sun."

The great World of Nature is mirrored in its least form upon the eye and thence transmitted to the sensorium: but the sensorium, while it condenses the image received from without, also expands it to its full proportions as it transmits it to the consciousness and pictures it upon the "dome of thought," and within the "palace of the Soul." The image that is to be impressed flies through the optic nerve swiftly as thought over the electric wire, but once impressed upon the consciousness of the spirit, once frescoed upon the walls of the vast amphitheater within, and it must remain forever. The consciousness circles the soul as heaven circles the earth: within it the stars set, and the morning is always bright, and the sunset forever beautiful. There the glorious visions of natural beauty that from time to time have gladdened us remain forever. There flowers bloom that on earth have faded long ago. There graceful forms long since crumbled into clay survive in imperishable beauty, and glide before us in the silence of meditation, and gaze down from out the cloudy heavens of the dream. There the past revives and lives on to immortality. In the consciousness of the spirit each impression is eternal; the vision may be pictured in a moment, but it shall endure as long as God sitteth on his throne.

The Consciousness is the spiritual center of all natural impressions as well as of right. The nerves of the ear, of the palate, the fine fibers, that, by a sense above these, inform us, through contact, of the quality and essence of surrounding objects, all these, like the optic nerve, converge in the sensorium, and are thence transmitted to the Intelligence that sits above. The complete nervous form is thus a medium through which the spirit enters into conscious relations

with the natural universe; and, through natural forms, with spiritual beings who inhabit them; and Truth, which is divine wisdom revealed in natural symbols and tendencies, and with God who is the sustaining life of all. Thus all the natural senses are avenues leading to the spiritual consciousness, and through these natural senses the spirit goes forth to the realms of form, order, beauty and harmony which compose the natural creation. The consciousness of the man is like a palace in the sky, with the natural universe opening in different degrees below. Below it bends the natural heaven with its constellated stars—below it the natural earth with its constellated races. The senses, like spirals of electric light, send out radiating points of contact toward all objects in this universal Nature, and transmit to the spirit, alike, the fragrance of the tiniest flower, and the radiance of the most distant star. Strictly speaking, there is no Past except as it exists within the conscious memory of man.

Now the nerves of the Spiritual Body terminate in the Consciousness as well as the nerves of the natural body. The Spirit from its center of life projects organs by which it enters into communication with the Spiritual Universe, and these organs are the correspondence of the natural. The Spirit has a definite form, organism, faculties and senses, proper to itself, and the external form and faculties are molded to their likeness. The natural creation is the symbol of the spiritual. As in the natural creation are earths, so in the spiritual are heavens. As in the one are natural forms, of which the highest is the natural man, so in the other are spiritual forms, of which the highest is the DIVINE MAN. Thus, in the heavens are forms revealing divine beauty, voices expressive of divine harmony, symbols, arts and languages unfolding divine wisdom, homes containing divinely united societies and families; and shapes, hues, instruments, sciences, whereby Spirits reveal their inspirations, unfold their glorious conceptions, and impart their inward life as proceeding wisdom and blessedness to all. And as there are spiritual forms and worlds, so there is in each spiritual nature a faculty of vision to discern them, and as there are spiritual harmonies, so there is a sense of sound to receive them, and thus every outward sphere of knowledge, or happiness, or usefulness in heaven is connected with the spirit through some corresponding faculty of inward sense.

The peculiarity of the Christian Gospel and Religion is this, that it discloses this Spiritual Continent that is within, yet above the natural. Christ had every spiritual faculty fully active. He also, by reason of his divinely imparted might, had power to open the higher senses of his followers. The wondrous facts of the New Testament are mainly connected with the opening of the spiritual world. The wonders of Heaven which were opened to the followers of the Lord, were revealed to them through the quickening of those spiritual senses which lie latent in every intelligence. Referring to these parts, as we shall in a succeeding number, we shall be able to discover the different degrees of spiritual perception, and the nature of the experiences which they open to the soul.

## Reform Movements.

**FREE LANDS.—MR. MOORE'S BILL.**—The following is the bill lately submitted to the House of Representatives by Mr. H. D. MOORE, of Pa., and referred to the Committee on Public Lands. [It has (as will be seen) many features in common with that submitted to the House last Winter by the Editor of the *Tribune*.]

### A BILL

*To Discourage Speculation in the Public Lands, and to secure Homes thereon to Actual Settlers and Cultivators.*

**SECTION 1.** *Be it enacted*, That on and after the first day of June next it may be lawful for any citizen of the United States, being of lawful age, or an alien residing within the same who shall have at the time of the commencement of the operation of this bill in due form of law declared his intention to become a citizen, to file in the proper Land Office a claim of pre-emption to any unoccupied section of the Public Lands which shall have been duly surveyed and offered for sale, and which shall be open to private entry at the minimum price of Public Lands.

*Provided*, That such claim shall be invalid unless it be accompanied by an affidavit or affirmation in writing, duly certified, that the persons filing such claim and making such affidavit or affirmation is not owner or claimant of any other Land or Real Estate, whatsoever, and that he or she intends in good faith to proceed to occupy and cultivate the land described in such claim; and upon the filing of said claim such land shall not be subject to location or entry by any other person for the period of one year from the date thereof.

**SEC. 2.** After a residence of one year from the date of said claim upon the aforesaid tract of land, by the said claimant, he or she, or in case of his or her decease, his or her heirs or devisees, shall be entitled to receive from said Land Office a warrant of pre-emption, which shall secure to said claimant the rightful and legal possession of the tract specified in said warrant, for the further term of six years from the date thereof, with the privilege of purchasing the same, or any legal subdivision of 80 acres, at the rate of \$1 25 per acre, with lawful interest from the date of said warrant; but which said pre-emption, right shall cease and be absolutely null and void whenever the original claimant thereof, or his or her heirs or devisees, shall have removed from or relinquished possession of the land described in said warrants.

**SEC. 3.** At any time after a residence of four years upon said land, and before the expiration of the term of six years aforesaid, the said occupant, upon due and conclusive proof to the satisfaction of the register and Receiver in the proper Land Office, that he or she has resided upon said land for the full term of four years, and has cultivated the same, accompanied by his or her affidavit or affirmation, in writing, that he or she has not bargained to sell his or her interest in, or claim thereto, or any portion thereof, and that he or she fully intends to reside upon said tract for the remainder of his or her natural life, shall receive from said Land Office a certificate of right of occupancy, which shall secure to him or her, and to his or her heirs, devisees or voluntary assigns, a right to possess and occupy, without limitation of time, any legal subdivision of 80 acres of the land described in said certificate.

*Provided*, That if such claimant be the married or widowed head of a family, he or she shall be entitled to a certificate of right of occupancy for the whole of the land described in said certificate; and the land thus described in said certificate shall not be diverted from such occupant, his or her heirs, devisees

or voluntary assigns, by virtue of any judgment or other process of law whatsoever. But the said right of occupancy shall cease and be absolutely void whenever the legal holder thereof shall have become the owner of more than 160 acres of land, inclusive of the land described in such certificate; and in that case, the land so held by right of occupancy shall revert to the United States.

*Provided*, That any person owning other lands, to whom a tract held by right of occupancy may descend or be devised, shall have six months in which to furnish proof to the proper officer that he has legally conveyed said tract to some person who owns less than 160 acres, including this tract, or that he has disposed of other lands belonging to him so as to reduce the aggregate owned or claimed by him, including this tract, to 160 acres or less, or shall have paid the United States for the land so devised to or inherited by him, described in said certificate, at the rate of \$1 25 per acre, with lawful interest thereon, from the date of the warrant of pre-emption: and in every case of forfeiture, it shall be the duty of the District Attorney of the United States, for the District in which the forfeited land is situated, to institute and prosecute an action to recover to the United States the lands so forfeited.

**SEC. 4.** On and after the expiration of the six years specified in any such warrant, the whole, or any portion of the tract described therein, which shall not, within the term of pre-emption, have been purchased of the United States and paid for, or been conveyed by certificate of right of occupancy, as aforesaid, shall be open to entry and sale, as if such warrant had not been issued.

**SEC. 5.** Every applicant to purchase, except as hereinafter provided, after the first day of June next, any public lands of the United States, whether at public auction or by private entry, shall, before obtaining title to the same, be required to make and file in the proper Land Office an affidavit or affirmation setting forth that he or she desires the same or the whole thereof, for occupation, improvement, and use by him or herself, and has no intention of selling or disposing of the same or any part thereof; and to any and every person refusing to file such an affidavit or affirmation, the minimum price of the Public Lands shall be \$5 per acre.

**SEC. 6.** Any willful or false swearing, or affirming in any proceeding under the provisions of this act shall be deemed to constitute the crime of perjury, and shall be punished by imprisonment for the term of three years at hard labor in a State prison, and by a fine not exceeding \$1,000, at the discretion of the Court. And on conviction of any offender the title acquired by his or her false swearing shall revert to the United States.

**SEC. 7.** All acts and parts of acts inconsistent with the provisions of this act are hereby repealed.

**BURNING THE DEAD.**—On Wednesday night a meeting was held at the City of London Mechanics' Institute, No. 3, Gould-square, Crutched-friars, for the purpose of originating the practice of burning the dead, instead of burying them, as heretofore. Mr. Jennings, solicitor, Chancery-lane in the chair. The following resolutions were adopted:—

"*Resolved*—That this meeting hereby forms itself into an association to be called 'The Pioneer Metropolitan Association, for Promoting the Practice of Decomposing the Dead by the Agency of Fire.'"

In order to advance the object contemplated by the association it was resolved:—

"*Firstly*. To endeavor, by all available means, to create a public opinion in favor of the innovation proposed by the



association upon the existing unwholesome custom of interment.

"Secondly. To carry the proposed improvement into practice upon the bodies of such deceased members of the association as shall have left their remains at its disposal, so soon as arrangements shall have been made for the performance of the funeral solemnities, in such a way as shall not unnecessarily wound the feelings of the English mind.

"Thirdly. To afford countenance and encouragement to the relatives of deceased members of the association who shall have willed that their bodies be consumed by fire, but shall not have left them at the disposal of the association; and thereby, in some measure, to shield the said relatives from the petty persecutions of the ignorant and the prejudiced.

"Resolved—That any person may become a member of this association on payment of 1s., which shall be expended in furthering the object of the association.

"Resolved—That the council of the association meet, for enrolling members and affording explanations, at No. 3, Gould-square, Crutched-friars, on the second and last Wednesdays in each month, at eight o'clock in the evening."

W. H. NEWMAN, Hon. Sec.

#### IRELAND.

**FLAX CULTURE.**—We are glad to see the subject of flax cultivation is attracting notice in influential quarters in Ireland, as may be seen from the following letter:—

QUARTERTOWN, Dec. 1 1849.

SIR,—The prosperity of the farmers and the lower classes in the north of Ireland, as compared with their brother occupiers of the soil in the south and west, is, I believe, to be entirely attributed to the cultivation of flax. The ruinously low prices to be obtained for Cork beef, pork, butter, &c., has not been felt by the northern landowner with anything like the pressure that has affected all other parts of the country. This belief induced me to ask why we should not follow so bright an example. The cultivation of flax gives ample employment to the surrounding population, old and young, from the day the plow is put in the ground to prepare it for the seed until the loom turns out the finest cambric and linen. All that is wanting in the south to rival our northern countrymen is exertion. Our soil and climate are superior, and we learn from the transactions of the Royal Belfast Flax Association that from £1,500,000 to £2,000,000 sterling are annually paid by Great Britain to foreign countries for flax-seed and oilcake, and a like sum for flax to be manufactured. I ask the landed proprietors, the farmers, and the public at large, to endeavor to keep at least a portion of this vast sum at home, which must prove most beneficial to every class of society. Once establish the culture of flax extensively, manufacture of it, as a matter of course, will follow. This will give such employment that your population will be happy and contented, your workhouses comparatively empty, your taxes greatly reduced, and industry instead of idleness will be seen in every quarter. Having for months been making inquiries on this most important subject, and feeling convinced that a greater boon could not be bestowed on this part of the south of Ireland than the introduction of this most valuable branch of commerce, I have determined on making an appeal to all to assist me in what I hope and believe will (if followed up with energy) prove a blessing to the community at large.

J. DILLON CROKER.

The efforts of the Royal Agricultural Society in Belfast to encourage the growth of this useful plant are above all praise, and ought to be supported in all parts of the kingdom. The following statement from an address lately delivered by its accomplished secretary, J. M'Adam, Esq., suggest other no less essential means of benefitting the sister kingdom:—

"Among the manufactures of Ulster the linen trade occupies the great place. The progress of mechanical skill has effected a great revolution in this branch of industry. Twenty-five years ago, it was still essentially a rural manufacture.

The small farmer grew the material, his wife and daughter spun it into yarn, and with the aid of his sons he wove it into cloth, which was sold in the nearest market to the bleacher, who undertook the after-preparation until it was produced in a state fit for sale. But the application of machinery to the process of spinning changed all this. It was found that the adaptation of iron and the power of steam might, with advantage, supersede the nimble fingers of the spinster, and that the thread could thus be made at a very reduced cost. There are many persons who lament this change, and who sigh after the days when the busy whirling of the wheel was heard, throughout the winter nights and the long summer evenings, in the inland valleys of Ulster. But, however interesting such a rural manufacture may have been, however valuable as a source of employment around the cottage hearth, and however preferable, in a moral and sanitary point of view, to the employment of hundreds of young persons within the walls of a factory, stern necessity compelled the adoption of this improvement. Had Ireland then tried, as Germany and Belgium have since endeavored, to retain the hand-spinning, and to neglect the advantages offered by the newly-discovered powers of machinery, she would undoubtedly have lost, as other countries have, a great proportion of her linen trade. England had adopted the new system; her yarns competed with ours, and undersold them in our own markets, and she would have secured a monopoly of this trade, and dealt a death-blow to the prosperity of this ancient staple of our country had not steps been taken by our manufacturers to fight her with her own weapons. About 1828 the first flax-spinning factory was erected. This trade now counts 52 mills, and numbers 312,000 spindles. In 20 years it has attained its present magnitude. It employs about 18,000 individuals, and distributes among them, in wages, £300,000 annually. In the buildings and machinery £1,500,000 are invested, and 18,000 tons of flax, value three-quarters of a million sterling, chiefly of the growth of Ireland, are annually consumed. About 150,000 tons of coal are yearly required to drive the steam-engines of the flax-mills and bleach-works, employing 40 or 50 vessels, and 200 to 300 seamen to transport them from the collieries of the sister island. It is worthy of remark, as affording an illustration of the rapid increase of factories, from the cause above detailed, that the number of persons employed in factory labor in Ireland has increased in a much greater ratio of late than in England or Scotland. By the report of the Factory Inspectors for 1847 we learn that between 1839 and that year, the increase in Scotland was 13 1-3 per cent, in England 31 1-8 per cent, while in Ireland it was 52 per cent. The export of linens and linen yarns from Ireland to England, and all parts of the world, reaches £4,000,000 annually, and in every market is this produce of Irish industry to be found; in every port where the British flag waves does this fabric appear, to be exchanged for the productions of the country, furnishing an item of the vast system of barter which has carried British commerce ever every sea to the uttermost ends of the earth. At the present day about 300,000 souls derive a means of livelihood, directly or indirectly, from the Irish linen manufacture. The growth of the raw material at our very doors, the improvements in machinery, the humidity of our climate, which so much favors the bleaching process, and renders our linen of a purity of whiteness unequalled in any other country, aided by the discoveries in chemistry, which have greatly accelerated and cheapened it, have combined in effecting such an improvement in the manufacture and such an astonishing diminution in the price of the fabric that Irish linens can now defy the competition of the world; and, if the obstructions which an ill-judging policy has caused many nations to oppose to the admission of our manufactured products be, as they must sooner or later be, removed, this trade will, ultimately, have an expansion that few at present anticipate, and may become for Ireland what the cotton manufacture has been for England—the most important item in her future prosperity."

#### GREAT BRITAIN.

**PROGRESS OF THE REDEMPTION SOCIETY.**—A proposition has been made by a member of Leeds, and the board has expressed its approbation of it.

The proposition is this—that not less than two hundred members or friends of the Society shall subscribe twenty

shillings each towards the erection of the Communal buildings in Wales, over and above their usual contributions.

When it is considered that the land on which we build will not be to purchase; that we have plenty of corn, which must be sold to the merchant at a low price, if it is not consumed by our builders on the premises; that there is food for horses; there is, also, clay for bricks and stone, though we cannot say at present how far this may be available.—When we take all these things into consideration two hundred pounds would go a good way in building.

The plans for the building are approaching completion, and with proper exertions a good portion of community might be raised the next year, and our next crop might be consumed by an industrious colony of shoe-makers or other trades, supplying the outside members with a good article at a reasonable price.

It must be understood that these two hundred pounds are to be devoted entirely to building the Community.

The regular income of the Society will do all that is wanted for agricultural purposes, and something over; we trust, should this suggestion be taken up with spirit, there can be little doubt but it will give a great impetus to the progress of the Society.

When we consider the numbers of those who held the Communal faith in this country, the raising of two hundred pounds for such a purpose seems almost too little for its gigantic powers; it has but to lift its hand and such a thing is done. When one man bequeaths ten thousand pounds for a People's Hall is it too much to expect two hundred pounds from the whole Communist body? The buildings thus raised will be free from debt or incumbrance.

## Miscellany.

**SCIENTIFIC WONDERS.**—The general faith in science as a wonder-worker is at present unlimited; and along with this there is cherished the conviction that every discovery and invention admits of a practical application to the welfare of men. Is a new vegetable product brought to this country from abroad, or a new chemical compound discovered, or a nominal physical phenomenon recorded: the question is immediately asked, *cui bono*? What is it good for? Is food or drink to be got out of it? Will it make hats, or shoes, or cover umbrellas? Will it kill or heal? Will it drive a steam engine or make a mill go? And truly this *cui bono* question has of late been so satisfactorily answered that we cannot wonder that the public should persist in putting it, somewhat eagerly, to every discoverer and inventor, and should believe that if a substance has one valuable application, it will prove, if further investigated, to have a thousand. Gutta Serena has not been known in this country ten years; and already it would be more difficult to say what purposes it had not been applied to, than to enumerate those to which it has been applied. Gun-cotton had not proved in the saddest way its power to kill, before certain ingenious Americans showed that it has a remarkable power of healing, and forms the best sticking-plaster for wounds. Surgeons have not employed ether and chloroform as anaesthetics for three years—and already an ether steam engine is at work in Lyons, and a chloroform engine in London. Of other sciences we need scarcely speak. Chemistry has long come down from her atomic altitudes and elective affinities; and now scours and dyes, bakes, brews, cooks, and compounds drugs with contented composure. Electricity leaves her thunderbolt in the sky, and like Mercury dismissed from

Olympus, acts as letter-carrier and message-boy. Even the mysterious magnetism, which once seemed a living principle to quiver in the compass-needle, is unclothed of mystery, and set to driving turning lathes. The public perceives all this, and has unlimited faith in man's power to conquer nature. The credulity which formerly fed upon unicorns, phantasies, mermaids, vampires, krakens, pestilential comets, fairies, ghosts, witches, spectres, charms, curses, universal remedies, pactions with Satan, and the like, now tampers with chemistry, electricity, and magnetism, as it once did with the invisible world. Shoes of swiftness, seven league boots, and Fortunatus's wishing caps are banished even from the nursery; but an electro-magnetic steam fire-balloon, which will cleave the air like a thunderbolt, and go as straight to its destination as the crow flies, is an invention which many hope to see realized before railways are quite worn to pieces. A snuff box full of the new manure, about to be patented, will fertilize a field; and the same amount of the new explosive will dismantle the fortifications of Paris. By means of the fish-tail propellers to be shortly laid before the Admiralty, the Atlantic will be crossed in three days.—*Edinburgh Review*.

**EVERY WOMAN HER OWN DRESSMAKER.**—Every American woman should be above receiving the dictum of an ignorant and tasteless dress-maker; she should be instructed in the anatomy and physiology of her system, and be perfectly able to give a correct outline of a classical figure, and its appropriate dress, on the black-board. She should then be instructed to cut her own dresses in a simple and elegant manner, and adapt them to her figure, so that not the least pressure should exist on any part of her person. Indeed, without a good knowledge of the pencil and the harmony of colors, her person and her house will present what is so frequent in this city, a grotesque arrangement of dress, suitable for a carnival or mad-house, and a drawing-room that would pass for a furniture store or a pawnbroker's shop.

So much, in our opinion, is due to an incorrect and servile taste in dress that it is one of the principal causes of the early decay of our countrywomen. Our climate demands, during one-third of the year, absolute warmth and dry feet; and our fashionable countrywomen would consider themselves disgraced by appearing in public with a dress and shoes that every intelligent Englishwoman wears as a matter of course.—*Scalpel*.

**AN IMPROVED IRON HOUSE.**—A young and successful inventor of our city has invented a new mode of constructing a very desirable building entirely of iron or other metal. It embraces a rigid frame of cast-iron pillars, with other parts of sheet-iron. Pillars of peculiar construction are placed at equal distances, and each interlocks with the girders and cross-sills, as well as the lintels, door and window-frames, and all the parts which require to be firm or to brace other parts. The panels are of sheet-iron, so also are the floors, ceilings and shutters for the doors and windows. To every part of the house there is an interior and an exterior wall, leaving an air-chamber between; this renders each room fire-proof, and each, if desired, may be made fire-proof. The roof is also of iron, and couples to the walls and floors. The frame may be ornamented in the casting as taste shall dictate, and the whole may be painted to perfection, equal to the finest fresco work. The house will resist any kind of atmosphere in the most perfect manner, and when put together is so strong that it may be turned over and back again without injury. These buildings will be more desirable than any other, and may be taken apart

in a few hours and re-put together on another site with entire facility. Having been taken apart, one may be packed in a small space, as the whole is in small sectional pieces, so as to be fitted for rebuilding, and for changing the form, or extending in either direction or in the height, within a few hours, without preventing its use while being so altered or added to, and without loss of any of the material of the original building. Buildings of any size may be made with equal facility. It should be kept in mind that each floor or each room is a fire-proof safe within itself. Every facility for conveying pipes for water, heating, gas, bells, and other purposes is afforded in the walls, which also afford the best possible facility for ventilating every room, as well as every convenience provided in modern buildings of brick.

The cost of such buildings will be something less than similarly finished buildings of brick.

The inventor desires to engage with some capitalist to build such houses, and will give an interest in the Patent on favorable terms to one who will undertake with him.

There is now a demand for such to ship to California, as permanent buildings are as yet scarcely known there. Any one wishing to engage in the business will please address "Inventor," at the Tribune Office.

**IRON MANUFACTURED IN MICHIGAN.**—A short time since, we gave the location of several ore beds in this State. We then stated we had no knowledge of only two being worked. Since then we have gained the following particulars:

The amount of ore consumed by the furnace at Union City, in Branch County, the past year, was 2,960,000 pounds. We also learn that ore is taken from that vicinity to other furnaces in Coldwater and vicinity. The amount of ore used last year in Calhoun county, was 468,000 pounds, and in Cass county it is beginning to be worked—28,000 used last season. In Kalamazoo county the business is increasing: 1,900,000 pounds of ore was used mostly by one furnace. The pig-iron made is of an excellent quality, and is kept on sale, in this city, by K. W. Hudson, on the dock.

The valuable mines on Lake Superior, are now receiving much attention. The Jackson Co. commenced last year and shipped to this city 100,000 pounds of bloom and bar. They have greatly increased their force for the present winter and are doing exceedingly well. It is estimated half a million pounds will be sent down at opening of navigation. The Marquette Iron Co. have commenced their work.—*Detroit Tribune.*

**THE Mercantile Advertiser** gives the following interesting particulars relative to the largest property that has yet been brought under the Encumbered Estates Commission:—"The annual rental of the Portarlinton estates in Ireland is £32,640, consisting chiefly of well-circumstanced head-rents; and so valuable is the property that the amount received within one year, 1847, after the terrible failure of the potato, was nearly £29,000. The encumbrances upon the estates amount, on the aggregate, to £617,000, besides about £3,000 a year charged as irredeemable life annuities. Some years before the death of the late earl, the sum of £344,000 had been raised by "contributions," which, with a previous mortgage of long standing, £58,000, which now stands as the prior encumbrance, amounted to £400,000. There were subsequent mortgages to the amount of 130,000, judgment-debts £60,000, and some charges under the will of the late earl, making in the entire £617,000—the amount of the encumbrances at the period of his decease.

**THE ANGLO-SAXON RACE.**—Elihu Burritt has one of his telling articles in the last number of the *Christian Citizen*. He says that the Anglo-Saxon race numbers 60,000,000 of human beings, planted upon all the islands and continents of the earth, and increasing everywhere by an intense ratio of progression. He estimates, if no great physical revolution supervenes to check its propagation, that in less than 150 years it will number 800,000,000 of souls, all speaking the same language, centered to the same literature and religion, and exhibiting all its inherent and inalienable characteristics. The population of the earth is fast becoming *Anglo-Saxonized* by blood; but the language is more self-expansive and aggressive than the blood of that race. He concludes with the following glorious vision:

Thus the race, by its wonderful self-expansive power of language and blood, is fast occupying and subduing to its genius all the continents and islands of the earth. The grandson of many a young man who reads these lines will probably live to see the day when that race will number 800,000,000 of human beings. Perhaps they may comprise a hundred nations or distinct governments.—Perhaps they may become a grand constellation and commonwealth of Republics, pervaded by the same laws, literature and religion. Their unity, harmony and brotherhood must be determined by the relations between Great Britain and the United States. Their union will be the union of the two worlds.—If they discharge their duty to each other and to mankind they must become the united heart of the race they represent, feeding its myriad veins with the blood of moral and political life. Upon the state of their fellowship, then, more than upon the union of any two nations on earth, depends the well-being of humanity, the peace and progress of the world.

**CURIOUS DISCOVERY.**—In removing one of the old almshouses of the Livery Dole, at Heavitree, near Exeter, a curious discovery has been made, illustrative of the practice of fire and faggots in the early days of Henry VIII. It is the remnant of the stake to which Bennet the schoolmaster was tied, in 1531, of which burning for heresy an account is given by Hoken, first chamberlain of Exeter. His crime was, denying the divinity of the Virgin Mary, and denouncing transubstantiation. "Bennet, or Benet, the Torrington schoolmaster, was tied up in a neat skin (cow-skin) and burnt with all the furze and faggots the parish of Heavitree could then supply. One of the Carews burnt his beard with a blazing bran." The stake found is of elm, slightly charred; and there has also been found the iron ring which went round the apex of the stake, into which a stout staple, clamp, or bolt, somewhat in the guise of a ship's anchor, with transverse prongs or flukes, was inserted, having a ring or circular hole at the top, through which the chain went which confined the sufferer to the fatal tree. These relics are to be deposited at the Institution.—*Western Luminary.*

**LIVE STOCK INSURANCE.**—The *Vincennes Gazette* states that books were opened for subscription to the capital of the "American Live Stock Insurance Co." in that town on the 21st inst., and the entire sum requisite for its organization was subscribed immediately; and all, except a few shares in Illinois, by citizens of Vincennes. The *Gazette* says:—"Every one who is thoroughly acquainted with live stock insurance, attests its many advantages. As an investment of capital, it is probably superior to any other that could possibly be made."

H. F. Byayton, of this city, is Agent for a Live Stock Insurance Co., in which any man who has a fine horse or a good cow would do well to insure.

**WHERE IS DESERET?**—We are frequently asked where the new State of Deseret is situated. The following extract from the Constitution recently published will enable our readers to answer the question, especially if they would take the trouble to refer to the map of the United States.

We, the people, grateful to the Supreme Being for the blessings hitherto enjoyed, and feeling our dependance on him for a continuance of those blessings, do ordain and establish a free and independent government, by the name of the State of Deseret, including all the territory of the United States within the following boundaries, to wit: commencing at the 33d deg. of north latitude, where it crosses the 106th deg. of longitude west of Greenwich; thence running south and west to the northern boundary of Mexico—thence west to and down the main channel of the Gila river, on the northern line of Mexico, and on the northern boundary of Lower California to the Pacific ocean—thence along the coast northwesterly to 118 deg. 30 min. of west longitude—thence north to where said lines intersect the dividing ridge of the Sierra Nevada mountains to the dividing range of mountains that separate the waters flowing into the Columbia river from the waters running into the Great Basin—thence easterly along the dividing range of mountains that separate said waters flowing into the Great Basin on the south, to the summit of the Wind-River chain of mountains—thence southeast and south by the dividing range of mountains that separate the waters flowing into the Gulf of Mexico from the waters flowing into the Gulf of California—to the place of beginning, as set forth in a map drawn by Charles Preuss, and published by order of the Senate of the United States, in 1848.—*Wash. Union.*

**LOSS OF LIFE AND PROPERTY ON THE LAKES.**—The aggregate loss of lives and property for two seasons have been as follows:—

	Loss of Life.	Loss of Property.
1848	55	\$420,512
1849	84	368,171
Decrease,	21	\$52,341

**STOPPING FIRE IN SHIPS.**—A practical chemist of London, in a letter to one of the Journals, referring to the loss of the ship Caleb Grimshaw, says that fire in the hold of a ship can easily be choked out, by keeping a barrel of chalk in the hold, connected with a two gallon bottle of sulphuric acid on deck. The acid poured on the chalk will generate carbonic acid gas, which will at once extinguish flames.

**GUTTA PERCHA SOLUTION.**—It is now well known that Gutta Percha readily dissolves in a solution of Chloroform without the aid of heat. The solution thus formed makes a capital varnish; for if it is brushed on any object the chloroform evaporates with great rapidity and leaves a thin skin of gutta percha, which thus acts as a preservative against the influence of water and air. It is therefore excellent as a plaster for cuts. This solution is excellent to preserve fruit in a collection of natural history. Heretofore wax has been used for this purpose, but it is not so good as this, for this solution prevents the fruit from drying. This solution is the best and most delicate varnish for paintings and drawings on paper.—*Farmer and Mechanic.*

**HEALTH OF CITIES COMPARED.**—The annual mortality in Vienna is 1 to 22 inhabitants; in Rome 1 to 24; in Naples and Amsterdam 1 to 28; in Brussels 1 to 29; in Madrid 1 to 35; in Paris 1 to 36; in Geneva 1 to 43; and in London 1 to 44.

**DESTRUCTION OF BOOKS.**—The destruction of books at various times exceeds all calculation; the earliest fact on record is related by Berosus:—Nebonassar, who became King of Babylon 747 years before the Christian era, caused all the histories of the kings, his predecessors, to be destroyed; 500 years later, Chihoang Ti, Emperor of China, ordered all the books in the empire to be burnt, excepting only those which treated of the history of his family, of astrology, and medicine. In the infancy of Christianity many libraries were annihilated in various parts of the Roman empire: Pagans and Christians being equally unscrupulous in destroying their respective books. In 390 the magnificent library contained in the Temple of Serapis was pillaged and entirely dispersed. Myriads of books have been burned in the frequent conflagrations at Constantinople; and when the Turkish troops took possession of Cairo, in the 11th century, the books in the library of the Caliphs (1,600,000 volumes) were distributed among the soldiers instead of pay, "at a price," says the historian, "far below their value." Thousands of the volumes were torn to pieces and abandoned on the outskirts of the city, piled in large heaps. The sands of the desert having been drifted on those heaps, they retained their position for many years, and were known as the "hills of books."—*Sharpe's Magazine.*

**A PICTURE OF MISERY.**—Labaume, describing the retreat of the French army from Moscow, says: "The road was covered with soldiers who no longer retained the human form, and whom the enemy disdained to take prisoners. Every day furnished scenes too painful to relate. Some had lost their hearing, others their speech; and many, by excessive cold and hunger, were reduced to such a state of phrenzy that they roasted the dead bodies for food, and even gnawed their own hands and arms."—*Elihu Burritt.*

**PRIZE OXEN AND THOSE WHO FED THEM.**—The beast and his driver furnished us with some strange contrasts. The ox has been petted from his youth upwards. . . . The driver sent into the world to be a slave of the ox, living in the foulest of dens, harassed by day with the toil, by night with the anxiety of providing for the hunger (scarcely ever satisfied) of the next day: fed with the coarsest of food, of less value to his employer than the cattle, the implements, the bricks and mortar of the farm. Measured against the prize beast the laborer's value shrinks into nothing. His parish would be but too glad to make a present of him, and a hundred like him, to any man or nation under the sun. What, however, must be his feelings if he is taken into the cattle-show? He will find thousands of lookers on who discourse with rapture of the fat oxen, with unction and scientific precision on clovers, on oil-cake, and on everything which makes oxen fat; on everything except the poor human laboring-machine—himself, and others like him—whose highest mission seems to be to form a cheap link of communication between the fat beast and the rich owner.—*Historic Times.*

**A PAPER DEVOURER.**—In the Bank of England no fewer than sixty folio volumes, or ledgers, are daily filled with writing in keeping the accounts! To produce these volumes—the paper having been previously manufactured elsewhere—eight men, three steam presses and two hand presses are continually kept going within the bank! In the copper-plate printing department 28,000 bank-notes are thrown off daily; and so accurately is the number indicated by machinery that to purloin a single note without detection, is an impossibility.

**THE BALLAST-HEAVERS.**—Last week we gave an account of the monopoly under which these men were oppressed. On Monday evening last a meeting of 1,500 working men, principally ballast-heavers and coal-whippers, was held at the British and Foreign School, Shadwell, under the auspices of the metropolitan correspondent of the *Morning Chronicle*. A committee was appointed to concert measures for the emancipation of the ballast-heavers, and a unanimous determination to promote that object seems to have prevailed. We give the statement made by one of the laboring men at this meeting, as a specimen of the condition and treatment of the ballast-heavers. The names of the speakers are not given in the *Chronicle's* report for obvious reasons:—"T—F— described his introduction to the occupation of a ballast-heaver, three or four years ago. He said he was taken into the tap-room of a public-house in Wapping-wall. Thirty ballast-heavers were there, with pots of beer before them, and several half-pints of gin and rum upon the tables. They were all drinking. 'Is it here,' he asked his companion, 'where you get your employment?' 'Yes,' was the reply; 'but you must not say a word to displease the master or the mistress, or you'll not get any yourself.' He remained there a few hours, during which card-playing commenced, and the men began to gamble for more drink. After a long time he went to the bar, and while he was there a certain foreman, well known to the meeting, came in and said, 'Mr. —, I want five gangs of men.' 'There are plenty,' said the publican; 'but mind who you take—those men who have been drinking here the previous part of the day, and no others.' The foreman went into the taproom, and chose twenty of the most drunken men he could select. Some of them were hardly able to walk. The object was, that being set at work in the evening they must pay the score they had spent in the morning."

THE consumption of coal in England and Wales was estimated at 3,500,000 tons yearly, for manufacturing purposes, and 5,500,000 for household purposes. These are the inland dug coals. The additional quantity carried coastwise was estimated at 3,000,000 tons; making a grand total of 12,000,000 tons.

**INCOMBUSTIBLE CLOTH.**—At a meeting of the British Association, Sir David Brewster read a paper "On a specimen of incombustible cloth, for the dresses of ladies and children, manufactured in Dundee, by Mr. Latta. This cloth is printed calico, of which several specimens were prepared by immersion in phosphate of magnesia. When inflamed it soon went out without the flame spreading, and Sir David stated that a spark of red coal would not ignite it.

**STRAIGHTENING TEMPERED STEEL WORK.**—John Anderson, a writer in the *Practical Mechanic's Journal*, recommends the following process:—

If, after tempering, the work has got twisted, heat a piece of iron proportioned to the size of it, and fix it in the vice, and then pass the convex side of the work over the iron in contact with it, until it becomes as warm as the temper will allow of; and to ascertain this, a part must be cleaned on the concave side to show the color. Then take a wet cloth, and apply it to the convex side to cool it suddenly and let the concave side expand. While the work is heating, and until after the cloth has been applied, the work must be held at the extremities of the curve, and a little pressure given towards the convex side. This process is well suited for delicate works, as it leaves the fine skin unmarked, which would not be the case if the hammer were used.

## CONTENTS.

National or Land Reform..	209	REFORM MOVEMENTS	
The search for Sir John Franklin.....	211	Free Lands.....	211
Insanity and its Causes....	212	Ireland.....	22
The Coal-Whippers of London.....	214	Great Britain.....	23
The Natural and the Spiritual Man.....	216	MISCELLANY.	
		Scientific Wonders.....	25
		The Anglo-Saxon Race.....	22
		Where is Deseret?.....	21

## THE SPIRIT OF THE AGE.

## PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of Divine Humanity*, which, amidst the crime, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church* of Humanity, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

## EDITOR

WILLIAM HENRY CHANNING.

## PUBLISHERS,

FOWLERS &amp; WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

## LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. FRANK.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawke.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

## LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRING STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, APRIL 13, 1850.

No. 15.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

From the Protective Union.

## A STORY OF UNGARU.

An Austrian officer has recently published a volume of letters written during the war against Hungarian independence, to a German newspaper. The volume has been translated in England, and from it the following extracts form an exquisite romance. In the last struggle for national liberty the bravest hearts are ever found in woman.

An Austrian troop of horse under the writer's command arrives at a mansion in Hungary, with the intention of quartering there.

### SCENE 1.—THE HOME.

"At the tramp of horses and the clank of swords, the porch-door opened, and an old man, a kind of steward, followed by servants with great lanterns, came towards us, asking who we were, and what was our errand. I replied that I was an officer of the Emperor and King, belonging to the army of the Ban; and requested, in the first place, to be conducted to the master of the mansion. The man obeyed, though with some reluctance, and led me into a spacious hall, which, by the dim light of a lamp, appeared to be a sort of ancestral hall. Large pictures were hung upon the walls, and between them swords, muskets, old armor, and arms of all kinds.

"Here the castellan bade me wait while he went to announce me, and I availed myself of this moment to take off my cloak, to set my hair to rights a little, to fasten my dolman close about me, to tie my sash properly; in short, to make myself as smart as I could. The old man presently came back, conducted me along a corridor, and then opened the folding-doors of an apartment, whence issued the brilliant light of tapers.

"Somewhat dazzled, I entered the apartment, which was most elegantly fitted up, where a tall, handsome lady received me with a polite but proud obeisance. I was just going to introduce myself, and to apologize for my unbidden visit, when she extended her hand to me with the loud exclamation of joy, 'Ah, Baron W——!'

"I now recognized her. It was the Countess St——, the Milan beauty, the wife of my old comrade, St——, who once saved my life in Bologna, and who, after his marriage with the fair Marchese B——, had obtained leave to resign, and retired to his lordship in Hungary; and I now found myself, without having suspected it, in his mansion.

"Being called by his wife, he made his appearance immediately, and cordial was our embrace. He was still, as he ever had been, Magyar with body and soul; and told me frankly that he should long since have gone to Kossuth had he not been restrained by the odious idea of being obliged to fight against his former comrades; but he assured me that he would yet do so.

"I advised that he should not talk of political matters, but rather think of old times; and his wife approved the suggestion. By and by came his sister, the young Countess

Helene, the most beautiful Hungarian female I had ever seen; and that is saying a great deal.

"St—— gave me his word of honor that we were perfectly safe from any surprise by the enemy, and my men were abundantly supplied with wine and meat; and, while they made themselves comfortable outside, I found myself in Paradise, between two beautiful and amiable females, opposite to a friend whom I had not seen for a long time, and before a glass of exquisite tokay. All weariness vanished; and we joked and laughed half the night, forgetting the war, and Kossuth, and national hatred.

"Two days I rested in St——'s mansion, as a little respite was highly desirable for both men and horses. The eyes of the Countess Helene began to be dangerous for me; but upon earth the soldier has no abiding-quarters. On the third morning, with a tear in my eye, I pressed St—— to my breast, kissed the cheek of his wife and his sister; the latter plucked a rosebud for me as a keepsake, my trumpeter, sounded to horse, and away we dashed."

### SCENE 2.—THE BATTLE.

"We had—as we so often have had—a serious engagement with the Magyars, in which there were, on both sides, at least ten or twelve thousand men in the fire. On this occasion the enemy again had a numerous and excellent light cavalry, and had the skill to employ it on ground favorable for himself, so that our infantry was repeatedly exposed to the most violent attacks, and had the greatest difficulty to ward them off.

"Two squadrons in particular, of very well organized and equipped Honveds, distinguished themselves by their furious charges on Croatian infantry battalions, and could at last not be compelled to retreat but by several discharges of grape, which made dreadful havoc in their ranks.

"The leader of this corps, a man of tall, elegant figure, in the rich dress of a magnate, mounted on a superb, spirited, grey stallion, which he managed with great dexterity, was indefatigable in always rallying his men, and leading them back against our infantry. He galloped to and fro with as much unconcern as if the balls whizzing around him were but snowballs—continually flourishing his glistening blade.

"The figure of the rider seemed to be well known to me; but I could not distinguish his features, as we were drawn up in rear of our column of infantry, at the distance of some hundred paces from him.

"Twice he had escaped unhurt the fire of our infantry; when, as I have already mentioned, some guns, which had meanwhile come up, began to fire with grape. He seemed not to heed the first discharge, for I saw him still brisk and animated as ever, galloping about at the head of his men. The second must have been directed better; for, when the smoke cleared off, I could perceive horse and rider on the ground.

"At the same moment we received the signal for charg-



ing. The ranks of our infantry suddenly opened to let us pass through, and we advanced at full gallop upon the enemy's horse. These at first retired precipitately, to get beyond the range of our cannon, then rallied, and drove us back; we did the same by them; and so we went on, till at length, as it is usual in Hungary, the whole dissolved into single combats, in which man is engaged hand to hand with man.

"It was nearly dark when, with my troop, some of whom were killed, others severely wounded, I reached the main body. Scarcely had we unsaddled, and, tired to death, I was about to stretch myself by the watch fire, fed with the ruins of houses which had been pulled down, when an infantry soldier, appointed to hospital duty, came to inform me that an officer of the insurgents, dangerously wounded and taken prisoner, having heard my name, wished to speak to me.

"In spite of weariness I immediately followed my guide to the hurdle-shed, which was fitted up for an hospital. Dismal was the appearance of this dark, low place, scantily lighted by the hand-lanterns of the surgeons and attendants, who, with their blood-stripped sleeves tucked up high, and with aprons equally bloody, were busily engaged. The wounded lay close to one another upon dirty straw, which in places was quite wet and slippery from the blood upon it. Loud and gentle sighs, moans, groans, gnashing of teeth, mingled at times with curses in the Bohemian, Polish, Hungarian, German, and Croatian languages. I was obliged to rally my courage lest I should be scared back.

"In the furthest corner of the long building on a bed of straw, lay the wounded prisoner who wished to speak to me. How was I shocked when the light of the attendant's lantern fell upon his face, and I recognized Count St—!

"On our march through Croatia to Vienna, I had passed two days at his mansion; had seen him in the society of two charming women—his wife and his sister—in the full enjoyment of happiness; and now, in what a state was I doomed to find him! St—, a Magyar to the inmost fiber of his heart, had indeed then told me that he should take up arms for Kossuth; but thus to meet him again I was not at all prepared.

"Kneeling by the side of my pale friend, whose noble countenance bore the evident impress of speedy death, I grasped his cold hand, and asked in what way I could be serviceable to him. 'Thank you for coming,' he replied, in a voice scarcely audible, and this effort manifestly caused him great pain; 'I heard that you were here, and I sent for you. I am dying; my chest is shattered. When I am dead, take the pocket-book out of my uniform, and send it to my wife who lives at K—: it contains my will and other papers.'

"Here he made a long pause, during which I strove to cheer him.

"Don't talk thus—'tis no use—we part as friends—I have fought for my country—you are faithful to your colors.'

"I pressed his hand in silence.

"Where is your sister Helene? I at length asked.

"With the army,' he answered—'she is fighting for Hungary.'

"It was now a considerable time before St— could utter a word. He moaned gently; and a regimental surgeon, who came to us, significantly made the sign of the cross with his finger.

"At length, after a full hour, he suddenly raised himself and said, 'So—now 'tis all over—salute Marie (the name of his wife)—Marie!' and with that he stretched himself out, his eye-strings broke, and his spirit fled."

#### SCENE 3.—THE END.

"Satisfied on this point I set out, with my two attendants, on my return to the watch-fire, the tall flame of which flared up cheerily before us; when, the moon shining tolerably bright, we perceived a human figure lying at the foot of a tree.

"We went nearer—it was a woman, dressed as a man, in the costume of an Hungarian magnate; the long hair which fell over her shoulders betrayed her sex. My serassans turned her round; and by the pale moonbeams I recognized Helene, the lovely sister of my friend St—. Inexpressible anguish thrilled me at that moment, and I was well-nigh throwing myself upon the corpse.

"Forcibly mustering my spirits, I ordered my men to carry the body to the fire. There we examined it more closely, and with extreme anxiety I sought to ascertain whether there was any hope left of reviving her. Vain hope! it was several hours since her spirit had departed; the ball of one of our riflemen had gone through her heart. From the small red wound the blood was still oozing in single drops, which I carefully caught in my handkerchief, to be preserved as a relic.

"My only consolation was that the deceased could not have suffered long; that she must have expired the very moment she was struck. Those pure, noble, still woodruss beautiful features—on her brow dwelt peace and composure, and the lips almost smiled. There she lay, as if in tranquil slumber; and yet those eyes were never more to open—those lips never more to utter noble sentiments or words of kindness.

"My hussars were visibly affected, and thought it a pity that one so young and so beautiful should die so early. Many of them who had been with me on our first march through Hungary, for two days together at St—'s mansion, instantly recognized Helene; and doubly lamented her death, because she had shown such kindness to them.

"We thawed by a fire the ground not far from a maple-tree, and were employed nearly the whole night in digging a large deep grave with our hand-bills and swords. By the time the first rays of dawn appeared we had finished; an hussar, who could do carpenter's work, having meanwhile made a simple cross out of the stems of two young white maples.

"The corpse in full uniform, the kolpack with plume of glistening heron's feathers on the head, the light Turkish sabre by her side, was then carefully wrapped in a clean, large blanket which we had with us, and so deposited in the grave, which we filled up again with earth. Then, regardless of caution, I had a full salute fired with pistols over the grave. I have preserved a small gold ring and a lock of her hair for a memorial. When our melancholy business was finished we moved off after the enemy, who retreated rather hastily.

"The tempestuous feelings that filled my heart I am not able to describe. Helene had, as I subsequently learned, served as aide-de-camp to her maternal uncle, who commanded a considerable Magyar corps, and was shot, when acting in that capacity, by our soldiers, in the above-mentioned action."

From the Boston Medical and Surgical Journal.

#### CONTRIBUTIONS TO PHYSIOLOGY.

If the patrons of the New Orleans Medical and Surgical Journal do not fully appreciate the ingenuity, originality and raciness displayed in the communications of Bennet Dowler, M.D. of that city, (of which, however, there is little doubt) we should be glad to receive them into our own pages. On whatever subject he writes, the scholar and the philosopher are discoverable. One of the latest papers from his pen possesses uncommon interest from the

circumstance that it throws stumbling-blocks in the way of modern physiologists that were never contemplated by the erudite, far-seeing disciples of the present school of anatomists, or rather physiological inquiries. These new anatomical researches, instead of confirming old and settled theories, are actually overturning them. And further, psychologists will find that Dr. Dowler has also made business for them, too, since the fact is placed by him beyond question that consciousness in one animal at least is wholly independent of much of the organic machinery heretofore considered essential to its manifestation. Yet new and unsuspected avenues of exploration are opened through which light begins to glimmer from a point where all was darkness of the profoundest character.

Dr. Dowler, in the presence of Dr. Powell, cut down through the muscles of the neck of an alligator, and divided the cervical vertebræ and the spinal cord—so that the finger was passed between the two cut parts. About three-quarters of an hour after a transverse incision was made midway between the shoulders and hips, and the spine and cord divided by a saw—exposing the cavity of the abdomen. A half-hour after, the whole of the internal viscera was dissected out from the body and removed, and the sympathetic nerve destroyed—which occupied the time of an hour. Yet, for a period of more than two hours, the alligator exhibited complete intelligence, volition and voluntary motion in each and all divisions of the body. "It saw, heard, felt and defended itself—showed anger, fear, and even friendly attentions to its keeper, a black boy." Although in the highest degree exciting as well as instructive, we must pass over the remainder of the notes on this particular experiment, as well as the deductions of Dr. Dowler from the phenomena presented. In a subsequent experiment, the following extraordinary circumstances were noted.

"Having observed that an alligator had become feeble, I determined to kill it for dissection. On taking hold of it, it seemed much alarmed, and cried several times, 'houpe! houpe!' This is the only articulate sound that I have ever heard from an alligator, and it is, I believe, peculiar to the young animal, and is never uttered but when danger is suspected: it appears to be the synonym of the word 'help,' the sound of which it very much resembles. It hissed and attempted to bite. The upper portion of the skull, including a horizontal stratum of brain was removed. Hæmorrhage to a considerable extent followed; the eyes closed.—The animal no longer attempted to bite. It performed, however, a series of voluntary motions, intelligently directed to ward off injuries. The entire brain and the medulla oblongata were removed, without diminishing its power to direct its limbs to any part that was pained by the slightest touch of a pin or knife. A metallic rod was passed many times within the spinal canal, completely destroying the spinal marrow beyond the hips. The animal appeared to die very soon, the tail excepted. It was, however, afterwards found that both voluntary motion and sensation remained, though their manifestations were greatly impaired. The fore-legs were slowly and feebly directed towards irritated parts; these motions disappeared in a very few minutes. The tail twitched frequently, for an hour after, as if pained by the dissection of the trunk and viscera. Both before and after its removal from the body, the heart acted regularly for four hours. The right auricle was the first to collapse."

In another experiment Dr. Dowler says—

"The decollation was not followed by a projecting stream of blood, as is usual; no ligature was applied to the great artery of the neck. The dull hatchet used in severing the spine of the neck, had probably bruised the artery as in torsion of gun-shot wounds. Hence the hæmorrhage was not great, though considerable.

"I carried the handle of the knife toward the eye, to ascertain whether it would wink, whereupon the ferocious separated head sprang up from the table with great force at me, passing very near my breast, which received several drops of blood; it alighted upon the floor, from six to eight feet distant from its original position! It missed me, because I was standing at the side and not in front of the head. Although I have examined carefully all the muscles of the head, I cannot find one that accounts for this feat of combative, muscular motion. The angles of the mouth recede so much in this animal that after decollation, including the medulla oblongata, the head seems almost like two separate pieces—the superior and the inferior maxillary bones being joined chiefly by the great master muscles, for only a short distance. These great muscles (the mastoides) which are curved, having their concavity anteriorly, are adapted only to vertical action, as in biting—the great muscles of the tongue act backward and upward against the palatine region; whence then this quick, violent, forward motion, or rather, as in this case, diagonal leap of six or eight feet!—for the head deviated to the left, where I was standing, evidently with the intention of biting me. The trunk in this, as in all cases, possessed no power of forward motion. This curious fact with respect to decapitated animals, noticed by M. Magendie and other vivisectionists, has been attributed to the loss of the cerebellum; but whether this loss of forward motion in the alligator, be owing to a division in the spine and great muscles, or to the separation of the larger or smaller brain, or both, is not very evident, yet the fact which I have noticed respecting the forward motion of the separated head, is perhaps a circumstance favorable to this view. That a voluntary, spontaneous powerful motion, in fact a diagonal leap, should be performed by the separated head, must therefore appear astounding to one acquainted with the muscular organization. It is difficult to understand how the cerebellum could thus act alone."

If we pursue the subject much further, we shall draw too liberally, perhaps, from Dr. D.'s article. In closing, therefore, our remarks, the concluding words of the author of these startling experiments are appended. "On the whole, it may safely be concluded, that voluntary motion is neither directly communicated from, nor regulated by the brain, or the cerebellum; that the muscles in connection with the spinal marrow, perform voluntary motions for hours after having been severed from the brain; that these motions are not only entirely independent of the brain, but may take place, though imperfectly, after the destruction of the cord itself; that the trunk as well as the brain thinks, feels and wills, or displays psychological phenomena; that the *sensorium* is not restricted to a single point, but is diffused, though unequally, or in a diminished degree in the periphery of the body; and that actions which take place after decapitation, as described above, are in absolute contrast to *reflex actions*, being sensational, contemporaneous, voluntary, and in other respects dissimilar."

From the Watchman and Reflector.

## THE COAL-WHIPPERS OF LONDON.

(Continued.)

One who had been the victim of accidents thus described his sufferings and those of his family:—

I was a coal-whipper. I had a wife and two children. Four months ago, coming off my my day's work, my foot slipped, and I fell and broke my leg. I was taken to the hospital, and remained there ten weeks. At the time of my accident I had no money by me, but was in debt to the amount of 10s. to my landlord. I had a little furniture and a few clothes of myself and wife. While I was in the hospital I did not receive anything from our benefit

society, because I had not been able to keep up my subscription. My wife and children lived, while I was in the hospital, by pawning my things and going from door, to door, to every one she knewed to give her a bit. The men who worked in the same gang as myself made up 4s. 6d. for me, and that, with two loaves of bread that they had from the relieving officer, was all I got.

While I was in the hospital the landlord seized for rent the few things that my wife had not pawned, and turned her and my two little children into the street, one was a boy three years old, and the other a baby just turned ten months. My wife went to her mother, and she kept her and my little ones for three weeks, till she could do so no longer. My mother, poor old woman, was most as bad off as we were. My mother only works on the ground—out in the country at gardening. She makes about 7s. a week in the summer, and in the winter she has only 9d. a day to live upon; but she had at least a shelter for her child, and she willingly shared that with her daughter and her daughter's children. She pawned all the clothes she had to keep them from starving, but at last everything was gone from the poor old woman, and then I got my brother to take my family in. My brother worked at garden work, the same as my mother-in-law did. He made about 13s. a week in the summer, and about half that in the winter time. He had a wife and two children of his own, and found it hard enough to keep them, as times go. But still he took us all in, and shared what he had with us rather than let us go to the work-house. When I was told to leave the hospital, which I was forced to do on my crutches, for my leg was very bad still, my brother took me in too. He had only one room, but he got in a bundle of straw for me, and we lived and slept there for seven weeks. He got credit for more than £1 of bread and tea, and sugar for us, and now he can't pay, and the man threatens to summon him for it. After I had left my brother's I came to live in the neighborhood of Wapping, for I thought I might manage to do a day's work at coal-whipping, and I could not bear to live upon his little earnings any longer—he could scarcely keep himself then. At last I got a ship to deliver, but I was too weak to do the work, and in pulling at the ropes my hand got sore and festered for want of nourishment. [He took the handkerchief off, and showed that it was covered with plaster. It was almost white from deficient circulation.] After this I was obliged to lay up again, and that's the only job of work I have been able to do for this last four months. My wife can't do anything; she is a delicate, sickly little woman as well, and has the two little children to mind, and to look after me likewise. I had one pennyworth of bread this morning. We altogether had a quarter loaf among the four of us, but no tea nor coffee. Yesterday we had some bread and tea, and butter, but wherever my wife got it from I don't know.

I was three days, a short time back, without a taste of food (here he burst out crying.) I had merely a little at home, and that my wife and children had. Indeed I've done it again and again. I never begged. I'd die in the streets first. I never told anybody of my life. The foreman of my gang was the only one besides God that knew of my misery; and his wife came to me and brought me money, and brought me food; and himself, too, many a time, ("I had a wife and five children of my own to maintain, and it grieved me to my heart," said the man who sat by me, "to see them want, and I unable to do more for them.") If any accident occurs to any of us who are not upon the society, they must be as bad off as I am. If I only had a little nourishment to strengthen me, I could do my work again; but poor as I am, I can't get food to give me strength enough to do it; and not being totally incapacitated from ever resuming my labor I cannot

get any assistance from the superannuation fund of our men.

On visiting the house of this unfortunate man it was found almost bare of furniture.

A baby lay sprawling on its back on a few rags beside the handful of fire. A little shoeless boy, with only a light washed-out frock to cover him, ran shyly into a corner of the room as we entered. There was only one chair in the room, and that had been borrowed down stairs. Over the chimney-piece hung to dry a few ragged infant's chemises that had been newly washed. In front of the fire on a stool sat the thinly clad wife; and in the corner of the apartment stood a few old tubs. On a line above these were two tattered men's shirts hanging to dry, and a bed was thrown on some boxes. On a shelf stood a physic bottle that the man had got from the parish doctor; and in the empty cupboard was a slice of bread—all the food, they said, they had in the world, and they knew nowhere on earth to look for more.

The above facts exhibit but a single phase of the poverty and distress that exists in the midst of the splendor of London.

## NATIONAL OR LAND REFORM.

BY THE CINCINNATI NATIONAL REFORM SOCIETY.

(Concluded.)

### SLANDERS REFUTED.

Land Reformers are frequently charged by their opposers in general with an intention of forcibly taking the property of the rich for the purpose of distributing it among the poor. This we unhesitatingly pronounce a slanderous falsehood; no such proposition ever having been advanced by any National Reformer. If any individuals have disseminated such doctrines, they are not of us, and we thus publicly disown them.

Though by the way we might observe that Christ says, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven." He also commands such men peremptorily to sell all that they possess, and give it to the poor; and except they do this, they cannot be his followers or disciples. We hope some of our opposers will tell why such men (who profess to be followers of the meek and lowly Jesus) ought not to be beaten with many stripes, seeing they know their master's will but do it not? The truth is, they dare not do it—their fellows will not permit them, as we shall show presently.

We have been honored with a special notice by a writer in the "*Youth's Penny Gazette*," published by the Sunday-School Union. The reader's attention is attracted by a beautiful wood-cut, representing the "Hermit-crab, or Shell-Socialist." All the evil habits, mischievous, voracious, cannibal-like propensities of this animal he attributes to a new set of "vote yourself a farm philosophers, who pretend to think that the idle fellow who has spent his time in folly and sin, has as good a right to a farm, or a house, or a barn, as his industrious and prudent neighbor; and if they could, they would put the honest man out, and the rogue in."

The writer then describes the "Hermit-Crabs," and compares them to the aforesaid cannibal-like philosophers. He says (of the crabs) "they have only a tough skin to protect them instead of a thick shell." To supply this deficiency they look round for an empty shell which is about the right size to accommodate them, and pushing themselves backward into it, they close the entrance and defy all invaders. The writer has evidently made a great mistake here and we hope he will permit us to make the proper

correction, which is merely to substitute Land Monopolists for the "Hermit-crabs and the New Philosophers." This being done, the article will be precisely what we think it ought to be—it would be much more consistent with the truth than it now is.

Again, he says these crabs (Land Monopolists) "are voracious cannibals, and if they find an occupied shell (industrious man's house) that suits them, they do not hesitate to turn the tenant out, or even to kill him, that they may be accommodated." This is precisely what the Land Monopolists of Europe are now doing; they are turning out of doors and starving the defenceless brethren to death by the million annually, of which poor Ireland is positive proof. Nothing can prevent the same results from taking place in this country but the measure we advocate. Our opponent concludes thus:—

"We may excuse a crab for resorting to such a questionable mode of voting himself a castle; but for reasonable men with bodies and minds to provide for themselves, to talk of voting themselves a [cultivated and improved] farm, or a house, without working for it, is silly as it is wicked."

Admit our amendment and we are precisely of the same way of thinking. In addition, we esteem it extremely savage and barbarous. Yet the Land Monopolists do this very thing, "*pushing themselves backwards into it, they close the entrance, and defy all invaders.*"

Although we use the phrase "vote themselves a farm," we mean something quite different from what our opponent does. We merely mean Land for a farm or for any other purpose a man may wish to use it for, not the products of another man's labor. Every man votes himself a sufficiency of atmospheric air for the sustenance of his life; why, then, should he not vote for land to the same extent, and to the same purpose?

It is for the protection of honest industry that we advocate these measures. We think it high time to attempt putting a stop to the practice of idle Land Monopolists—to turning honest industrious men out of their houses, "*and pushing themselves backward in,*" by the force of laws of their own making.

If our opponent had understood the absurdity of confounding God's works (the elements of nature) with man's works, or labors, such as houses, food, clothing, money, &c., together; estimating both by the same standard, as if the works and operations of the Deity could be measured, valued, or estimated by any amount of dollars and cents—he would not, perhaps, have written what he did. Who can tell how much gold or silver in the form of coined money is an equivalent for one thousand cubic feet of atmospheric air, an hour's sunshine, or a shower of rain? And if it could be ascertained, to whom is the payment due.

Our doctrine is—He that sows should reap what he sows, with its yields;—he that builds should inhabit what he builds, or possess its equivalent. And he that sows or reaps nothing—builds nothing—nor supplies any of the wants of his fellowmen by his own labor, should therefore possess nothing, except such as are physically or mentally incapacitated. To all opponents we say—quote us correctly, then comment freely, and answer our queries as men should.

We have been charged, among other things, with the now almost worn-out cry of *Infidelity*. This charge we also deny, and, on the contrary, contend, that our main object is (so far as human agency is concerned) to make Christianity a practical thing, combining the works with the faith and precepts—"doing unto others as we would that others should do unto us;" being well assured that an ounce of example is worth more than a pound of precept at any time. But while land monopoly exists men cannot afford to practice such righteous action. When a con-

scientious rich man attempts to obey the requirement of the gospel, by dividing his riches among the poor, he is immediately seized by his fellows as a madman, publicly proclaimed a lunatic, and treated accordingly! which is a fact well known to the public.

Our desire is to see Christianity in all its loveliness and simplicity,—a religion of righteous deeds, not of mere words or sectarian dogmatical creeds of the different schools. Solomon says, "There is nothing better than that a man should eat and drink and enjoy the good of all his labor; it is the gift of God." But the industrious portion of mankind can never enjoy this blessed gift while the land continues monopolized in the hands of a few.

Persecution we expect to suffer—it having been the lot of all men, in all ages, who have attempted to do their fellowmen good by enlightening them, and exposing the hypocrisy, knavery, and injustice of their rulers and teachers, we do not expect to escape from it ourselves; we are therefore ready to meet it.

We are by no means disposed to censure individuals for striving to get rich, nor for occupying such places of honor, profit, or emolument as society has provided for such as can obtain them. It would be exceedingly absurd to blame people for endeavoring to take good care of themselves and families by securing them from the fear of want.

The existence of land monopoly creates such an insecurity in the condition of almost every one, that the business and pursuits of life have become one universal *game of grab*; and he that grabs the most is considered the best fellow, and the most secure from poverty and want; but, let his possessions be what they may, he never can feel completely so,—to day he may possess millions—to morrow becomes a beggar; even monarchs have been driven from their thrones into poverty and obscurity without a moment's warning. Every man must strive to acquire as much as possible. Thus do all men from the king to the beggar, habitually learn to prey upon each other almost unconsciously—the impelling motive being self-security. So the monopolists themselves are really more deserving of pity than censure. Most of these evils have arisen from the falsehoods and delusions imposed upon the world by the authority of kings and capitalists, through the means of such teachers as were dependent upon them for subsistence; and what will a man not do for the sake of enjoying life?

The people have been taught that land is property, and that *money is not!* And these two falsehoods have bewildered and deluded the world. The fact is, land can no more be property than moonshine or air can. "I should like to see," says Paley, "any man produce a parchment title from Heaven to a single acre of land which he presumes to call his!" But money (gold and silver, not rags) is property—the embodiment of labor in its most concentrated and permanent form,—and when we buy and sell, we merely exchange one kind of property for another. Money is not a mere representative or sign of property, as political demagogues the pliant tools of kings and capitalists tell us, but the positive embodiment of labor; and when a man affects to despise it, we may rest assured that he is either profoundly ignorant of its nature, or that he is not disposed to be honest.

It is merely the false principles incorporated in our institutions which destroy our natural relation with each other, and places us in false ones—the most prominent and fundamental of which is land monopoly, and that we battle with.

We sincerely desire the good feelings of our fellowmen, especially our immediate fellow-citizens; but, high as we may prize them we never can consent to purchase them by the sacrifice of truth and justice. We must speak the truth, and if our course be right, we must finally succeed.

Land monopoly despotically divides society into two antagonistic unequal portions—the rich and the poor. The rich might, if they would, *or dare*, “do unto others as they would that others should do unto them;” for if a solitary individual attempts to put the theory of Christianity into practice, his neighbors straightway declare him a madman. Inasmuch, then, as the rich monopolists of the world will not, or dare not, be practical Christians, the poor cannot; because the tribute claimed and payment enforced from the useful classes of society in the form of rent, profit upon labor, and interests upon money, is so enormous, that to collect what would satisfy the grasping propensities of the Lords of Land and Capital, to live and be strictly just and honest is impossible.

Thus, from a fatal necessity, men become enemies; and, if they wish to live, they are obliged to prey upon each other continually, from the highest to the lowest; and this must ever be the case while the land is monopolized in the hands of the few. Under such a state of things to expect that honesty, peace on earth, and good will among men can exist is as absurd as to expect the pine-apple to flourish in a bed of snow.

Now, fellow-citizens, at least such as are disposed to deal justly with their fellow-men, (to those who are not so disposed, we have nothing to say,) we call upon you in the name of Justice and Humanity—as you love your own liberty, your own offspring, your own country, with its republican institutions, which allows every man to worship God according to the dictates of his own conscience, and with the ballot-box in our hands, we say if you love these things, and wish to preserve and transmit them to posterity, aid and assist us in establishing these righteous and salutary measures. We ask for no special privilege for ourselves; what we ask for is for the *Family of Man*, ourselves included in the number. They are not unconstitutional, retrospective nor *ex post facto* in their character; neither are they in opposition to morality or religion. The Methodist Conference in Wisconsin has endorsed them, and have publicly declared them to be in accordance with the Gospel; and other bodies of Christians will no doubt follow their example. They are in no way dictatorial nor aggressive; neither are they restrictive, only so far as they tend to the protection of all. Surely, then, no good man can object to them on any reasonable ground.

No one could have a pretext for an objection, save the “Hermit Crab” class, who, as the Youth’s Penny Gazette says, “*push themselves backwards into habitations justly belonging to others.*” They will doubtless kick against the thorns for some time; but when they perceive they are in no wise injured they will soon become reconciled, and perhaps would rejoice in the result, especially when they perceived that the whole phase of society is changed for the better—more good feeling and friendliness among men—less strife and contention—less pauperism, consequently less crime—more real virtue and practical piety—more security for person and property. *How could they help rejoicing?*

In conclusion, then, fellow-citizens of every useful pursuit and of honest hearts, we say, lay aside your little party bickerings; nor be any longer deluded by the mere jingle of words, nor the gull-traps of kings and monopolists. Let us all bind ourselves together by the strongest of all bonds—that of self-interest. We have all one common cause—the cause of humanity;—one common name—the advocates of human rights; one common interest—the interest of honest industry. Keep this one single object in view—never lose sight of it for a moment, or be diverted from our purpose, neither by the bribes nor threats of our adversaries, nor be daunted by the ridicule, affected contempt, scorn or obloquy they may attempt to cast upon us. “Having put our hands to the plow, let us never look back”

till the whole mass of human wrong is completely turned under the sod.

No body of men ever did or could have made such laws as would either directly or indirectly deprive themselves of the use of land; it requires but the reflection of a moment to convince every man of the utter impossibility of such an occurrence; the love of life and enjoyment is too strongly impressed upon everything that breathes the breath of life. And therefore when any nation or people do virtually and truly make and unmake their own laws so surely will they unmake such laws as deprive them of that sacred right. Good men of all parties will be with us when they understand clearly what we advocate; and also the various associations established for the protection of industry—such as Mechanics’ Mutual Protections, Building Associations, &c. All we ask of them is to assist us in disseminating these principles, and vote with us at the ballot-box.

Then let us no longer at elections throw the rope over the roof of the house and pull at each end—but all pull one way. Vote no more for mere men, but for the right measures. Vote for the Freedom of the Public Lands and the Homestead exemption. Give one steady “long pull—the strong pull—and the pull altogether”—and the great mass of human wrong, inequality and oppression, under which man has suffered and groaned for centuries, will be swept away from the face of Society.

But while we permit Land Monopoly to rear its brazen front and hydra-head, ever in deadly opposition to human improvement, ruling us with a rod of iron and the scorpion lash, the mass of mankind can never be free, or obtain the just reward of their labor and toil.

The establishment of the Constitution of California we regard as a signal triumph of the principles we advocate, and that that document opens the door for the freedom of the human race. It contains every provision we could ask for, short of land monopoly; and settles at once for the whole world the question whether honest industry or useless idleness shall guide and control the affairs of mankind. It constitutes a new era in the history of governments.

This is all very well, but still we hold to our text, viz: that all efforts to improve the condition of mankind short of the abolishment of Land Monopoly we consider as but useless attempts to correct the fruit of the tree of evil while every possible nourishment is being afforded to the root.

Before concluding, we would wish to say a few words respecting the propriety or necessity of a subject which has raised much speculation amongst Reformers, namely, Taxation.

Some of the Reformers of the day advocate a progressive system of taxation, similar to that proposed by Thomas Paine in his “Rights of Man,” which was as follows:—

“On all landed estates of clear annual income of			
£50 and up to £500, 8 pence per pound.			
From 500	1,000, 6	“	“
	On 2,000, 9	“	“
	On 3,000, 1s.	“	“
	On 4,000, 1s. 6d.,	“	“

And so adding one shilling per pound on every thousand. At the twenty-third thousand the tax becomes twenty shillings in the pound, and consequently every thousand beyond that sum could produce no profit.” This scheme is proposed as a measure for raising means for educating and elevating the condition of the poor.

We have serious objections to this mode of taxation, the principle of which is, the settled conviction or the impossibility of virtually making Land Monopolists pay any kind of tax whatever. All taxes being in reality positively paid by the producers. For, when government imposes

any kind of tax upon the monopolists, they, as a class, holding in their mighty grasp all the means of subsistence of the other classes, who being landless are therefore dependant upon them, and are obliged, if they wish to live, to submit to any exaction the Lords of the Soil may choose to impose upon them. So the more government taxes the income of the rich, for the general good of society, the more will the industrious portion of community be preyed upon and oppressed by the idle Land Monopolists. Let government take from their pockets *one dollar* (no matter for what purpose) and they will forthwith abstract two or *three dollars*, perhaps more, from the pockets of the very individuals the one dollar was to benefit. And this will ever be the case while Land Monopoly exists. Well might a Land Monopolist encourage government in establishing such a scheme.

We think it much better to leave the whole amount in possession of the producer, with perfect liberty to spend it as he likes best, than to *take two or three dollars* from him, for the purpose of giving him back one, under the plea of bettering his condition. Besides, a great portion of the tax would be uselessly squandered away in the collection and distribution. And again, the motives to corruption, vice, and deception that would be engendered among those opposed to it for the purpose of evading the operations of such a scheme would be too revolting for honest minds to reflect upon. We look upon this scheme, therefore, as a measure of reform, as of rather a retrograde character: too much like a flock of sheep passing a law requiring the lion or wolf to provide well for and take care of the lambs.

Shall we who repudiate the coercive action of government contend for such a system of taxation? Would not our enemies be justified in charging us with insincerity in our declaration, that we were not attempting to forcibly divide the property of the rich among the poor? And further, might they not with propriety class us with the political demagogues of the day, who are *for and against the same thing*—suing themselves to the various changes of political winds?

When the measures we propose are brought into successful operation, every man having the free use of the elements of nature, including land, being equally protected by government, *all* would therefore enjoy *equal* facilities for accumulating property by their own industry, having no power to abstract from that of others. Under such a state of things, it would be just and right to tax all alike, without any regard to the amount of property a man might possess. Inasmuch as no man can injure another by merely accumulating property by his own industry, it can, therefore, be no other man's business.

Neither has government any right to examine into his private affairs. When governments afford protection *equally to all* the cost of that government or protection should be *equally paid by all*. Therefore an equal poll-tax no one could reasonably object to. When exchanges become equal among the producers, it is very evident that monopolists will be obliged to consume from their former accumulations, or apply themselves to some productive pursuit, or their accumulations would diminish equal to the consumption.

This process would therefore preclude the necessity of taxing incomes progressively.

Judge Blackstone, who is called by some the Father of English Law, says in his Commentaries,—“The earth, and all things therein,” (meaning the elements of nature,) “are the general property of *all mankind*, from the immediate gift of the Creator; and this law of nature being coeval with mankind, and dictated by God, is divine, and of course superior in obligation to any other. It is binding all over the globe, in all countries, and at all times,—no human

laws are of any *validity* if contrary to this; and such of them as are valid, derive all their force, and all their authority from *this divine origin*.”

Such is the declaration of one of the greatest law-exponents of civilized society, and which is in perfect accordance with the measures we advocate. We therefore hope that our fellow-citizens will not accuse us of heresy, sedition, or treason, because we merely attempt to reduce to practice the principles so clearly laid down by the learned Judge above quoted.

From the London Weekly Tribune.

## THE CONDITION OF ENGLAND—REASONS FOR SOCIAL REFORM.

A question naturally arises here, and that is, whether an enlargement of our trade, by calling into employment those who are now unemployed, would reduce the evils complained of to limits within which they might be tolerated? We emphatically and at once say, “No.” an increase of trade would, no doubt, produce a temporary mitigation, but that it would bring such lasting improvement as could satisfy even the man of most moderate expectations we deny, and for the following reasons:—Eighty years ago the productive power of England was calculated to have stood as follows: scientific and mechanical power, twelve millions; manual power, three millions; total, fifteen millions. This power had to supply, with all things needful, a population of fifteen millions; which it did in comparative comfort. At this moment our scientific and mechanical power is considered to be beyond seven hundred millions, whilst our manual power is above seven millions. And this extraordinary increase of producing power has but to meet the demands of a population increased to 27 millions, which it does in a most inefficient and stinted manner, as our previous figures will show. This wonderful increase of our producing power must have been called into existence by an increase in the demand for the things produced. Our markets must have enlarged themselves wonderfully, to take off the miraculously multiplied productions of this power. And who can trace in that increase of our trade, any substantial or satisfying advantage for the working man? On the contrary, is it not a question now in dispute whether or not the working man's comforts and advantages have not decreased in the very face of this extraordinary extension of our commercial relationships.

To show how our foreign trade pays us, we subjoin the following figures:—In 1814 the official value of our exports was £17,655,378, whilst the real value was £20,033,132, a sum considerably above the official value. In 1835, our exports amounted to £53,069,140, whilst, for this increased amount, we received only £20,513,585. In 1841, our exports had risen to 73 millions, whilst our returns or real value was only 24 millions and a ninth. That is, in 1841, we got four millions more for 73 millions than in 1814 we got for 17½ millions. This certainly can hardly be looked upon as a profitable proceeding, nor can we ground any reasonable hope on the continuance of such a system. We know that this difference is in part accounted for by increased facilities of production, and in part by a diminution of the manufacturers' per centage profits, but we know also that a reduction of the working man's wages is a large item in the account.

The fact is, machinery has been so perfected, and has so increased in quantity, whilst capital has, at the same time, so accumulated in the hands of a few, that at any moment new mechanical power may be called into existence, not only to supply any increased demand, but to over-supply it. Through this cause gluts will be continually occurring, men will be thrown out of employment, and the murder-



ous strife of man against man will be continued, by which means labor will always be kept down to the lowest possible point of subsistence, perpetuating all the calamities we now deplore.

Another remedy for their sufferings is offered to the working men and women of England by the statesmen of the present day, headed by Sidney Herbert, and supported by Lord John Russell. They tell us we must emigrate; we are too thick, they say, upon the ground; there is no longer room for us; we must swarm off to the forests of America, or the wilds of Australia. And to effect this benevolent purpose they have set themselves to subscribe large sums of money, the subscriptions being headed by the Queen and Prince Albert. It is calculated that a sum of thirty thousand pounds per annum may be raised by this means, which sum will send to Australia, at £15 per head, two thousand people every year, and this, they say, will not only relieve the labor market, but also very materially benefit those who go.

To this piece of profound statesmanship we reply thus. The labor market is now in a most deplorable condition—as bad as it can be—and yet this very labor market has been recently drained by voluntary emigration to an extent which must leave out of sight the best efforts of these political quacks. In 1838 our emigration amounted to 33,222; in 1844 it was 70,686; in 1847 it was 258,461; and this year (1849) it will considerably exceed 300,000. Now let us ask, in what corner of England, manufacturing or agricultural, has this extraordinary drain on the labor-market perceptibly improved the condition of those who have been left behind? Of course, if they all remained at home, things would have been so much worse. That, however, is not the matter at issue. What we demand is a radical and thorough improvement of our social condition—such an improvement—physical, mental, and moral—as shall be permanently felt by our people. We ask, as we have a right to ask, for a solution of our difficulties; and we say boldly that a paltry, peddling expedient like this, is no satisfactory reply to such demand, especially coming from those who, as the statesmen of the country, hold its destinies in their hands.

But we go further than this. We say that this statement of theirs is not true; there are not too many people in England. If these men mean that there are more people in England than they can govern properly nobody will dispute the fact: the figures which we have already given put it beyond doubt. But if, on the other hand, they mean to say that the natural resources of England, wisely developed, are not equal to the maintenance of her present population, we totally deny it, and in support of such denial we submit the following proof from Alison's "Principles of Population," vol. i., p. 568, &c. He says there are in England twenty millions arable acres, in Scotland five millions, and in Ireland sixteen millions: this gives a total of forty-one millions of arable acres. Of this forty-one millions he gives one-half for luxuries, such as butcher's meat, beer, horses, roads, parks, woods, &c. He then supposes that the remaining half be laid out for producing the staple food of man, namely, potatoes and wheat. He then calculates the produce of that part allotted to wheat at twenty-four bushels an acre: a quarter of grain is, he says, food for a human being for a year; and an acre of potatoes will, he says, go three times as far as an acre of wheat. This, then, gives the following result:—Twenty and a half millions of acres, thus equally divided between wheat and potatoes, will support a population of one hundred and twenty-three millions, whilst our actual population at this moment amounts only to twenty-seven millions. It is clear from this that it is not land we want so much as wisdom to employ that which we have justly, and with a view to the general welfare of our people. And it is

for the sufferers to say whether, at the bidding of unwise men, they will go forth to find their graves by the waters of the Mississippi, or in the wilds of Australia, or whether they will stay at home, unite their forces, and fight the battle of social and political reform like men determined to win. The honest Englishman should have an ambition above the workhouse or the emigration-ship. It is an honor to struggle for Fatherland, and it will be a glory to conquer the misery that has invaded the homes of honest industry. The resources of England must, if the people so determine, be made available for the public good. No institutional arrangements should be permitted to stand between the people and their just rights.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, APRIL 13, 1850.

### TENDENCIES OF SOCIALISM.

#### NUMBER IV.\*

WE have seen that man's life is in and by his relations to the Natural Universe, the Spiritual Universe, the Living God. We are prepared, then, to comprehend the reality of:—

#### IV. UNIVERSAL COMMUNION.

If man's life is, in and by his relations to Universal Unity in each and all of its degrees, he lives through *Inspiration*. Let the profound significance of that word open upon us. I *inspire* from spheres of life *OUT OF MYSELF*. By inspiration man is *subject* to influence from *objects* external to him, other than him. In receiving inspiration, then, man is passive, though he may *aspire* towards its source, conspire with its impulse, or by closing himself against all access of life *expire*. How instructive is this truth, that I can receive inspiration *only* from what is *Not-I*. I am related to the Natural Universe, but Nature is *other* than Me; I am related to the Spiritual Universe, yet *distinct* from every other Spirit and all other Spirits; I am related to the Living God, but by the very *definiteness* of that relation I am conscious that I am not God, and above all that the Infinite Being is not this Finite Self. How radiant with light the conviction, that since just in so far as I am unrelated I *expire*—and thus if ever utterly isolated should instantly and utterly die, and since the law of growing life is by conscious volition to *aspire* and *conspire*,

\* The preceding articles of this series were written while attending upon the death-bed of a near relative, and have been interrupted by the call upon time, thought, sympathy, incident to these sad duties. I can now only suggest, with utmost brevity, views which in freedom and leisure I hope at some future season fully to illustrate.

Owing to my inevitable absence from town, several errors of the press have occurred; three of which, as seriously affecting the author's meaning, should be mentioned. In No. I. of these essays, p. 154, second column, third paragraph, "The Ideal Form of One-in-Man's Finite Existence," should have been printed "One-in-Many Finite," &c. In No. II., p. 170, first column, last line but one, "manly, *lustial*, or angelic," should have been "manly, *bestial*," &c. In the same essay, p. 171, second column, twelfth line, there should have been a semicolon after "judgment," and in the next line, the word "from" should have been inserted before "the primitive state," &c. Other errors, such as "legislature" for "legislator," "creditable" for "credible," &c., I must entrust for correction to the good nature of intelligent readers.

my measure of inspiration is proportioned to my Love. I am Myself, in the exact ratio of the universality and intensity of my unselfish relations to Nature, Man and God. How the depth of glory in the Apostle's words now discloses itself before the exultant spirits: "God is Love; and he that dwelleth in love dwelleth in God and God in him."

Let us, then, contemplate for a moment the Modes, Kinds, Degrees of the Universal Communion, whereby God from everlasting to everlasting produces Spirits, *other than yet one with Himself*.

1. There are Three Modes of Communion; NATURAL, through the harmonies of light, sound, perfume, flavor, form, movement, &c.—the classified arrangement of all departments of existence—the dynamic action of physical forces; SPIRITUAL, through social organizations, from the family, community, nation, to those which unite the whole world of spirits—the languages, laws, literatures, philosophies, ethics, theologies of successive ages—the excitement which all Spirits exert upon one another by personal will; DIVINE, through Providential Agency, determining by purpose or permission all events—through the Revelations of Supreme Wisdom imparted gradually from the Divine Word to the Spiritual Universe, to the Heads of races, to the ages and nations of each Race, to individuals, according to their capacity to receive—through All Regenerating Love pervading creation and attracting each Race, and all Races of Spirits, to form Varieties into ever ascending Unities, from the heavens on earths to the heavens of Humanities, and finally to the Heaven of heavens.

2. There are Three KINDS of Communion. Man communes with Divine Reason in LAW, conversing with God as he declares his Ideal in the Order of right relations, whereby the Material and Moral worlds are distributed, and in the Truth of Goodness communicated from the Spiritual Hierarchy, whereby the Humanities of the various earths are educated to accomplish their destiny in fulfilling their duty. Man communes with Divine Energy in ART, being trained by experience to cooperate with God in refining the harmonies of the Natural Universe, moulding inferior creations into symbols of social harmony, and heightening the blessedness of loving association by the beneficent use of types of beauty. Man communes with Divine Emotion in LOVE, sympathizing with the infinite benevolence that expresses itself in gravitation, in chemical and organic affinity, in the instincts which impel animals to herd together, in the adaptation of the natural world to the uses of spirits, above all in the ever-expanding aspiration of Humanity for social Unity, and for the consummate organization of Angelic Hosts, adoring and blessed by the One All Good.

3. There are Three DEGREES of Communion. The Primitive degree is that of INSTINCT. Unconscious, unregulated impulse is man's most passive state, the first manifestation of Spirit emerging from the condition of animal, mineral, vegetable, animal existence; it is the inexperienced yielding to outward attractions, the indiscriminate acceptance of all objects which gratify taste. Instinct is insatiable, and knows no balance or proportion. Hence

collisions among man's complex instincts—outward checks to licentious indulgence from the order of the natural world—and conflict with the lawless passions of individuals and bodies of men in the instinctive state. These limitations turn man in upon himself and force him to reflect; and so he emerges into the *Mediate* degree of communion, which is that of RATIONAL VOLITION. This is a partially intelligent and partially free state. As man deliberates, seeks to know the harmony of relations, aspires towards the right, asks for an explanation of life, inquires for his end, Truth, which is the Form of Love, presents itself before him, and communicates to his innate Moulds of Thought correspondent Germs of Ideas. And now man learns the significance of Nature and Humanity, gains glimpses of God's designs of benevolence, and recognizes the Universal Law of Infinite Good-Will. Now he can choose, legislate, conform. Just in so far as he acknowledges the scale of degrees between the Natural Universe, the Spiritual Universe, the Living God, commands himself so as to reproduce an image of Divine Order in the hierarchy of his own powers, and co-labors to institute the far grander hierarchy of Organized Society, man ascends to *Ultimate* degree of CONSCIOUS, COMMUNING CO-OPERATION. This is the state of consummate freedom, of beatific vision, and above all of loving interchange of life. Among finite beings reciprocally related, freedom can be found only in the ratio of mutual beneficence; and as related to the Infinite Being their freedom must expand exactly in proportion to joyful, trusting, boundless service of his disinterested will. Again, in degree as their intelligence is conformed to His Ideal do they rise to clearer knowledge of the Open Secret, whereby from One are created the Many, that the Many may be re-created into One. And finally more and more as life is found to grow by giving life away, does the ineffable bliss of the Absolute One enter into and become one with each and every Spirit, by making them One with All other Spirits and with Himself, through ever deepening experiences of the reality of Love.

Thus does it brightly appear that Man ascends to COMMUNION with God through the fulfilled harmonies of the Natural and Spiritual Universes—not by the Infinite Being becoming identified with Man as an inmost *Subjective* Self, but on the contrary, by Man's reunion with God as the *Objective*, Absolute Source of all good. Never so much as in their highest angelic state do Spirits know themselves as *distinct* from though *united* to one another, and as *OTHER* than though *ONE* with the Spirit of Spirits, who is their center of existence. By *Conversation in Truth*, *Concert in Deeds*, and *Reciprocations of Love*, are the children of the Heavenly Father reformed into a glorified Image of his God-Head; and in the degree of their conformity do they obey, contemplate, aspire, finding in this Religion their Immortal Life.

It needs but a word now to point out the radical fallacy of the Transcendentalists—to which school of philosophy, as has been shown, Mr. James rightfully belongs. In failing to recognize that the Natural and the Spiritual Universes are the *Not-God*, they have merged the Creator

in the creature, and so have lost knowledge of the Living God. By imperfect discrimination they have overlooked the fact, that Man's Life is in each of its three-fold modes of Emotion, Reason, Energy, *Subjective-Objective*; and that he is *Passive-Active* in each period of his development, from the Instinctive or natural degree, through the Spiritual or rational-voluntary degree, to the Divine or consciously-communing-coöperative degree. Instinct is emotion, reason, energy, in the feeblest form of passive reciprocity of impressions; it is the precise opposite of Enthusiasm, which is emotion-reason-energy in the mightiest form of creative activity, in concert with God's all beautifying beneficence; and the intermediate state is one of mingled intuition and reflection, wherein man discerns the image of his own character, genius, function, as mirrored in natural and social relations, and voluntarily consecrates all that he has and is to realize the Ideal of His True Self, as it exists, from everlasting to everlasting, in the Sovereign Reason of God.

Three very gross errors of Mr. James must be exposed in passing, before we close this head of our criticism.

The first is, that Nature is "godless" and "incessantly inspires the sentiment of self-love!" This glorious universe,—so majestic in its immensity, so exquisite in its minutest atom, with its countless companies of accordant suns sweeping in balanced circuits through interminable cycles, whose every grain of sand and most ephemeral insect is an exhaustless volume of the wisdom of goodness, teaching dependance and benignity,—incessantly prompts me to make this self a center, and to turn these vast mysterious forces to the service of my petty individuality! Surely such extravagance needs no refutation. Sentences by the score might be picked from Mr. James' lectures, even, to show that it is the abuse only of man's physical nature and of nearest outlying nature, that engenders self-love in its basest form of sensuality. What can be plainer, than that the Divine End in Nature is first to symbolize the Joy of his own Holy Benevolence, and then by appeals of pleasure and pain to man's sensitive-motive organization, by presentation of forms of order to his perceptive-constructive intelligence, and by the stimulant of vital agencies to his affectionate-artistic energy, to form him after the likeness of His own Power. Surely there is reserved in the treasury of the future a blessed era, when Earth will become an altar, where every act of social industry shall be a thank-offering, and incessant interchanges of gifts of beauty shall be rites of worship.

The second error is a yet grosser one. In his desire to lay bare the defects of existing society, Mr. James, with an unscrupulous irreverence towards Humanity which it is not easy to pardon, asserts and re-asserts, that "*all the social institutions* which have yet existed in the world, and which constitute the existing form or body of society," "serve but to finite man," "impress him with extreme narrowness," "hinder the divine life by giving him a conscience of sin against God and so falsifying the relation between them," "sunder him from God," &c. The whole tone of our author, indeed, in relation to the *Ethics* and *Laws of All Ages* is simply absurd from its arrogance.

One would think that he had never read any moral philosopher but Paley, or any legislator but Bentham, so exclusively does he present *Utilitarianism* as the only accepted system of social and civil relations. But an Anglo-Saxon student is scarcely excusable who writes on "Moralism," without having caught a glimpse of the *disinterestedness* of Durr, from the radiant pages of Hooker, Barrow, Milton, Cudworth, More, Berkely, Butler, Hutcheson, Price, &c. And "Man's Experience and Destiny," as illustrated through past history, have been surveyed to little profit by a son of man, who cannot discern amidst clouds of conflict the dawning of the Day of Peace in the poetry, legislation, public manners, home relations of all lands and times. The effort of the truly great of every age and nation, developed from the merely spontaneous to the intelligent degree, as may be seen in the books of Confucius, the Vedas, the Zendavesta, the fragments of Pythagoras, the dialogues of Plato, the Koran of Mahomet, &c.—not to speak of Moses and the Jewish Prophets, of the Gospels and Letters of the Apostles and Christian Fathers in each successive generation of the Church—has been not to compress man into a dwarfish monster, but to expand him symmetrically to divine proportions, not to crush him down among brutes by tyranny, but to exalt him to God by the freedom of justice. If one fact stands out brightly in the career of Humanity thus far, it is that spite of degradation and depravity, Man, as a whole, has been *Loyal* to the law of *Love*, and that CONSCIENCE has always reflected, dimly it may be, yet with ever brightening beams the SUN of RIGHTEOUSNESS.

The third error is superlatively gross. Mr. James makes a mock at sin, and considers "the whole conception of a man really sinning against God as intolerably puerile." In his sight "moral distinctions belong purely to our earthly genesis and history. They do not attach to us as creatures of God. As the creature of society I am either good or evil. \* \* I am good as keeping my natural gratification within the limits of social prescription, or evil as allowing it to transcend those limits. But as the creature of God, or in my most vital and final self-hood I am positively good; good without any oppugnancy of evil; good, not by any stinted angelic mediation, but by the direct and unstinted indwelling of the Godhead." p. 163. In this reproduction of the somewhat stale paradoxes of the Oriental Pantheists and the Gnostics, our author is but consistent with his fundamental principle that Man is substantially the Infinite God. If Man is God, of course he is "good like God." But it is really astonishing that the preposterousness of his conclusion did not force him to test anew the soundness of his premises. I certainly shall not try to convince Mr. James of sin; but one obvious suggestion I cannot but in frankness offer. Though the lowest form of self-love—Sensuality—is engendered by vicious relations towards Nature, the highest form of self-love—Wilfulness—is bred from inverse relations towards God. The man who should succeed in making himself the "exclusive source and object of his own activity" would actually become, what Mankind in their folly, or their wisdom, have

conceived of,—a Devil. Let no sophist expect with a few smart sayings to sweep out from the tablets of a single conscience, much less from the records of Human history, the scores of sin. The brand of our servitude is on all brows; and sneers bring no salvation. Doubtless, it is true, that the doctrine of "total depravity," as commonly taught, is "absurd and blasphemous," for faith, reason and experience conspire to teach, that a radically good capacity remains vital in the most evil, and that God never abandons the most outcast. But to declare all men equally good before God, is to make Humanity's by-gone experience of suffering and penitence a mocking lie, and to change the Universal Hope of Redemption into a delusive dream.

Thus should we be led naturally to consider:—

#### V. CHRISTIANITY AND SOCIALISM.

This great subject I hope soon to treat elsewhere with some degree of thoroughness. I wish now to make three cursory criticisms only on Mr. James's doctrine of Divine Humanity.

1. In representing Jesus as an "Artist," a type of the Divine Man, who "acts of himself, or finds the object of his action always *within* his own subjectivity," the writer of these lectures has utterly caricatured the Son of Man and Son of God, who of all spirits, yet incarnated in the human form, most unwaveringly fulfilled the will of Him that sent him, most faithfully obeyed the law of charity, most benignantly used the natural world for the service of fellow-men and the glory of God. Mr. James undeniably has written some touchingly eloquent paragraphs in honor of "the only man in history;" but he seems purposely to overlook or to ignore the crowning glory of the Christ,—his God-like Disinterestedness.

2. The method of life exhibited in these lectures, and thus succinctly stated—"I act divinely, or my action is perfect, only when I follow my own taste or attraction, uncontrolled either by my natural wants or my obligations to other men;"—The divine man, the Artist, is the man "who in every visible form of action acts always from his inmost self, or from attraction, and not from necessity or duty," "who is a law unto himself, and ignores all outward allegiance whether to nature or society;"—Artists are they who "have sunk the service of nature and society in the obedience of their own private attractions," and "have merged the search of the good and true in that of the beautiful"—is the very opposite of the method illustrated in the words and deeds of Him who said "whosoever will come after me, let him *deny himself* and take up his cross and follow me;" "this is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." The "peace" and "joy" which he bequeathed in benediction were the fruits not of self-indulgence and self-seeking, but of self-forgetfulness and self-sacrifice.

3. Throughout the whole course of these lectures on "Moralism and Christianity" "there is not a transient allusion even, to what believers in all ages have regarded as the peculiar central truth of the Christian Religion, the MEDIATIONSHIP of the Divine Man, whom God has exalted to

his own right hand in heaven, and made to be the Head over all things to the Church. Indeed Mr. James explicitly declares "I seek to know the Christ no more after the flesh, no more in his finite and perishable form. I seek to know him henceforth only in his second or infinite and universal manifestation, as the power of God in every individual soul." Now, I have wandered too long and wearily through deserts of doubt ever to point out my devious path as the way of life; but for one I cannot but express astonishment that any man should even wish to call himself a Christian, who does not reverently recognize Jesus Christ as the Head of Humanity upon this globe, and Ruler under God in the Heaven of this Race.

It would be pleasing now to delineate Christian Socialism as it shines forth in holy beauty in hours of healthful enlightenment. But it is impossible at present and perhaps undesirable. I can only say in a word,—according to the vision of reality presented to me, that the DIVINE IDEA of Man is of a Unity of Societies organically constituted from Individuals harmoniously coöperating in the creation and interchange of good; that the DIVINE END for Man is to form a Heaven of Divine Men arranged in series and degrees around a God-Man in whom the original Divine Idea reigns supreme; and that the DIVINE LIFE in Man is the ever influent Love of God, which hierarchically distributed through successive generations and the various grades of human spirits attracts each member of the countless multitudes of mankind, as child, friend, lover, parent, patriot, philanthropist, to mingle his life with the life of his fellows in fulfilling the destiny of the Race. MAN then, is a *Series of Finite Spirits* mutually related in love,—living from God,—upon a planet,—for a heaven. And the Destiny of Humanity will be here fulfilled, when through Divine Law, and by means of Divine Art, Man collectively and individually ascend to Divine Communion. True Religion is to labor by Beautiful deeds to embody the Heavenly Order of Society, and to offer up this Form of Loving Men as a Temple for the Father to dwell in. The organization of our Race into a glorious *City of God* I understand to have been the desire of all ages, which Christ came to fulfil; and this millennial triumph I doubt not he and good angels are now co-working with our struggling race to introduce, by incessant *Mediations*.

#### CONCLUSION.

If now Mr. James, or any receiver of his doctrine should accuse me of injustice in having given a *negative* criticism only of these Three Lectures, my answer is;—the insinuating beauty of their statements made it necessary to expose the poison-fang of subtle sophistry which I thought I had detected. All Socialists,—and to Socialists have these essays been addressed—will gladly and gratefully respond to the eloquent passages fraught with richest truth, in which they abound. But there is great danger that eloquence so rare will captivate by its charms many who have neither the leisure, inclination, nor mental discipline, to find the asp amid the flowers.

It may be said, perhaps, that I have quite perverted the author's thought through *misunderstanding*. This I emphatically deny. On the contrary, by reproducing Mr.

James' fragmentary assertions in a logical form, and unfolding the conclusions involved in his principles, the real significance of this view of Divine Humanity,—which its author does not seem himself to have recognized—is made to appear. These lectures teach EGO-PANTHEISM, or that system of philosophy which regards every man as an incarnation of God; and they tend practically to produce that *lawless self-indulgence*, which in all lands and ages has been the fruits of Idolatry.

But now after such an uncompromising rejection of this professed system of Socialism, I am free to do justice to my feelings of admiring sympathy. Let me then close by saying that I do most cordially honor the aspiration which plainly prompted the author of these lectures. He has beheld in glowing brightness that period of Attractive-Industry, Play-Work, of Harmony, wherein all mankind shall assuredly become Freemen and Friends of God; and he longs to be filled with all the fullness of the Father. But in his zeal he has fallen into the nowise uncommon error of mistaking man's original state of spontaneous innocence, for man's final state of sanctified communion, and so has slighted the import of the intervening period of sin and redemption, strife and reconciliation, sacrifice and atonement. In longing for the joy of harmony he has inverted the hierarchy of man's powers and the stages of his progress, has made human history culminate in the horizon and not the zenith, has substituted natural instinct for divine inspiration, and quite misapprehended the miraculous agency, whereby God creates *Persons* through the mediation of spirits united by that *Law of Morality*, that Order of *Right Relations*, which is the express image of His Wisdom. Had Mr. James made Love his starting point, instead of Beauty,—he would more duly have estimated the worth of the Reason, through which Man's Proprium is primarily distinguished from, that it may be ultimately reunited to the Infinite Lover, who loves his hosts of children as *other* than His Supreme Unity, and desires to be loved by them as infinitely *another* than their finite selves. And had he thus ranked Art as the *outmost* manifestation of the Truth, whose *inmost* life is Good, he would have more clearly recognized that the Divine Harmonist must be incessantly informed by Divine Humanity, and perennially inspired by Divine Holiness.

One word now in parting, to Fellow-Socialists. Brethren: be assured, that our position is not to condemn but to save, not to cast out but to redeem, not to curse but to bless, not to destroy but to fulfil, what the Past has let us in legacy, that we may transmit it enriched to the Future. It is the part of wisdom, as it is of charity and piety, for us, not to abjure and trample under foot the Politics, Ethics and Religion of our ancestors, but to purify and perfect them. We should be more and not less strict in justice through every relation of property and industry,—more and not less scrupulously righteous in all social duties,—more and not less prayerful, and earnestly obedient to the Divine Will—than our fathers. Through consummate ORDER man attain to FREEDOM, and the essence of liberty is LOVE.

W. H. C.

## Reform Movements.

**RAILWAY PASSENGERS' ASSURANCE COMPANY.**—The first half-yearly meeting of this company was held on Tuesday at the offices, Old Broad-street, Mr. J. D. Paul in the chair. The report stated that assurance tickets, both for single journeys and periods of time, are now obtainable on several railways. The directors trust that ere long the directors of the South-Eastern, the North Kent, the London, Brighton, and South Coast, and the London and South-Western Railways may be disposed to re-consider the applications made to them, and afford the desired facility of issuing the tickets of this company at their stations through the booking clerks. The revenue of the company to the 31st of December last produced £1,421; but since the 1st of January in the present year, the increase has been most marked; the directors trust that it will go on steadily increasing as the utility of the company becomes more apparent. In all cases which have received compensation, except two, the claimants have been persons in such circumstances in life that it is believed the compensation afforded them has been both acceptable and satisfactory, relief being promptly conceded, and the amounts agreed to without difficulty, or any necessity for recourse being had to arbitration. The single-journey tickets, issued since the commencement of the company's business in August 1849, to the end of the third week in February, amounted for first class to 15,710; for second class to 24,586; third class, 25,047; total, 65,343. The periodical tickets for the same period amounted to 1,683. Arrangements have just been completed for insuring guards, engine-drivers, stokers, and all classes of railway servants who travel. These insurances are for sums of £500 or £200, to be paid in cases of fatal accident, with proportionate compensation for personal injury, at a premium of £1 and 10s. per annum respectively.

On the motion of the Chairman the report was adopted, the retiring directors and auditors were re-elected, and after a vote of thanks to the chairman and directors for their gratuitous services, the meeting separated.

**ROYAL GENERAL ANNUITY SOCIETY.**—The anniversary festival of this charity took place on Tuesday at the London Tavern, and was remarkably well attended. About 300 gentlemen sat down to dinner, and the galleries at either end of the room were filled with ladies. During the evening Mr. Abridge, the secretary, announced a list of subscriptions, amounting altogether to £3,300. Everything connected with the festival was well and even elegantly arranged. We missed in the proceedings of the evening that reference to figures and details which is usual on similar occasions, and which we think ought not to be dispensed with when an appeal is made to the public benevolence. The charity is established for the support of decayed merchants, bankers, clergymen, solicitors, medical men, master manufacturers, and tradesmen. It also extends a relieving hand to deserving single women, governesses, and others who, after passing the prime of their life in comparative affluence have, in their declining years fallen into destitute circumstances. From the statement made by the Marquis of Salisbury, who presided at the last annual dinner, it appears that at that time there were 34 annuitants dependent on the funds of the society, which had been raised by the exertions of its secretary from a state of great depression to one of comparative prosperity. Many of the subscriptions announced on Tuesday night were in aid of the fund for erecting an asylum into which the annuitants should be admitted by the ballot.

**BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.**—The third annual meeting of this institution was held at Radley's Hotel, on Tuesday, February 26th, 1850, John Grover, Esq., in the chair. The meeting was numerous and respectable, more members being present than on any former occasion.

The Chairman said it was a source of unmingled gratification to meet the members, for their institution was in a most flourishing and healthy condition. Whatever view they took of the society, its aspect was encouraging; the unity of its directors—the number of its members—the increase of its funds—all presenting the aspect of health and prosperity. The report which would be read would show that he was entitled to use even stronger language; the figures and facts would show that they had attained a high and commanding position; but having established a good society, they were desirous to make its success more fully known. There was one source of anxiety peculiar to the period during which they had progressed; a fearful disease had been expected to make its appearance, and it was said it was an unfortunate time for their undertaking. The directors, however, instituted inquiries, and determined that it was right to go on; and the result has fully justified their determination. This company had suffered as well as others; but it was matter of unfeigned thankfulness that the visitation had not fallen more heavily, and had not realized even what they had anticipated.

The Secretary then read the report and the balance-sheets.

Joseph Burgess, Esq., expressed his conviction that, great as were the advantages resulting from life assurance, they were not so generally appreciated as their importance required. It was therefore gratifying to find societies like this making so great progress, and habits of prudent forethought obtaining among the public. A feature of this society was this—it was managed by men of business. This fact had commended the company to him in the first instance. He did not wish to see it in the hands of dukes and lords. He had more confidence in the management of men he knew and saw around him. Then, again, the control was in the hands of the members themselves; it would be their own fault if they did not sustain an efficient directory. For these reasons it gave him pleasure to move the adoption of the report.

Messrs. Daniel Pratt, Stanesby, and W. H. Watson, and other gentlemen addressed the members present, the report of the directors was adopted, and the retiring officers were re-elected.

TO ALL SHAREHOLDERS IN JOINT-STOCK COMPANIES—be their objects or purposes what they may, we earnestly recommend to their notice this paragraph, with which Daniel Hardcastle concludes an able and well-timed address, pregnant with experience and good sense:—

"I have been considering this audit question, and the working of our joint-stock system, for a length of time. I remember 1825-6, 1835-6, 1845-6; I looked on while the extreme events of those periods of convulsion were passing like a moving panorama; I saw the same men wild with the excitement and exultation of the one state of things, and beggared and broken down by the distress of the other; and the conviction deeply seated in my mind, as the result of all I have seen and thought upon the subject is, that private enterprise, embodied in our joint-stock system, constitutes an essential portion of the national strength and greatness; that anything which unduly impedes its action or narrows its scope must inevitably reduce and imperil our wealth and being as a nation of superior power; and lastly, that there is no safety or security for the immense capital invested in those undertakings if a sound

audit of accounts be not made common to them all. The present moment is especially favorable to the introduction of this improvement. The fortunes of hundreds of thousands of persons are dependant upon its adoption. I therefore invite the public at large, and every holder of a share in a joint-stock company, to consider well the propositions I have here offered; and above all things, I advise them not to let the coming session of Parliament pass without the enactment of a measure applicable to all companies, and which, if not an effectual remedy for the evils complained of, shall at least take a decided step in another and a better direction than we have hitherto been following."

## Miscellany.

**EXTENT OF U. S. COAST.**—By estimates from the topographical bureau and coast-survey, it appears that our direct maritime ocean front, exclusive of bays, inlets, islands, &c., amounts to 5,120 miles; our frontier upon Mexico to 1,456; and our frontier upon the British possessions to 3,303 miles: making in all 9,879 miles, which we have to guard against smugglers. But if, in addition to this, as must be done, we take the shore line of the United States upon the Atlantic, the Pacific, and the Gulf, including the bays, sounds, and irregularities of the sea-shore, and of sea islands, and the rivers to head of tide, it makes a distance of 33,063 miles, as estimated by the coast survey; which, added to 4,759 miles of frontier upon the British and Mexican possessions, constitutes an entire line open to smugglers of 37,822 miles.

**DISCOVERY IN TANNING.**—We are informed by a correspondent from New Oxford, Pa., that Mr. Wm. H. Rosensteel, of that place, has discovered a new and valuable improvement in the mode of Tanning Leather, which has been tried for nine months, and which, it is said, will save "one-fourth of the bark and make the stock weigh at least three lbs. more per hide, tanning in one-third of the usual time, and making a better looking article." These are very important improvements, especially as only one-fourth of the customary number of vats are employed, consequently no less than one-half of the usual labor is saved. We are not able to describe the process, but our correspondent is one on whom we place every confidence in what he asserts.—*Scientific American.*

**MEANS OF ARRESTING THE FATAL EFFECTS OF CHLOROFORM.**—An eminent surgeon of France relates two cases in which the inhalation of Chloroform proved nearly fatal. He however succeeded in reviving his patients, after all ordinary means had failed, by placing his mouth upon theirs and forcibly insufflating the lungs by rapid aspirations and expirations. A medical practitioner in Paris states, that in two instances of approaching dissolution by the inhalation of Chloroform, he recalled life by thrusting two fingers deep into the throat, down to the larynx and œsophagus; a sudden movement of expiration followed, and recovery took place.

**A "TOM THUMB" STEAM ENGINE.**—The *Gateshead Observer* mentions having seen under a glass shade, the size of a lady's thimble, a steam engine that might have served for a cotton mill in Lilliput. The whole machinery, fly-wheel included, stands upon a two-penny piece, yet so exact is the workmanship that when a steam-pipe is applied, for there is no boiler, the engine is immediately set in motion, and works with admirable precision.



ITALY.—Public attention is divided as much by the intelligence, now certain, of Italy being comprised in an Austrian customs league, as by the Piedmontese elections. Already the probable result of Austrian intrigue was signalized in this correspondence several months ago as likely to be that which has now taken place. The *Opinion Publique* here had broadly stated the result; but in France to ask statesmen to think seriously or in advance on foreign politics is a vain task. Already the Italian press are all alive to the result for Italy of the Austrian customs union, involving, as it does already, Parma, Lucca, Modena, and Tuscany. Nay, some journals hint at Rome itself being likely to join in it. The following is from the *Unione* (Turin journal) of the 11th inst.:—"The absorption of the two duchies by Austria—a fact which was considered last year by all the diplomacy as the rupture of the equilibrium of Italy even under the empire—is equivalent to a declaration of the state of siege for Piedmont, and which was quoted as a *casus belli* in a letter of the late Minister Pareto, supported by despatches of Lord Palmerston. This fact is accomplished. The revenge of Austria and the humiliation of Italy are accomplished. In 1847 the efforts made to form an Italian league were at an end. Eighteen hundred and forty-nine sees the conclusion of an Austrian league in Italy. Every one can guess the conditions thus made for the Chamber and for the Ministry. All the questions of the new Chamber will be with Austria. And as for the Ministry, either it must exist with the new Chamber, or its only course will be to declare the statute of non-effect, and to join Liguria and Piedmont to the customs league of Austria, Modena, and Parma." Piedmont cannot help joining in the Austrian league, M. D'Azeglio himself must yield; for the material interests of the country, of Genoa, for instance, deprived of its trade by being shut out, will overbalance the political hate that separates Piedmont from Austria, and lead to the junction of the two.

CABBAGE AS AN ARTICLE OF NUTRITION.—As an article of food, cabbage hitherto in this country has not been very extensively cultivated. The Dutchman's "*sour Kroust*," and the "boiled cabbage" of the Yankee are, it is true, very favorite dishes among certain classes of our population, but they are by no means articles of daily and constant use, and are regarded mainly as a luxurious appendage of more substantial articles. In consequence of the failure of the potatoe-crop within a few years past, the cabbage among other plants, has been chemically analyzed with the view of introducing it into general use. The result of this analysis disappoints the expectation of all. When dried so as to bring it into a state in which it can be compared with other varieties of food, such as wheat, beans, &c., it is found to be *richer in muscular matter than any other crop we grow*. A writer in the *Edinburgh Review* says that wheat contains only about 12 per cent, while dried cabbage contains from 30 to 40—a result which is indeed very surprising, and peculiarly interesting and important. It is estimated that from twenty to forty tons of cabbage may be produced from an acre, while 25 bushels of wheat is full an average crop. Now if the former produces fifteen hundred pounds of muscular matter, and the latter only two hundred, the advantage in favor of the cultivation of the cabbage is surprisingly great. It is said, it is true, that the cabbage crop is very exhausting to the soil; but the same is true of many other crops which are successively cultivated. Corn, hemp, flax, tobacco and some others, which are very extensively grown in the United States, rank in the same category, but nevertheless yield a fair profit. Renovating manures have already been discovered, by the application of which the same

crop may be successfully cultivated for years in succession. Improvements in this department of agriculture will doubtless be made, so that any crop may be cultivated with as much certainty and as little waste for necessary manures, as the manufacturer produces a given color by free use of certain ingredients. Such being the case, it becomes our farmers to devote more attention to the cultivation of cabbages. They can be cultivated with comparatively little labor, and are particularly valuable in grazing districts. For stock they are vastly preferable to turnips, the nutritive properties being at least two to one in favor of the former. The subject commends itself to the attention of all interested in agricultural pursuits, and we hope experiments on a liberal scale will be fairly tried the approaching season.—*Lewiston Falls Journal*.

EXTRAORDINARY INVENTION.—A Mr. Appold has invented a remarkable machine called the "Centrifugal Pump," for draining marshes, &c., and a most ingenious affair it is. You have heard of the turbine—a small box water-wheel, possessing extraordinary capabilities for work. Well, Mr. Appold's model contains such a wheel made of tin, a little thicker but no larger than a half-penny. This is fitted at the bottom of a square tube dipping into a small cistern containing water, which may represent a lake, &c. The little wheel being made to rotate with great velocity, throws up water rapidly into the tube above itself until it overflows in a continuous stream at the top, and the volume of the stream is such as to deliver eight gallons per minute; and, on applying a nozzle, the stream is driven to the distance of twenty feet. This, you will say, is a marvellous effect from so apparently insignificant a cause; but a wheel about fifteen inches in diameter, exhibited at the same time, will deliver 1800 gallons per minute; it requires to be worked by an engine of four-horse power. Mr. Appold has lately proposed to the engineer of the Dutch government to fix a similar wheel on the Harlem Sea, now in process of being drained by forty pumps driven by steam. A centrifugal pump of forty feet in diameter would do more work than all the others put together—would deliver, so the inventor asserts, 1,500,000 gallons per minute. With such power at command one would think we ought never more to hear of ships foundering at sea; and the emptying and reclamation of the Zuyder Zee resolves itself into a possibility.—*Foreign Journal*.

HOW HOLLAND WAS GATHERED TOGETHER.—No description can convey the slightest notion of the way in which Holland has been gathered, particle by particle, out of the waste of waters, of the strange aspect of the country, and the incessant vigilance and wondrous precautions by which it is preserved. Holland is, in the fullest sense, an alluvion of the sea. It consists of sand and mud, rescued from the ocean, and banked up on all sides. Produced by the most dexterous and indefatigable exertions, it can be maintained only by artificial means. If the efforts by which it was redeemed from the waters were to be relaxed the ocean would re-assert its rights, and the whole kingdom would be submerged. The slightest accident might sweep Holland into the deep. It was once nearly undermined by an insect. Indeed, the necessity of destroying insects is so urgent that the stork, a great feeder upon them, is actually held in veneration, and almost every species of bird is religiously protected from injury. Bird-nesting is strictly prohibited by law. The drift of all this is palpable enough. But it is curious that the very existence of a great country should depend upon such guarantees.—*Bentley's Miscellany*.

**GUTTA PERCHA.**—Most of our readers are no doubt aware that to Dr. Montgomerie is due the honor of having first drawn public attention to the useful properties of Gutta Percha. The discovery, like so many others of the kind, was accidental, the attention of Dr. Montgomerie having been drawn to the handle of a "parang" in use by a Malay woodman, which was made of this material. Subsequent inquiries satisfied him of its singular applicability to mechanical purposes. Gutta Percha is a gum which exudes from a tree. "Illness prevented Dr. M. at that period from visiting the forests where the tree grows. He, however, ascertained from the natives that the percha is one of their largest trees, attaining a diameter of three or four feet; that its wood is of no use as timber, but that a concrete and edible oil, used by the natives with their food, is obtainable from the fruit. In many parts of the island of Singapore, and in the forests of Johore, at the extremity of the Malayan peninsula, the tree is found; it is also said to grow in Coti, on the south-eastern coast of Borneo; and Dr. M. accordingly addressed his inquiries to the celebrated Mr. Brooke, resident at Sarawak, and was assured by that gentleman that it commonly inhabits the woods there also, and is called Niato by the people, who are not, however, acquainted with the properties of the sap. The tree is often six feet in diameter at Sarawak, and is believed by Mr. Brooke to be plentiful all over Borneo. Its frequency is proved by the circumstance that several hundred tons of the Gutta Percha have been annually exported from Singapore since 1842, when the substance first came into notice here.

To account for that extraordinary range of applicability for which Gutta Percha is remarkable it is necessary to understand its properties. They are thus described:—

"It is highly combustible, yet it inflames only at a very high degree of heat, and is not injuriously affected by atmospheric heat. It is soluble in essential oils, but to a great extent resists the action of grease and unctuous oils. It mixes readily with paints and most coloring matters. It is repellent of, and completely unaffected by, cold water or damp. It may be softened by dipping in hot water, and then is capable of being molded or rolled out, or pressed into any desired shape, and to almost any extent of thinness. It is, when heated, of a strongly adhesive or agglutinating nature, yet when dry is quite free from the stickiness found in caoutchouc or india rubber. In its solid state it is flexible, and to a slight degree elastic. The last, though by far not the least important property, is its being little injured by use. Nay, more, after it has been employed in a manufactured state, it may be recovered or renovated, and manufactured again."

This summary of the chief properties of Gutta Percha certainly presents an union of qualities so opposite yet so useful as naturally to lead to the supposition that the material would be applicable to a variety of purposes; but we certainly were not prepared to find the range of those purposes so extensive as a classified list in one of the Gutta Percha Company's little publications shows them to be. Here is the list:—

**Domestic purposes:** Soles for boots and shoes, lining for cisterns, &c., picture-frames, looking-glass frames, ornamental moldings, bowls, drinking-cups, jars, soap-dishes, ornamental inkstands, vases, noiseless curtain-rings; card, fruit, pin, and pen trays; tooth-brush trays, shaving-brush trays, window-blind cord, clothes-line, nursing aprons, colored material for amateur modelling, ornamental flower stand and pots, sheet for damp walls and floors, conveyance of water, gas, &c., drain and soil pipes, tubing in lieu of bells, tubing for watering gardens, washing windows, &c.; lining for bonnets, &c., jar covers, sponge bags, watch stands, shells, foot baths, lighter stands. **Manufacturing:**

Mill bands, pump buckets, valves, clacks, &c.; felt edging for papermakers, bosses for woollen manufacturers, flax holders, shuttle beds for looms, washers, bowls for goldsmiths, bobbins, covers for rollers, round bands and cord, breasts for water wheels. **Surgical:** Splints, thin sheets for bandages, stethoscopes, ear trumpets, balsam for cuts, bed straps, thread, bedpans for invalids. **Electrical, &c.:** Covering for electrical telegraph wire, insulating stools, battery cells, handles for discharging rods, &c., electrotypes molds. **Chemical:** Carboys, vessels for acids, &c., syphons, tubing for conveying oils, acids, alkalies, &c., flasks, bottles, lining for tanks, funnels.—**Uses on shipboard, &c.:** Sou-wester hats, life-buoys (which are more buoyant than cork), buckets, pump buckets, hand-speaking trumpets, powder flasks, fishing-net floats, sheathing for ships, waterproof canvass, air-tight life-boat cells, tubes for pumping water from the hold to the deck, round and twisted cords (these cords do not sink in the water like the hempen ones), lining for boxes, speaking tubes for communicating between the man on the look-out and the helmsman. **Ornamental applications:** Medallions, brackets, cornices, console tables, an endless variety of moldings, in imitation of carved oak, rosewood, &c., for the decoration of rooms, cabinet work, &c., picture frames. **Agricultural purposes:** Tubing for conveying liquid manure, lining for manure tanks, driving bands for thrashing-machines, &c., traces, whips. **For offices, &c.:** Inkstands, ink cups, in lieu of glass, pen trays, cash bowls, washing basins, &c. (which cannot be broken), tubes for conveying messages, canvass for covering books, &c., architects' and surveyors' plan-cases. **Miscellaneous:** Suction pipes for fire-engines, fire and stable buckets, lining for coffins, sounding-boards for pulpits, tap ferules, communion trays, tubing for ventilation, hearing apparatus in churches and chapels for deaf persons, cricket balls, bouncing balls, portmanteaus, police staves, life-preservers, embossed book backs, embossed globes and maps for the blind, railway conversation tubes, miners' caps, beds for paper-cutting-machine knives."

The very fact of such a mass of heterogeneous objects being heaped together is the simplest proof of the extraordinary capabilities of this material. Some of the foregoing are worthy of special notice.

**GENTLEMEN'S DRESS.**—A lady writes to the *Zodiac*:—"Can't something be done to improve the dress of gentlemen? It makes one sick to compare the graceful garments in which the Marshal de Richelieu and the contemporary men of fashion are represented, with these frightful things of our day. The former are all splendid, with elegant ornaments and gay colors, and the latter are prim, formal, "sad-colored," and generally ugly. Can nothing be done to rescue our brothers, lovers and husbands from this condition? But above all, those horrid "dress-coats," as they call them! By what strange perversity of fashion has it been decreed that the very worst of all these habiliments should alone be admitted into the drawing-room and the opera-box? The frock-coat and the paletot have either of them their pretensions to ease of figure; but that execrable thing, with its grotesque termination, is the only dress-coat! It is bad enough to walk with it, but to dance with it is intolerable. I see a great deal said in the newspapers, rather coarsely, about our ambition to usurp some part of the male attire. But I will assure these funny gentlemen that no woman of taste will ever don such ugly things as they now wear."

Thomas Meacham, who died recently in Hopkinton, St. Lawrence County, N. Y., had killed in that wilderness region 214 wolves, 77 panthers, 219 bears, and 2,550 deer—3,600 varmints.

**THE POTATO ROT.**—Dr. Richardson, of Maryland, flatters himself that he has discovered the cause of the potato rot, as appears in the following communication to the Agricultural Committee of the Maryland State Agricultural Society, which is published in the *American Farmer* for November:—

BALTIMORE COUNTY, Oct. 10, 1849.

**GENTLEMEN:**—After three years constant attention to the subject, I flatter myself I have discovered the cause of the *potato rot*. The rot is produced by the deposition of the egg, and the destruction of the pith or heart of the vine, (by consequence, the circulating capillaries,) by the larva of an insect. This insect is of the *curculio* or weevil genus. As there are many species of the *curculio* in this state, for distinction I have called this the *curculio magna*. The first deposition of the egg is from the 5th to the 10th of June. (This accounts at once for the acknowledged fact, that very early-planted potatoes suffer little with rot, if they do not altogether escape it—and why? Simply because they have got their growth before the vine is poisoned by the insect.)

I have seen no eggs deposited later than the 20th August: ten days after the egg is deposited it hatches; the larva is then very small. The egg is generally placed in the vine about 10 or 15 inches from the root. The larva always eats downward, but seldom goes below the surface of the earth; it feeds for four or five weeks; it then ceases to eat, and, if I may use the term, cocoons, and undergoes its metamorphosis. The larva is about a line and a half in length, perfectly white, with a brown head; it completes its change in about three weeks. If this is early in the season it leaves the vine, mates, and deposits its eggs; if late in the season, it remains quiescent in the stalk. It, as all the other varieties of *curculio*, hibernates in the ground. I this day had the honor of exhibiting to the Agricultural Committee the potato in the different stages of the rot, both incipient and perfect—the diseased capillaries in the vine and in the tubes—the destruction in the vine by the course of the larva—its exuvia, as also the *curculio*, in its perfect state. I regret that from the impossibility of preserving the specimen of the green vine I was unable to show the commencement of the disease, 24 hours after deposition of the egg, extending in 48 hours from the wounded part, by the capillaries, to the corresponding capillaries in tubes—as also the continuance of the disease—although the egg had been destroyed by preparatory insects of the order *Neuroptera* within 24 hours after its deposit. There have been in Ireland, independent of the misery and disease, 250,000 deaths from the potato rot; in this country, a loss of many million bushels. The estimated product in the United States is 114,000,000 bushels; the average loss since this disease has occurred is about one-third: how important, then, to discover the cause of this immense loss, and a remedy for the evil! That there is a remedy attainable, I have no doubt, from many data in my possession. C. RICHARDSON.

**MARRIAGE AND SANITY.**—In the Pennsylvania Insane Hospital, in 1843, of 170 patients, 109 were never married; of these, 74 were men, 35 women.

**LONGEVITY.**—Cold climates are favorable to longevity. In Norway, of 6,927 persons who died in 1761, 52, or 1 in 130, lived to the age of 100 and over. Of 636,000 deaths in Russia in 1801, 418 were 100 and over—4 being upwards of 130. In the district of Aggerhuus, in Norway, there lived in 1763, 150 couple between 90 and 100 years of age.

But in excessively cold countries life is shortened. In Liberia and Iceland it rarely exceeds 70 years.

## CONTENTS.

A Story of Ungaru . . . . .	225	REFORM MOVEMENTS.	
Contributions to Physiology . . . . .	226	Assurance Company . . . . .	226
The Coal-Whippers of London . . . . .	227	Royal Annuity Society . . . . .	226
National or Land Reform . . . . .	228	British Life Assurance Co. . . . .	227
The Condition of England—		MISCELLANY.	
Reasons for Social Ref'm . . . . .	231	Extent of U. S. Coast . . . . .	227
Tendencies of Socialism . . . . .	232	Italy . . . . .	228
		Gutta Percha . . . . .	229

## THE SPIRIT OF THE AGE. PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

### EDITOR

WILLIAM HENRY CHANNING.

### PUBLISHERS,

FOWLERS & WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

### LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawk.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

### LONDON.

CHARLES LANK.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRUCC STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, APRIL 20, 1850.

No. 16.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## THE HOLY LEAGUE OF NATIONS.

LA SAINTE ALLIANCE DES PEUPLES.

FROM THE FRENCH OF BERANGER.

In this song, Beranger thirty-four years ago indicated a similar step to that which the Peace Society have but lately commenced.

I.

I saw to earth fair Peace descend,  
Scatt'ring rich gold, fair flowers, and wheat;  
Calm was the air, and War's dire torch  
She trampled out beneath her feet:  
"Ah!" whisper'd she, "in valor, peers,  
Whether from Russia's frozen lairs,  
France, Belgium, England, Saxon lands!  
Oh People, form a holy League,  
And give your hands!

II.

"Poor Mortals! so much hate but slays—  
Your rest is painful, and soon o'er—  
Let each have place beneath the sun—  
Divide thy narrow world once more.  
All drag grim Power's bloody car—  
From Peace and good ye wander far!  
Ah, slavish hands!  
Oh People, form a holy League,  
And give your hands!

III.

"Ye fire your neighbor's humble cot—  
The cold wind blows, the spark'd flame climbs—  
The earth is parch'd with heat, and here  
The grass press'd down with scatter'd limbs;  
No grain is pure from human blood!  
A desert's now where cities stood,  
Oh, foolish hands!  
Oh People, form a holy League,  
And give your hands!

IV.

"And Monarchs in your burning towns  
Have, scepter pointing, dared to say—  
'These are the thousands, count them o'er,  
Which mark'd our conquest's bloody way!  
And yet ye pass without a guard  
Beneath their iron yoke so hard!  
Poor, weakly hands!  
Oh Nations, form a holy League,  
And give your hands!

V.

"So bloody War may stay his course;  
Within your suffering lands form laws—

Nor bare again your life's red source.  
To ingrate kings and conquerors!  
Abjure their influence malign—  
Be bold one day, they'll cease to shine  
O'er these poor lands!  
Up, Nations, up! and form a League,  
And give your hands!

VI.

"Yes! free at last the world respire;  
Oh, throw oblivion o'er the past,  
And till your fields to tuneful lyres—  
The incense Art should offer Peace;  
And laughing Hope in Plenty's breast  
Again shall call the marriage feast  
For jovial hands!  
Up, Nations, up! and form a League,  
Give each your hands!"

VII.

Thus spake this virgin, so adored—  
And even kings retold her words,  
Whilst Spring reclothed the barren sward,  
And Autumn gave her fruit and herds;  
And Gallia's wine—the brightest, best—  
For strangers ran, again her guests  
From foreign lands!  
Oh People, STRIVE TO BE THE FIRST  
To give your hands!

JAMES FRIEWELL.

From the Second Annual Report of the Oneida Association.

## LABOR.

That Labor has become attractive here, is a fixed fact of our experience. As a body, we feel that we have nearly approached, if we have not fully attained, that state of free sportive labor described by Bunsell in his celebrated discourse on "Work and Play;"—a state of attractive action which, if it is called labor, still has nothing in common with the repugnant, lifeless drudgery that is the necessary cause of isolation—a state which every body instinctively longs for, but which few believe can be actually realized in this world.

But here let us make the proper discrimination, and assign the intrinsic change which is renewing the whole department of our labor to its true cause. While we find in the circumstance of association everything *accessory* and *adapted* to a state of attractive labor, yet this alone can never be the effective cause of lightening the burden to one human soul. No amount of science, and no collocation or interweaving of individual interests, by means of lateral organization, however perfect, will make labor attractive or remove one jot of its cause. We ascribe the result

in the case of this Association to a deeper cause. It springs from a vital, and not a scientific or local change. The same resurrection which raises us up into unity with God and with each other *also* lifts us up from the plane of NECESSITY in regard to labor to the plane of ATTRACTION.

The repugnance universally connected with labor in the world is not repugnance to *action*, purely considered. That of itself is natural to man, wholly congenial to his constitution and taste. It is the goading demon of *necessity* which through unbelief imposes labor as the condition of "getting a living" that makes it revolting to the soul.

We have been enabled to rise above this feeling of necessity. Faith has extracted the gnawing evil from our hearts; and in the place of a persecuting destiny, we see over us a perfect, all-sufficient Father and God. We have discarded forever the idea, and forever deny the necessity of "getting our own living." That imperative torment passed away when we found that we were not fatherless outcasts, but children of the great King. Here, in this discovery of a relationship to God, which secures us from want, lies the principal secret of our and of all attractive labor. A murky cloud of law and wrath is removed from our heavens. Action, disconnected from the groveling motives of necessity, relieved from the haunting specter of poverty, and the deadly atheistical fear in regard to subsistence, becomes *true action*—free, spontaneous, God-like. Labor thus emancipated from the degrading obligations of unbelief, is raised with us into the sphere of attraction, education, art. In one word, we have learned to "take no thought for the morrow;" and put forward that "hard saying" in Christ's Sermon on the Mount as the true exponent of our position. Let the reader analyze the exhortations of this passage, and mark the antagonism which is shown between faith and careful necessity, and he will have the secret both of the toiling drudgery of the world, and of the free, unconscious action which belongs to the children of God:—

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. *Are ye not much better than they?* Which of you by taking thought can add one cubic unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he not much more clothe you, O ye of little faith?* Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) *for your heavenly Father knoweth that ye have need of all these things.* But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6: 24—34.

The principle, then, of our positive regeneration of labor, as of our external community and every other good result, is grounded, back of all results, in our union with God. That one condition makes all other conditions favorable to its external demonstration, possible. And we recognize in our social circumstances, our common interest, our vital organization, conditions which, though secondary,

are still essential to the most effective and attractive industry. We will allude to some of the most obvious advantages that thus continually operate in our favor.

Many demands on individual time and labor are avoided. It will be readily seen that in separate families much time must necessarily be spent by each man in doing business at the store, mechanics' shop, mill, post-office, &c., which in Association can be done by one man for all. The distribution of labor and responsibility is recognized even in the world as a great economy, and is pushed there just as far as their conditions will allow. It proceeds on the evident propriety of giving to every one that part which he is best fitted to perform, and relieving him from all unnecessary drawbacks on his efficiency. We are in a situation, from mutual confidence and common interest, to take the fullest advantage of this principle. And the practical result is, that while all are supplied with congenial employment, all are relieved from the thousand petty cares and trifling collateral duties which in the aggregate make a tremendous burden on isolated life.

It is a common saying that "there is a *right time* to do everything;" and this maxim it is easy for us practically to observe. By combination of labor we are able to do everything in the right time. For instance, the particular time has come when a field of grain or some agricultural crop is precisely ripe, and when it can best be secured. This operation, with our neighbors must at best extend over a lingering, indefinite time. With us a signal is only to be given by our farmers, and the hour of maturity is the hour of execution. Ten acres of corn have thus been cut up and stooked by volunteers of the Community in half a day, and sport made of it. To draw this corn from the field, husk and store it, would be a long and tedious job for one or two; but the Association can accomplish it at the right time, and at the rate of six acres a day, with all the enthusiastic, sportive feeling of a game at ball.

This practice of doing work "by storm," or in what is more commonly called a "bee," in which the men, women and children engage, has been found very popular and effective. It may be employed in a great variety of operations, especially of out-door business, and always contributes to enliven and animate the most uninteresting details of work. By such volunteering, *en masse*, the clearing up of a wild meadow or swamp is done at a single stroke; and the occasion is always remembered as one of positive entertainment and luxury. In fact, wherever we can introduce this gregarious, chivalric principle, (as is seen in the case of city firemen) the otherwise most odious demands of labor become attractive invitations and opportunities for action.

To show, in addition to what we have already said, the effectiveness of employing this principle, and the amount of work done on some occasions, it may be mentioned that one time last fall when volunteers were called out for husking, 550 bushels of corn (in the ear) were gathered from the field, husked, sorted, and stored the same day. On another day 400 bushels were secured in the same way. On one evening it was decided to build a line of picket-fence in a certain place, a distance of 87 rods, and to muster volunteers for the service. In the course of the following day the posts were drawn from the woods, the post-holes dug, most of the rails and pickets sawed at the mill, the fence put up, and half of it painted; besides making a new road the same distance.

It is argued here at the North, and facts abundantly prove, that free-labor is more profitable than slave-labor, as well as more attractive. We fully believe, and expect to prove to the world, that the conditions of labor in our Society are as much superior to the hiring system of the North, in every particular, as that is acknowledged to be better than the slave-labor system of the South.

The cramping oppression that is brought upon labor by the slavish system of individualism and competition falls heavily, and with blighting power, upon those who are dependant on their labor for subsistence. It is steadily and surely encroaching on the *compensation* of labor—reducing it in many cases even now to a point barely sufficient to support life. The growing discouragement and misery of this state of things is beginning even to alarm the world. To correct this evil—to free the laboring class from the effects of capital and competition—is the great problem that the world (or at least the reform part of it) are seeking to solve. We are bold to say, that with us that problem is *worked out*. The members of our Association were of the usual classes—laborers, mechanics, farmers, and professional men; but neither in theory or practice do we recognize a “laboring class.” That distinction is held with us as a “relic of barbarism.”

The visible proceeds, the actual results that have been produced from our new relations to labor, stand and show for themselves. We regard them thus far as chiefly incidental, as the immature achievement of a transition state. We are as yet but on the threshold of physical results. We have proved, however, that in passing from law to grace nothing has been lost that was valuable in the old system. Unbelief predicted looseness, unfaithfulness, imbecility, and general anarchy; but instead, the fruits have been faithfulness, efficiency, order, and an organization growing out of *vital relations*, as much above the organization of the old world as a builder is above the house he builds; or as a company of organized, competent workmen are better than the machinery which they create and superintend.

#### HEALTH, ETC.

The health of the Association continues to be a fact of special interest. Instead of the virus of disease there is a strong contagion of health actively prevalent, to which every one finds himself exposed—exposed to the imminent danger of *living*, and growing youthful, elastic and rugged. The past year has seen not only the absence of all the common forms of acute disease, but the surrender of long-seated chronic complaints, and the invigoration of the constitutionally feeble, so that there remains now in the Association not a solitary invalid, or one who has not his part in active employment and usefulness. The robust, smiling health of our family of children is a constant occasion of thanksgiving to God. We have dispensed as usual with the employment of physicians and the use of medicine.

Our preservation from accidents and “shocking casualties” is also worthy of note. The Association has been remarkably exempt from things of this nature, which they ascribe to the insurance of Providence, as well as the inherent vigilance and clairvoyance of spirituality.

#### CHILDREN'S DEPARTMENT.—J. C. ACKLEY'S REPORT.

“In this department there is a great saving of labor, time, trouble and expense, in every way; and yet I believe the children have better attention and more faithful care than they had in separate families. I have been connected with this department five months, and am convinced that our social system is as economical in respect to the duties of parental care, as it is in respect to dwellings, furniture, &c. Accidents and complaints common to their age are quite rare among the children; so much so indeed, that the care and attention formerly required by my family of only three, is amply sufficient to meet all demands of this nature here. As to quarreling and tumult, so common among children, I will venture to say that few families of ordinary size in the world have less of this trouble than our community-family of forty-six. The cause of our prosperity I ascribe to the fact that our children are given

up to God. Feeling in our hearts that they are his, we believe that he has a watchful care over them—and all anxious solicitude is relieved.

“They have all needful amusements and recreations, and are joyful and happy. On Sundays they are distributed among their parents, and spend the day in the mansion-house; but they return cheerfully at night to their own house, which, being only two rods from that occupied by the parents, allows all the freedom of communication that is desired. Four are chosen out of their number every Sunday, who are each put under the special charge of parents or some one else, and live at the mansion-house a week. All enjoy this privilege in turn, and it is made pleasant and improving to guardians and children.

“We discard the practice of scolding, fretting, and threatening them, but rule them by love and instruction. We seek to find out the way God deals with us, and apply the same rule and theory to them, and expect more from the spiritual influence that surrounds them than from any rules or precepts. My experience with them has proved to me that it is not necessary that my philoprogenitiveness should be wrapped only around my own children, but that it is large enough, when given up to inspiration by the grace of God, to encircle and shelter all in its arms. The idea of loving them as Christ loves the church is a fruitful one, and I think applicable; and by following it out we shall deal justly and honorably by all, and if need be sacrifice our own private happiness or lives for their good.”

#### SCHOOL.—H. J. SEYMOUR'S REPORT.

“Our method of instructing children differs from that of ordinary schools in many important particulars. We act on the principle that the things most necessary to be attended to with children under the age of fourteen years, are their physical development and spiritual interests. We value quietness, obedience, and loving hearts, more than intellectual attainments. We labor to impress on their minds and hearts that God is the author of all good, and the devil the cause of all evil, wherever it is manifested; and that the only way to be good, or to do good, is to keep in fellowship with Christ and have all our motives under his control. The result of this management is, that the children are very quiet without legal restraint, are obedient, ready to help each other, and enjoy each other's society. The labor of taking care of them is very small, and is constantly growing less. In proof of this I will state, that ten or a dozen of those that are from two to five years old can be left in a room with a few playthings for an hour at a time without any crying or disputing.

“Another result of this system is, that there springs up among them a natural desire for intellectual improvement. Learning to read and write is with them a means of social enjoyment; and we see none of that pride and perverseness which characterize precocious intellects.

“Our principal business with the children, as already intimated, has been their spiritual and moral training. False habits acquired in the world have rendered such a course necessary for all. The Bible has been our principal school-book. We find more in that to interest them and to enrich their minds with the best kind of knowledge, than in any other. The common course of learning, however, is not neglected, but is successfully pursued by the school, upon the following plan:—

“Conversation is regarded as the best means of communicating truth. We endeavor to get the whole school interested in some particular branch of science, and then make it a subject of general conversation, the teacher taking the lead. In this way the intellectual wealth of each becomes community property. When the private stock of information which each one possesses on the subject in point is exhausted, and an appeal to books becomes



necessary, the research is entered upon with cheerfulness and good will. Our arrangement places each in the capacity of a public officer whose business it is to report to all the result of his inquiries. The advantages of this method are apparent.

"1st. It makes the pursuit of knowledge the servant of love. The deficiencies of one are supplied by the fullness of another; and no one can say to his neighbor, 'I have no need of thee.' 2d. The honor of serving the whole is a more healthy and powerful stimulant to activity than law or selfish interest. 3d. The pupil will get a more clear idea of the subject when his object is to make others understand it, than when his motive is to get through a recitation in the ordinary way. 4th. It cultivates the social faculties, and brings into play the power of rendering wisdom available for the benefit of the whole, which we so much admire in the true gentleman. 5th. All science being inseparably connected, as History with Chronology, Geography, &c., a more flexible or fluent method of study is required than that ordinarily pursued. Our conversational process enables us to examine truth as a complete whole, giving each branch its due share of attention.

"Our experience in carrying out this plan has thus far been very successful. Though scholars, under our system, may not display so much immediate advancement in particular branches of book-knowledge as others, yet we are satisfied that they have a more complete and correct idea of truth than can be obtained in ordinary schools.

"One day I inquired of them what advantages they thought our school possessed over others. One said—'We learn more about God here than elsewhere.' Another—'We learn more about love.' Another—'We do not have such strict rules.' Another—'We do not have so much quarreling.' Another said—'We shall go to school always and ever be learning something, while in other schools we have to stop learning to work for a living.' Another said, 'he was not obliged to go so far, and most freeze before he reached school.' Another, that 'she did not have to study when she was tired and did not wish to.'"

#### GENERAL EDUCATION.

The class of youth, as indeed the whole adult portion of the Community, are encouraged to form themselves into groups and circles for intellectual improvement. In this way the sciences, general literature, music, and the arts, have been to some extent cultivated. We have been closely kept thus far to our central object, spiritual improvement; but we have no doubt, that as fast as symmetrical development demands our Association will offer the most perfect advantages for a university education. In our social medium knowledge, as well as everything else, is invested with a warm glory, which makes its pursuit attractive, and its acquisition easy.

A library has lately been fitted up in the parlor of the mansion-house, of about 700 volumes. There is a growing appreciation of Music in the Association; and our facilities for its cultivation are valued highly. We see, however, a sacredness in the soul of this art which induces us to trifle with or prostitute it to the spirit of mere sensual amusement. It is the fitting expression and complement of all the inward harmonies.

The following general view of the subject of education, prepared by GEORGE CAMPBELL, embodies the mind of the Association:—

"Our ideas of education are far more enlarged and comprehensive than those generally entertained. We make it the business of our life. The hope of our calling, as children of God and subjects of his kingdom, is Eternal Life; and an education for such a destiny must be something more far-reaching, extensive, and practical, than the mere book-knowledge that passes for such in the world.

We should define it to be the art or ability of *doing things*; the full development and unimpeded action of all our powers and faculties, both of body and mind; and a complete education thus defined, implies the ability of doing everything within the range of human capacity.

"An education of this sort must begin at the heart. As the life of God in the heart is the central principle of all goodness, so we may say it is the central principle and energy of all true improvement. It is by the spiritual cultivation and discipline of the heart, by securing obedience and subordination to the will of God, that a foundation is laid for improvement in all other directions. With this subjective preparation of the heart, the energy of improvement will spread through our whole nature, and fit us for excellence in every department of things.

"To the pursuit of this universal education all our hearts are devoted. We find the love of God to be a stimulus to improvement, which, to be understood and appreciated, must be felt. We regard not only our hours of study, but also our daily employment, our hours of recreation, as so many means of educating our powers, and perfecting our practical ability to honor God and serve each other in every capacity. We do not confine ourselves to one occupation, but let the skill and ingenuity which God has given us, work itself out in every direction. Gifts and knowledge are not sought for the mere sake and love of possession, but for their usefulness to patriotic hearts—as helps to our social harmony, and our fellowship with higher intelligences.

"It is upon these principles that our system of education is based. It is but partially developed as yet, but the results so far are very satisfactory."

From the London Weekly Tribune.

#### PAUPERISM AND CRIME.

During the last fifty years the increase of working men in towns has doubled the number of residents in rural districts. In 1838 a Poor-Law report drew attention to their condition, which was followed in 1839 by a further account of the sufferings of the poorer classes. In 1840 a commission was granted for the purpose of investigating the condition of the inhabitants of great towns. The result of their inquiries showed that evils of the most afflicting nature prevailed regarding the health and comfort of the poor in large cities. In 1842 the report of Mr. Chadwick fortified that of the commission, and in 1843 a commission was appointed by the right Hon. baronet (Sir R. Peel) to inquire into these matters. In 1844 the first report of that commission was issued, and in 1845 a second report appeared, both of which appeared to demonstrate gross neglect in large towns of all regulations for the health and comfort of the working classes. In 1845 further proofs were obtained of the extensive injury to the public health, arising from causes capable of removal. In 1840 the Children's Employment Commission reported that in the great majority of instances the places of work were defective in ventilation, in cleanliness, and that nothing had been done to provide innocent amusement and healthful recreation to the children employed in factories, the consequence being; that their moral and physical health were alike injured; they were stunted in growth, pale, and sickly. This state of things remained to the present day. The summary of the report of the Children's Employment Commission was, that in a large portion of the kingdom the moral condition of the children was lamentably low, and that no means appeared to exist of effecting any improvement in the physical or moral condition of the young children employed in factories. That report was made in January, 1843, and since that period nothing effectual had been done. Another numerous body consisted of nearly 80,000

hand-loom weavers, dispersed through different parts of the country. They were reported to be, as a body, in a state of distress, and the only hope of improving their condition was, that they should betake themselves to other avocations wherever practicable, and use as much economy and forethought as possible, when wages were good. There were also 800,000 railway laborers at work in different parts of the country, for whose comfort and means of living no provision was made, and who were compelled to live in close and unwholesome dwellings. What had been the effect of this neglect on the part of the Legislature? That there had been an immense increase of crime, pauperism, disease, and discontent throughout the country and an excessive mortality among the humbler classes, whose expectations of life was in some towns only 20 years, while that of the upper and middle classes was 37 and 27 years respectively. The illness from preventible causes was doubled, and it was proved that for every person among the working classes who died three were ill, and their illness extended over a period of six weeks. Crime had increased in a rapid ratio. The committals in England and Wales had increased from 16,500 in 1821, to 80,300 in 1849, so that it appeared crime had increased six times as fast as the population of this country. The summary convictions in England and Wales had increased from 14,800 in 1837, to 85,700 in 1845. The number of prisoners brought before the justices in the second seaport of the kingdom, was in 1840, 17,490; in 1842, 22,000. The committals in the district of the metropolitan police had increased from 4,000 in 1840, to 5,900 in 1847. The number of persons accused of crime in France was, in 1825, 7,000, in 1835, 6,900, and in 1845 about the same number as in 1835, so that while our criminals were increasing at this rapid rate, crime in a neighboring country was almost stationary. If honorable gentlemen opposite believed that crime was confined principally to our great cities the return showed that from 1806 to 1841, in six agricultural counties, with an increase in population of 55 per cent, the increase of crime was equal to that of six manufacturing towns, where the increase of population had been equal to 92 per cent. He now wished to call the attention of the house to the cost to the country of this neglect of the welfare and improvement of these numerous classes. From a calculation made by a commission, it appeared that the cost of crime was £11,000,000 per annum. The poor-rates at that time amounted to £5,400,000, and here he might remark that the poor-rates of 1848 had increased 10 or 15 per cent on the former year, and had gone on increasing ever since 1834. The cost of hospitals, and the loss from illness arising from preventible causes, was £5,400,000. The cost of police, gaols, transports, and penitentiaries was estimated at £1,500,000. Altogether the calculation, which was not in his belief exaggerated, was, that crime, the poor-rate, hospitals, loss of time, and other causes which would be diminished by the improvement of the condition of the working classes, cost the country £27,500,000 per annum for England and Wales alone. The sum total, including Ireland and Scotland also, was, that there was an expenditure and loss of £40,000,000, which was to be diminished gradually and effectively by taking measures for the improvement of the condition of the working classes. Their condition had never yet been looked into by any Government, but there were three things it was the duty of the Government to do; first, to give the working classes instruction for their children; secondly, protection for their health; and, thirdly, fair play and reasonable facilities to aid their forethought and stimulate their industry. The poor-man's health was his only property; but the House had only just, at the eleventh hour, passed an Act of Public Health. He trusted that this measure would be found to be of great benefit to the

working classes; but, had we had a council, a department of state, a deliberative body, or a standing committee or commission, composed of members taken from both sides of the House, to consider these subjects, there would have been a remedy found for these great evils long before. He asked the House to agree to the appointment of such a standing council or department of state to inquire what practical measure might be brought forward for the improvement of the condition of the working classes. With the view of administering these remedies he suggested a council, or department, or standing committee, independent of party, and unaffected by political changes; and he called upon the House, instead of lavishing money in erecting gaols and workhouses, and in experiments upon hardened criminals, to try a remedial process upon the young and uncontaminated.

From the *Edinburgh Review* of February.

### THE RIGHTS OF LABOR.

In viewing the demoralization and misery which distinguish the less favored classes of British society, it is necessary a careful attention should be given to the causes of which such misery and demoralization are the effects, and much calm thought devoted to a consideration of the means by which those causes—those fruitful sources of evils, as varied as they are direful—may be destroyed; and quitting a purely abstract line of reasoning, and, instead of lingering with the remote, fastening our attention on the more *immediate* causes of national depavity, it is impossible to avoid the conclusion that to the pressure of *adverse social circumstances* may the degradation of our laboring millions be ascribed. We believe that among the immediate causes of the deplorable state of things we are now contemplating a want of education, in the highest sense of the term, a want of regular demand for labor, and a want of adequate remuneration for the laborer, will be found the most prominent.

We have heard much of late of the rights of capital, and the claims of the landed interest. But whilst talking of the rights of capital and the claims of land, in the name of justice let us not forget the rights of labor, which is the only capital of the poor man, and the claim—yes, and the Divine claim, too—of the sons and daughters of industry to earn their bread by the sweat of their brow. Britain is ready enough to honor wealth, whilst she churlishly forgets or dishonours the industry which creates it. Far and near does the influence of Mammon, the Juggernaut of modern times, extend. The worship of wealth has grown, in the case of hosts of men professing better things, into the merest idolatry; and no affection is too beautiful, no claim is too holy, no tie is too close and intimate to be sacrificed on that tear-washed altar, which rears its pale form mid want's overloaded graves. From the *Morning Chronicle* reports, it appears that, owing to the virulence of competition at the present time, both in the trade market and in the labor market, the wages of the worker, more especially of the female worker, are reduced so low that to subsist on them is impossible; and hence starvation or the workhouse, theft or prostitution, assume the form of a necessity. We do not mean to deny that this state of things may be traced to the action of causes *at present* beyond the control of the employers or the employed. We are, however, prepared to assert that the laborers of England in modern times, are hedged about by circumstances, which necessarily deprive them of the freedom without which they can enjoy nothing like an equal chance in the heated lists of competition—that capital wields an unjustly preponderating weight of influence and power—that the advantages of improvement, and the blessings of civilization, luxuriated in by the few, can hardly be said to reach

in a form, the many—that so far from the prospects of the laborer, in connection with modern arrangements, waxing brighter, those prospects are but growing gloomier if honestly investigated—for in the fact of a daily-increasing population may be discerned the germs of a yet fiercer strife, a more desperate struggle, an over-crowded, a glutted, and hence a helpless labor-market.

*Labor's weakness is an immediate result of the laborer's isolation.* Enlightened, virtuous, Christian union is necessary for the laborer's emancipation. *Combination*, not for the purposes of aggression, but of mutual defence; not to keep up wages by arbitrary force—a simple impossibility—but to turn all resources to the best possible account; combination, in fine, not for the injury of capitalists, but for the creation of capital and the multiplication of capitalists. This we believe to be the great want of our working classes at the present time. Labor, the great creator of England's wealth, does not enjoy, in modern England, a fair and equal chance.

There can be no such thing realized as independence for labor so long as we have to contemplate a glutted labor-market. How, then, is labor to be socially emancipated? How can its scattered and isolated forces be so organized and directed as to successfully resist the downward pressure imposed by an inordinate competition, from which, at present, there seems no escape? We deny that the changes, on which our mind's eye is now so fondly and hopefully fastened, can be brought about by Government interference.

In emigration we discern the germs of future blessings to humanity, the extent of which it were impossible to exaggerate. An emigration presided over by the spirit of religion and humanity would claim the respect and earnest coöperation of every philanthropist. It appears to us, however, that the man who relies on emigration alone for the relief of the labor-market is fairly chargeable with taking a very narrow and partial view of that vast and imperious labor question, which might, without exaggeration, be styled *The Question of the Age*. It may be pertinently asked whether, amongst the working classes, there does not exist the germs of a power which but needs arousing, developing, and organizing, to secure for them a larger share of comforts, a genuine independence, and a social position of dignity and happiness, without violence being done to existing interests, without any vain attempts being made to realize the dreams of literal equality, of which poets have sung and orators have declaimed; and above all, without anything like antagonism being encountered on the part of the laborer toward the titled and wealthier classes?

Now, if capitalists, by coöperation, can complete works which in their capacity as individuals were utterly impracticable; if, by a combination of possessors of capital this land is covered with railroads, our seaports provided with docks, and our towns with club-houses, why may not our laborers combine and coöperate for the purpose of creating capital on their own account, and thus becoming more and more independent of the contingencies inseparably connected with competition, and enabled to participate more largely in the blessings of civilization? It is quite true that in his present state of isolation the laborer is helpless and dependant, and the idea of his creating capital preposterous; but it is also true, that when banded with his fellow-workers, and coöperating with them in the task of production, instead of competing with them for employment in the over-crowded labor-market, the laborer wields a power which, if honestly, wisely, and religiously directed, will, in time, achieve his emancipation. "The working classes are poor," we hear some sceptic exclaim, "and hence how are they to become manufacturers and traders?" Granted; but in those sturdy arms, those skilful hands,

those active brains, there are mines of wealth—yes, riches boundless: but organize those separate forces, and set them to work harmoniously, each for each, and each for all. Labor is, after all, but wealth in embryo, and capital but labor's hoarded fruits. Why, then, should it be thought impossible for the labor which produces wealth for others to produce such wealth for itself? How happens it that, whilst we confide to labor the task of creating new capital for the capitalist we doubt its ability to produce capital whose results shall appear in smiling faces, clustering round genial hearths, in a waning pauperism, and an augmenting happiness.

We shall doubtless be reminded that the working classes are destitute of the capital requisite to make a start, and hence that all our exhortations are in vain. To the assertion made we assent, but we altogether deny the soundness of the inference drawn. The working classes indeed lack capital! They occupy the *pence* department of the commercial world, and hence, as we remarked before, they are individually powerless. But a pound is, after all, nothing more than an aggregate of so many *pence*, and hence the *millions* with their *pence* need not despair of creating capital, however much they may be sneered at by the *hundreds* with their *pounds*. Let any person calculate the amount of capital which were created in a single year, if, say *ten thousand* men and women laid by *two-pence per week*, and he will at once perceive the force and truth of our observations. Why, ample capital would be thus created for the purpose of an experiment as to the practicability of association on the part of our toiling masses for the social elevation of their order; an illustration would be afforded of what our laboring millions might accomplish were they only virtuous, united, and determined; and the foundation might be laid of that fair and manly coöperation which is as thoroughly distinct from everything anarchical as it is, in all senses, entitled to the commendation and encouragement of all persons who would behold the laborer intent on working out his own salvation from the conventional bondage whose fetters hamper him from the cradle to the grave.

Of course the success of such an experiment would depend on the wisdom and virtue of the parties engaged in it. Much patience and discretion would be necessary—many sacrifices called for—and hosts of difficulties have to be encountered and surmounted. All this we admit; but surely the prize of social independence is worth some battling for: in such a cause—a cause identified with the earthly destiny of future generations—men may well

"Learn to labor and to wait."

## ON BOOKS WRITTEN FOR WOMEN.

BY GERALDINE E. JEWSBURY.

We are not advocates for that tribe of works which have of late abounded, written for the express benefit of the female sex. Women seem to be regarded as patent blocks, upon which every new adaptation of law and duty may be tried with impunity. The "Missions of Women," the "Duties of Women," "Women as they should be," and the whole school of the "Women of England" books, are all unmitigated twaddle. They only go to prove one thing, which is, that the condition-of-women question is in a very unsatisfactory state. The "Specifics," "Balsams," and "Infallible Remedies," which in times of pestilence put forth their pretensions to save the world, only prove the general sickness of the community—and not that any new revelations in the art of healing have been given.

Women cannot be nourished on "Prepared Food," nor

is it at all to their advantage to have their meat cut small and all the bones carefully removed, for fear they should be choked withal. The whole school of that literature, specially dedicated to the use of women is worthless, and utterly inadequate for the purpose of nutrition to any female mind beyond confirmed idiocy. Its products are absolute and unredempted trash, where their faults are not of a graver die, by the inculcation of false morality and bad principles in a vehicle of washy sentimentality about female grace, and the "virtues that men most admire in women." One work which has been regarded as the mirror for young women, recommends the grace of "a gentle-toned voice" on this ground—and men are throughout made the ultimate court of appeal as to the becomingness or desirableness of every quality. The work in question goes on the principle of treating women as well-behaved *slaves*, useful and safe property to their husbands; a certain long-suffering inferiority, a trembling love, and unlimited obedience are inculcated. Men are painted, selfish, egotistical, brutal—and yet to them obedience is preached as due—because *they are men*: no higher reason is asked or given. Hints abound as to the dexterity required "to manage them," the difficulty of making them have reason; their imbecility and arbitrariness are painted with a spirit which shows an extensive and unfortunate acquaintance with the "nobler gender;" but the collar of subjection is only the more firmly riveted on women for each folly or vice which might show how little right divine there is to exact it. Certainly the men gain little by all this servility; they are held up as a race peculiarly liable to be duped. "Managing a husband" is a fact distinctly recognized as a sure and certain mode of success, and faintly reprobated; the reprobation being as a feather's weight in the scale against the "success" poised in the other. All this is bad, is false, is disgusting; and yet the work in question is one which "husbands are recommended to buy for their wives, brothers for their sisters; it keeps up its price, and numberless large editions of it have been sold and are now selling. God help women when such as these are their teachers!

What is the generation of women likely to arise from such teaching! Neither women nor children are to be written down to with impunity; their moral growth is distorted, is impeded—they become a generation of rickety, imbecile, dangerous beings; dangerous, because inferior or equal to men as the case may be, they have an immense amount of power and influence, of which they cannot be deprived, and which they are utterly unfitted to exercise for the well-being of the human race. It seems to be considered that women require specially diluted instruction to meet their capacity. Botany for ladies, science for ladies, morality for women, are all intrinsically worse than worthless. Women do not need to have their knowledge diluted for them, like spirit so many degrees "below proof," but they do need before all things to be treated like rational beings, to be allowed morally as well physically plenty of fresh air and exercise; they need to learn whatever their time, talents, or means enable them to learn; thoroughly and unaffectedly to be taught, as men are taught, like rational human beings, and not as female specialities.

It would provoke laughter, if the results were not so fatal, to see how women have their "views," their "principles," their "duties," and their mode of conduct dictated to them, as if "that little world, made cunningly," the human heart of one entire half of humanity, were as easily to be tracked in all its windings and recesses as the labyrinth of the Bosherville Gardens. It is a great mercy that it is "He from whom no secrets are hid" who at the last day will judge women—and not any poor phrase-making human being.

Women have always been cruel to each other. Men have not particularly well succeeded in following the apos-

tle's injunction to "love as brethren," but they live amongst each other like turtle-doves compared to the sisterhood of women. The reason is that women are trained to lead an entire *relative* life, and they are slenderly endowed with moral courage. They depend upon what is thought of them, and dare not be strong in their own convictions; therefore the temptation to enhance themselves and find favor with their masters at the expense of other women.

The law of morality will never be complete until women, ceasing from traditions, shall utter what is the conviction of their own consciences. Hitherto men have made laws, men have been public opinion, and women have had to accede to both under heavy penalties for heresy. "The fear of men bringeth a snare," as one of the old prophets emphatically said long ago. This fear is peculiarly enslaving for women; and until they can see, and feel, and respect their own consciences they cannot adequately discharge the sacred duties which have been appointed to them as wives and mothers.

Women are the household gods—the true Lares and Penates—from whom all home influences and fire-side blessings distil.

The home in which women dwell is not an inferior state to that world lying beyond, into which men go forth to work, to legislate, and to make money. "The things which are seen are not made of those which do appear," and taken only as dead material, the shops and warehouses, and business of men, are as circumscribed and poor as that material of houses, servants, and domestic routine, out of which women have to manufacture their lives. The true value of life is not in the multitude of material things, but in the living spirit which pervades the material facts—inspiring the most common duties with a meaning beyond what can be uttered. There is a side in the life-occupations both of men and women which stretches away from "the ignorant present," and unites theirs to the divine and infinite life in which we "live, and move, and have our being." Every duty, however trivial, that is honestly done, is not the mere fact of a thing done, but is the attempt to realize the idea that dwells in the heart of all, and which inspires the desire to do all that "the hand findeth to do." It is this ideality which makes the essential difference between what is noble and what is sordid. It dwells equally in low duties as in the high destinies; it is this aspiration which "magnifies our life" and "makes it honorable."

The destinies of men and women touch each other, but do not circumscribe each other; each have their own life springing up within them, and it is their own individual life which women need to be taught to recognize and to reverence; and not go through their work with "eye service as men-pleasers."

Women are before all things *mothers*; to them is committed the whole cradle-time of humanity. It is *their* teaching, their impress, which is given to the generation about to inherit the future. It earnestly concerns women to keep their inner life free from mean aims and unworthy thoughts, that they may go on from strength to strength and accomplish the work which is given them to do.

Why not improve at the suggestion of another; it is still thy own mind that acts!

We hold three relations, the first to the divine source of all things, the second to those among whom we live, the last to ourselves.

Events stand as it were beyond the threshold; they know nothing and can tell us nothing, 'tis the soul that decides.

All things, thyself inclusive, are in process of change and decay.

## THE SPIRIT OF THE AGE.

NEW YORK, SATURDAY, APRIL 20, 1850.

## CHRISTIANITY AND SOCIALISM.

A curious history might be written, if need were, of the opposition, on religious grounds, made by Church dignitaries and laymen to some of the greatest discoveries and improvements that have ever blessed the world. Galileo was imprisoned for asserting, contrary to Scripture, the central position of the sun. Newton's statement that the stars were probably suns like our own, each the center of many worlds, was ridiculed, and called forth a book, by some bishop, to prove the idea false and anti-scriptural. When Mrs. Montaign brought the practice of inoculation into England it was denounced from the pulpit as the work of the devil; nay, it was proved to be antichrist itself. Geology has been supposed to come in direct collision with the book of Genesis, and work upon work has been written to bend the facts of the one to the statements of the other. Scotch divines of a modern date fear that Etherization will virtually annul the primitive sentence passed upon woman, and therefore denounce its use as sinful. Mesmerism is looked upon in some quarters as the effect of diabolic agency, and we believe its use was actually prohibited in Italy some years since by a Papal mandate. In these United States, books are written by reverend authors to show that Phrenology is but another name for fatalism and infidelity; and last, though not least, the arch heresy Socialism looms fearfully up, and awakens the thunder of the pulpit and religious press. Two instances of this hostility to the social movement having lately occurred in a neighboring city, we are induced to state what appear to be the true relations between Christianity and Socialism.

It is, indeed, a matter of wonder how intelligent clergymen, pious and sincere in their efforts to do good, should raise their voices against a Reform movement which is at once the most comprehensive, the most radical, and the most peaceful of the age. Opposition from such quarters can proceed, we are sure, only from erroneous ideas of the nature of Socialism, and which, we are equally confident, must give way, after an impartial and unprejudiced examination of the subject. On any other supposition than this—of false impressions concerning Socialism, the hostility of the Pulpit and religious community in general, to what multitudes of intelligent and good men believe to be the greatest reform movement of the age—is most unaccountable.

Is it, indeed, pretended that the great aspiration and yearning of the age is for the realization of human brotherhood, for union of interests, for coöperation in industry, for the elevation of *all* to an equal chance to develop their natures—for the opening of spheres for the full activity of every man; for complete as well as universal education—for competence to all; for a harmonic order of society. Is all this, for this is Socialism, opposed to Christianity? If so, then have we yet to learn what Christianity is. We

have always supposed it to consist in supreme love to God, and love for the neighbor as for one's self; and that this love to God could be manifested or flow freely back to its source only through the medium of benevolent actions toward others; and that just so far as any one does what he can to relieve human wretchedness and ignorance; as far as he makes it the great object of his life to supply the material wants and through these the spiritual requirements of his fellow men; as far as he tries to afford them the means of feeding, clothing, and sheltering their bodies, and so to order their activity that their minds may be free to grow out to their full dimensions, and thus more truly image forth the Divine mind; as far as he seeks to remove the causes of poverty and crime, and endeavors to remove men from temptation, and from whatever in their mode of life tends to degrade and drag them earthward, and substitutes instead all influences that can draw them Heavenward; as far as he teaches that all men are brothers, the children of one Father; that therefore, as brethren, as members of one Humanitary body, thus members one of another, they should put away all sources and occasions of mutual discord, strife, jealousy, and animosity, and actively employ all means offered by religion and science to produce order, harmony, and unity between man and man, community and community, nation and nation, until the entire race on the globe should be as one man, in will, in thought, and in act, and thus sublimely mirror forth the Tri-unity of God Himself, so far, we have always thought, as these were the aims of any man, or body of men, were they identical with the aim of Christianity.

Socialism opposed to Christianity and the Bible! once more we exclaim—for the position appears too inconceivably absurd, too glaringly false, to be listened to quietly. Why, the very contrary is true. Socialism springs from the Bible. It is Christianity struggling to become practical; struggling to escape from its long imprisonment in Church ceremonies and dead creeds, and to become a living, visible form of collective humanity. It is the legitimate and natural working out of the Christian idea of human equality and brotherhood. Its prospective result is precisely that which would be attained at once, this very day, if all men were Christians. Why, only look at the matter. Was not the very first outward manifestation of the Christian spirit among the primitive converts at Jerusalem Socialism of the most ultra kind—communism of the first water? Turn to Acts, 2d chapter, 44th verse:—"And all that believed were together, and *had all things in common*." Again, 4th chapter, 32d verse:—"And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things that he possessed was his own, but *they had all things in common*." Yet the Church of the present day seems horrified at the very thoughts of such agrarianism.

Theologians test the validity of their respective creeds by their agreement or non-agreement with the creed of the Primitive Christians. Let them be consistent, therefore, and test the righteousness of their practice by the practice of the Primitive Church. As this was Socialism, perhaps it would be as well to return to it, under a form

however, modified by the then undiscovered Science of Society.

But if. Socialism was the first and most natural result of Christianity, why, it may be asked, was it not continued? We answer—for two reasons:

First, on account of the centuries of persecution which the church underwent; and secondly, because Christianity was sown upon the hard and stony ground of Grecian, Roman, and Barbarian social life. What with conflicts, first with the Philosophy and Idolatry of ancient civilization, and the heathenism of northern hordes; next with the giant power of Papacy, and lastly, with the hydra-headed *creed-religion* of Protestantism, the Christian life of *Charity* has been hard put to it to keep itself alive. Nevertheless, through all the storm and tempest of its European career Christianity, from the infinite force of the Divinity within it, has ever shone on, brighter and still brighter, calming the commotions it itself aroused, producing change after change for the better, and affecting a thousand ameliorations in the feelings, thoughts, social intercourse and habits of mankind, by a process both direct and indirect. Thus, through a multitude of obstacles, raised by human ignorance, superstition and ambition, Christianity has fought, and is yet fighting its way back to the Socialism of the primitive, uncorrupted church at Jerusalem. But as it is the only religion of Freedom and of Progress it has had to contend for the liberty of man in *all* his relations; and beginning with the highest, or that which is indispensable to the freedom of the rest, viz: with his relation to God, the first outbreak of its undercurrent, activity in men's minds, was the great Reformation of the Sixteenth Century—the bursting of the bonds of Papal thralldom, and the assertion of the rights of conscience and private judgment in matters of faith. This was the first step of Christianity toward the universal emancipation of mankind from all kind of temporal dominion.

Its next step was to greatly assist in enlightening men as to their true relations to each other in the State. By teaching the Fatherly character of God, and the equality of all men before Him, it gave a great additional impulse to the Divinely implanted love of liberty and independence in every man. Hence the more modern struggles throughout Christendom for political liberty, which is the attempt to assert man's collective right to self-government in civil matters.

In the United States, these two great questions of Religious and Political liberty have been settled to some extent. In Europe it can be but a matter of time. But will the progressive spirit of Christianity stop here? By no means. As it has begun with liberating the highest element of man's nature—it cannot stop before it has also freed him in the lowest. As it has liberated his religious conscience, it will also free him in the sphere of his physical activity—free him in his labor, free him in his every-day and hourly working. Christianity requires freedom of the Heart, the Head, and the Hands—freedom in the Church, freedom in the State, freedom in the workshop. The religion of the Bible is a religion of Love and of Liberty, not of fear

and constraint. It demands freedom for man in all his modes of activity, not only in his religious and political, but also in his social and industrial relations. Christianity will liberate the *WHOLE* man, body and soul—stops not at one part, but will reach the most extreme vessel and fiber of the body, social as well as individual. It is not content with freeing his conscience from the control of self-styled infallible Church Councils, and allowing the right of private judgment. Neither is it content to free him from the despotism of one or a few fellow mortals no better or worse than himself—and giving him a voice in the regulation of the State; but it goes beyond religious and political liberty, which are only *means* to a higher end, and stops not until with their aid it has also freed man from the despotism of outward circumstances—from the restraints upon his innate powers, arising from disorder in his industrial relations.

As there can be no Liberty without order, or order without Liberty, and as order is the form of liberty and the avenue to it, therefore the mission of Christianity in the material sphere is to free man from the thralldom of matter in all branches of industry—in all the relations of labor, by reducing it, with the aid of science, into order and unity with his natural powers, so that all may have their proper scope of action; just as its mission in the spiritual sphere is to free him from the thralldom of sin by bringing all his affections into unity with the Divine will. As Christianity is Divine, and therefore universal, and designed to permeate and vivify the entire length, breadth, and height of man's nature, it stops not till it has gone to the very bottom, to the farthest extreme of that nature and its wants, there to lay, by the scientific organization of industry, the foundation of a more glorious temple for its indwelling presence than it has ever yet inhabited among men.

Thus the spirit of Christianity, the spirit of the Bible,—which is the spirit of Freedom, of Light, of Progress, so far from being opposed to Socialism, or any kind of human advancement, is the very origin and source of all onward movement, and by its very nature opposed to all stand-still philosophy. Wherever the Bible is most read and taught, there we are sure to find the greatest activity of mind and development of human energies. Wherever it is withheld from the people, there we find moral, intellectual and social stagnation. For proof of this, it is only necessary to contrast Catholic with Protestant countries. As long, then, as the Clergy proclaim the Christian sentiment they must expect to see its fruits, even though it be in a way for which they are unprepared.

We have thus tried to show that Christianity and Socialism are not in opposition. Let us next consider Socialism as a *great means* subservient to the spread and promotion of Christianity.

W. H. M.

• Examine what nature requires of thee, then resign thyself to her dictates; unless something opposes.

To him whose mind is properly ordered a word will often serve to expel both fear and sorrow.



## MUTUALIST TOWNSHIP.

MR. J. K. INGALLS.

Dear Sir.—In your article in a late number of the Spirit of the Age entitled, "A Practical Movement for Transition," you say, speaking of the "Constitution," which forms a part of the communication, that "it is presented . . . rather to invite criticism with a view to improvement than as a perfected instrument." So, without further apology, I will make a few suggestions which may aid you in future deliberations on the subject you seem to have so much at heart.

ART. 3. *Membership.* The laws of the State where you locate may render it necessary to be more exclusive, confining membership or the right of voting to residents and full partners. This matter (the right of voting) should be definitely arranged before subscriptions are taken.

ART. 4 seems to me open to several serious objections. It provides for two kinds of residents; those who may coöperate, and those who may cultivate a portion of the land for their "personal benefit," which latter are to have the use of the soil *rent free*.

One kind of membership would be preferable; but if it is deemed advisable to have the two kinds then, I think, it would be best, and just, and equitable, to assess upon each lot of the whole domain a tax or rent according to the estimated values thereof—said rents to be paid by the individual-interest occupiers for such lots as they appropriate, and by the association on all the remainder of the domain. It should be sufficient in the total amount for all the strictly public expenditures of the Township, such as for schools, roads, tribunals, town hall, police (if any), fire department, i.e., engines, &c., representation in legislature, &c. It is not only just and equitable to tax the soil for such purposes, but it is the most feasible plan of taxation that can be devised. This tax should not be considered in the light of *rent*, and it does not, in any good sense, militate against the idea of free soil. The same end may be obtained by renting at public biddings or appraisal, for a term of years, with a provision in the leases that the lessee shall have the option, at the expiration of the lease, of taking the premises at the new appraisal, or of taking his chance at a new bidding; and in case he does not re-occupy, the new occupant shall lease, subject to the payment of an appraised value of the improvements belonging to the former lessee; or the township, at its option, may take the improvements, and pay the owner therefor, and re-let at a correspondingly enhanced rent. The surplus of such rents, if any, after paying all public expenditures, should be divided among all the occupiers or residents upon some equitable scale or proportion. Inasmuch as this is to be a Transitional movement, I would not bind those who hire or occupy a portion of your domain not to pay wages for such occasional help as they may need.

ART. 5. In this article you propose to guarantee, without diminution of value, the re-payment of subscriptions or investments. To propose this seems to me to be unwise, for two reasons. 1st. It may not be possible, and for some years in all probability would not be. It would be likely

to lead to constitutional demands upon your resources, which you could not meet, and so to alienations and mis-understandings. 2nd. It would open wide the door for the dissolution of the association. In all such enterprises there always are some who soon grew cold and disaffected: these, upon the first disappointment or misunderstanding, would demand that their interest should be put in process of liquidation, and should the disturbance be general the effect would be fatal. The old method of representing investments by transferable stock is unobjectionable—especially when guarded by a constitutional provision that only resident stockholders may vote, and by a condition that whenever a stockholder wishes to sell his stock he shall first offer it to the association. The provision that no Premium or Interest, or Dividend to Capital shall ever be allowed, is, I think, the most important and fundamental in the instrument. It must sooner or later underlie all social reforms.

ART. 6. Why should those who work for their individual interest participate in the guarantees specified in the previous clause of this article—no provision being made for their contribution to the guarantee fund. "An equitable contribution to the funds set apart for such object" would not be easy to determine: an attempt to arrange it would be likely to lead to difficulty. Here is another objection to the two kinds of members. If their interests are to be kept distinct in part, will it not be best to keep them as much distinct in details as possible.

ART. 7 appropriates a portion, *not exceeding one quarter* of the yearly products for incidental expenses, &c. If the expenses actually exceed one-fourth must they not be paid? Then why limit this appropriation?

ART. 8. If I understand this article it discriminates in its awards to labor between those who have been employed in *prospectively* remunerative labor, and those who have been employed in *immediately* remunerative labor—paying the latter at once and the former by stock or capital. This could not have been your intention. The provision that no employment shall have a higher compensation than another is manifestly unjust, inasmuch as some kinds of labor are more exhausting and repulsive than others, and should, therefore, be paid for accordingly. The only safe rule here must be based upon the fundamental principle of making the attraction proportioned to the destiny.

x.

## SKETCH OF HIRAM POWER.

Has the person moods? Felt great power at first, as if I could see through everything—now exhaustion and sadness. Quite an excitable person. Impression of power and self-control—which it is necessary to exercise. More outwardly than inwardly quiet. Is not this one who loves nature? I see mountains and a variety of beautiful landscapes—sunsets, &c.

"Mountains—such as you have seen?"

No—a range of mountains in the distance—a lower range nearer, and slopes to the sea—villages or clusters of buildings near the shore, low flat-roofed buildings. Several

points of land running out into the sea—which stretches far away in the distance.—How lovely the sunset!

This glow of feeling has passed away—there seems some care upon his mind, some anxiety. Is he with those nearest and dearest? It seems as if it were care for the absent, and as if the scene naturally suggested the thought of those for whom he is so anxious.

A person of warm feelings—now a feeling of sadness.—He seems not really happy. He is seeking for what he has not found—yet I think he will find it. His aims are high. He seeks repose—serenity—there is much in him that prevents his obtaining repose. A strong will—which both hinders and helps him. He could not conquer himself without it.

Has he not great love for the fine arts? How very excitable.—How much the beautiful excites him.—I so enjoy a landscape when I see it with an artist's eye. Does he not draw? I am in a gallery of paintings—and now in one of statues. Here is one. A light figure resting on one foot—seems ready to depart—as if just going upward, yet with such love and blessing for those it leaves as if bearing them all up in its heart. It is full of beauty and power, encouragement and hope—the whole face—the whole figure. I shall always be better for having seen this figure. Here are many statues, but this one arrests my attention.

He seems to see into the soul of things. If the character were not so deep—if there were not so much in it I suppose I could say more about it.

"Frost o' th' mouth and thaw o' th' mind."

Does not this person delight more in forms and outlines than in colors? Colors do not come before me frequently now.

This person has not yet revealed himself fully. Something prevented him from acting himself out. It may be in outward circumstances—I hope so.

"What does he do beside seeing into the souls of things?"

He tries to express his own soul. Did I not say he was an artist? Is he poor? Is he married? For his art's sake it would be better if he were not.—Anxiety for his wife and children trouble him.—He is not wholly strong—is he? though stronger than most.—He cannot bear to subject his wife and children to all they would have to endure, and therefore does not—cannot follow always the bent of his genius, and this is a source of disquiet to him.

Necessarily he must have been an artist, and he has chosen the right art for him, but it has been an injury to him to visit galleries. He admires the works of others so much that he is tempted to copy. The ideas suggested by some of the beautiful statues around him compel him to make something to rhyme with them.

Many persons are interested in him but few appreciate him—he has more in him than they know.—He is not ambitious—he is not wholly himself, and I fear will not be—will not do justice to himself. He is generous. Ha! great Ideality.

"Does he express his thoughts easily in his art?"

Certain thoughts. It is difficult to satisfy his higher aspirations.

"If he had never seen a statue would he make them?"

Yes—it is a necessity of his nature—he could not help it.

## Literature and Art.

CHRIST AND THE PHARISEES upon the SABBATH; with a Consideration of the CLERGY and the CHURCH. By a Student of Divinity. Sometime Student of Law. Boston: Bela Marsh, 25 Cornhill. 1850.

Such is the title of a "latter-day pamphlet." The style is somewhat Carlyleish, with rather more of the razor and pepper. There is evidence of scholarship and good taste. It recognizes the "necessity in Nature" for a Sabbath, as a day of rest, illustrated by some important facts and statistics.

The last 30 pages, on the "Church and Clergy," contain about as shrewd and truthful statements as we have ever seen. Too sharp and too plain for anybody but lovers of "strong-meal." There are passages of great beauty in it.

"What is a priesthood in its very theory? The world has never had a priesthood of Progress, of the infinite and undiscovered Truth. But a priesthood is conservative and stationary in its very idea. They seek not undiscovered truth; they are cultivators of the known, of what is already learned; and it is a part of their faith, as it is for their interest, to teach that they have received the acme, the last revelation, of truth. They have seized upon a certain amount of truth, precipitated it; and the Heavens are shut, and they will stand by that, as

'The plan He shaped His worlds and sons by.'

In them truth becomes fossilized. Need I remark upon the deadening, the soul-stifling influence of such a doctrine upon the human mind, whose very life consists in progress, whose vital air is growth?—Not in all nature is there such a thing known as standing still."

"One knows not well how to characterize the preachers and preaching of the present day. They remind us of the old Egyptians in their care of the state of the dead. As these prepared with spices and unguents, and swathing-bands, the bodies of the departed for their future life, so do the former embalm with their homilies the souls of their hearers, and, as it were, ticket them to the ulterior world."

"Every church should be turned into a lecture-room. Every church should be a Lowell Institute; and more and better. It should be a ROYAL SOCIETY. There should be contributions, and readings, and recitations, and discussions, and conversations, and all society."

"Each society will still want a teacher who may go before and indicate the way."

"Great numbers are attached to existing churches because there is nothing else; because this is the only social institution which we have. It is only because these have had a monopoly, that they exist at all. Let this new movement be but once begun, and we think its success is certain. Oh! who has estimated the capabilities of this day of rest?"

We do not agree with the author in his disparagement of spiritual influences,\* such as come from the surrounding heavens, and the true and beautiful intercourse which does indeed exist, higher and more natural than any of earth. This is the curse of modern advanced naturalism. It has no proper faith or idea of a spiritual world in its connection with this. But let those who want a good "latter-day pamphlet" buy this.

\* The author is not aware that he does disparage them. He recognizes them so far as he sees them. "The wind bloweth where it listeth, and we hear the sound thereof, but we know not whence it cometh nor whither it goeth. So is every one that is born of the spirit."

## Reform Movements.

### THE TWO BURDENS.

BY ELIHU BURRITT.

**THE FIRST BURDEN.**—All the taxes that oppress the industrial classes of the civilized world have been imposed upon them by wars past and wars prospective. These are the only burdens which the people of any country feel. All other expenses of their government would scarcely be of a feather's weight to them. Let us weigh these two burdens, and see how heavily they bear upon the people's shoulders. The war-debts of the nations of the civilized world amount to £2,000,000,000, or 50,000,000,000 francs. The annual interest of this sum amounts to £100,000,000, or 2,500,000,000 francs; and this the people must pay every year. Let us estimate the value of this amount in labor. It is estimated that one million of persons are employed in England, Wales and Scotland, in cultivating the soil, and that their wages average 10 shillings, or 12½ francs per week. Thus the amount paid to all the agricultural laborers in that country is £26,000,000, or 650,000,000 francs per annum. Then the annual interest of the war-debts of the nations of Europe would pay for all the labor necessary to cultivate four such islands as Great Britain to its present perfection of agricultural science. Or, that interest exceeds the whole amount paid for the labor employed in producing food for man and beast in Great Britain, France and Germany. This is the burden which past wars have imposed upon the industrial classes of Europe.

**THE SECOND BURDEN.**—This is the annual expense of preparing for future wars between civilized nations. According to the best authorities these preparations cost the people of Europe £280,000,000, or 5,000,000,000 francs every year. The wages of agricultural laborers in Europe will not average more than ten francs a week. Then the sum annually expended upon standing armies and navies would pay the wages of 10,000,000 agricultural laborers for a year, or the wages of all the persons employed in tilling the earth in the whole of the civilized world. Thus there is more paid every year for preparations to destroy men on the field of battle than to all the plowers, sowers and reapers of Christendom. We hope our continental brethren, our fellow-working men, will comprehend these facts, and make them the subject of serious consideration.

Let us weigh the two burdens together, and we shall have £800,000,000, or 7,500,000,000 francs, which the industrial populations of Europe are paying every year for the glory of wars past and prospective. This sum exceeds the amount paid to all the agricultural laborers employed on the surface of the globe.

It absorbs all the profits of all the capital invested in commerce and manufactures in the civilized world, at the net gain of 12½ per cent.

It exceeds the total value of the exports of all the nations of the earth; which has been estimated at £280,000,000 per annum.

It would pay the rent of 30,000,000 of comfortable dwellings, at the rate of £10 or 250 francs each per annum, which would accommodate 150,000,000 persons, or half the population of the globe.

It would pay for the construction of 15,000 miles of railroad every year, at the rate of £20,000,000 per mile.

It would employ 2,000,000 school teachers, each with a salary of £150, who would instruct all the children on the globe, between the age of 5 and 18 years.

Such is the weight of the two burdens which wars past and prospective have imposed upon the shoulders of the people of Christendom. Who can wonder that there is so much poverty, ignorance, and misery everywhere? Shall the sword devour forever? Brethren of the continent, will you not unite with your brethren in Great Britain and America in the grand effort in which they are engaged, to drive war as a monster cannibal from the society of nations?

**LODGING-HOUSES IN BIRMINGHAM.**—Papers on the spiritual, moral, and sanitary condition of Birmingham are appearing from week to week in *Aris's Birmingham Gazette*. The description of the lodging-house system as it now exists in that town reveals facts as disgusting and disgraceful to a civilized country as any that have been made known by the metropolitan correspondent of the *Chronicle*. If possible, the immorality, filth, and heathenish contempt for decency which distinguish the lodging-houses of Birmingham is worse than London itself. Of their proneness to create disease the following will enable us to judge:—"Our readers can form no adequate idea of the desolate appearance of a lodging-house without inspecting one. The furniture of the common room is composed of a bench or two, (perhaps a settee,) a table, and a couple of stools, the only article of any value being a copper or iron boiler for water. The furniture of the bed-rooms invariably consists of stump bedsteads, with mattresses laid on cords, net sacking, and covered with a dirty and ragged sheet, the upper covering being sometimes a corresponding sheet and a sack, and not unfrequently a sack alone. In only two houses have we seen a regularly-made bed, and even these were anything but clean; for the bed-clothes are rarely washed or changed. Other furniture there is none:—we do not recollect seeing more than one house in which there was a table in any bed-room, and in this case the table was placed in a corner behind a bed, so that it might not be used. From these causes of filth, combined with the dirt of the unwashed lodgers, the want of ventilation, the smallness of the rooms, and their crowded state, what wonder that, in the summer heat, when all these effluvia are collected in a dense mass, disease, fever, and cholera should arise; or what wonder that consumption should be busy with those who live in so impure an atmosphere! The only wonder is that the people contrive to live at all." And yet it has been calculated that the profits upon the outlay for the rent, &c., of these moral and physical pest-houses, amounts to the enormous sum of *five hundred and fifty per cent!* The writers in the *Gazette* add, "We can only suggest one direct remedy for this wretched state of affairs, and that is, the establishment of Model Lodging-houses on the same principle as those in London. Whether undertaken as a work of charity or as a commercial speculation, they would be sure to repay their founders, either in diminishing vice and misery, or in returning a handsome profit on the capital invested."

**THE "TRUCK" SYSTEM.**—In Staffordshire, where the abominable system of "truck" has so long been adopted, the workmen are forming societies in order to free themselves by a simultaneous effort from the hateful thralldom. In Wolverhampton, Bilston, Wednesbury, and Seegley, associations of this kind have been formed. A speaker at one of the meetings said, the other day, he had just met a woman with a basket of groceries. He asked her where she had purchased, and what she had paid for them. She said at the tummy shop, and that she paid £1 1s. 4d. He accompanied her to a neighboring grocer who valued the goods at 16s. 1½d.; thus there was a clear loss of 5s. through the knavish system.

**THE TEN HOURS ACT.**—On Tuesday the most numerous deputation that has yet waited on the Government on the subject of the Ten Hours Bill, had an interview with Lord J. Russell, Sir J. Grey being also present. Lord J. Manners introduced the deputation, and his lordship was also addressed by Lord Harrowby, Dr. Burnett, Vicar of Brapford, Mr. J. Fielden, Mr. W. J. Fox, M.P., Mr. Muniz, M.P., Mr. Aglionby, M.P., and several other members. The remarks of the speakers were confined to the statement of the great advantages which have resulted to the operatives wherever the act has come in force. Mr. J. Mills, a working man, said that he felt very strongly upon the advantages which had resulted to the operatives, and especially to his own family; he had 10 children, seven of whom worked in the mill—three girls and four boys. It was his misfortune to have one girl working by “shifts” and there was a marked difference between her progress and that of the other two since the Ten Hours Act came into operation. The two that were working 10 hours had learnt to read and write: they could now make their own clothes and do many domestic duties they never knew before, whilst the one that was working by “shifts” had made no progress. In fact he thought it cruel to ask her to attend to those matters after she had been 13 hours in and about the mill. Lord J. Russell “listened to the statements with great attention, and thanked the speakers for the information conveyed.” His Lordship then bowed, “and the deputation withdrew, much satisfied with the reception they had met with.”

**THE HERITAGE OF WAR.**—Nine-tenths of the National Debt of Great Britain were contracted for carrying on war against France alone. Thus the people of that country have been obliged to pay £36,000,000 every year since the battle of Waterloo in interest on that part of the national debt created by the wars with the French. If England had been defeated and disarmed forever at her first battle with her nearest neighbor would not that defeat have been a blessing to her population, compared with all the victories she ever won? If all the nations of the earth had risen up and subjugated her to a foreign rule could they have imposed a yearly tax of £36,000,000 upon her people? Let us weigh this burden then. There are 1,000,000 agricultural laborers employed on the whole island of Great Britain, whose weekly wages average ten shillings each. Then this million of agricultural laborers receive £26,000,000 a year, or a sum nearly equal to the interest of that part of the national debt contracted for waging wars with France alone. Thus these wars devour every farthing of the wages paid to all the agricultural laborers bestowed upon the whole island of Great Britain. And yet all these wars have been declared groundless by the English Government and people!

**FEMALE LECTURES.**—It is becoming more and more frequent to see, in provincial papers, announcements of lectures on the most abstruse subjects, by mesdames and mademoiselles. On questions of “social reform,” the number of those who “leap the rotten pales of prejudice,” and discourse like Lady Psyche in Tennyson’s “Princess,” is still greater. The *Lincoln Mercury* reports the progress of one who has grown old in the work:—“The temperance cause has been ably advocated at Brigg by Mr. Jabez Inwards, in a course of lectures at the Town-hall; and his successful efforts have been followed by faithful appeals to the understanding by Mrs. Carlisle, an Irish lady, whose disinterestedness (save the natural consequences of getting good by doing good) renders her the object of great esteem. This lady was long the companion of the late Mrs. Fry, in her

visits to the prisons, penitentiaries, and other receptacles in the United Kingdom for the vicious. Mrs. Carlisle is within a month of seventy-five years old, and her zeal in the decline of life to benefit mankind is almost unexampled. Mothers and children are the especial objects of her anxious concern. Traveling at her own charge, delivering free lectures, and making it matter of much earnest prayer that she may be an instrument of blessing, there is no wonder that she has gained over to the temperance cause, within a few days, a numerous host at Barton, Barrow, Brigg, and Wrawby.”

**THE CONDITION OF THE JOURNEYMEN TAILORS.**—The Earl of Waldegrave brought forward the case of the Journeymen Tailors of the metropolis as regarded the contracts for the supply of clothing to the various public offices. It is to be regretted that, owing to the low tone in which he spoke, the speech of the noble Earl is not reported.

The Marquis of Lansdowne regretted the distress existing among that class of operatives, but did not think that distress would be alleviated by putting an end to the contracts in question. The whole plan of supplying the public departments of this country was carried on by a system of contract or competition; and for this system it would be impossible to substitute any other unless the Government took into its own hands the supply of these articles. But this would lead to the adoption of a standard of wages, a limitation of the hours of work, and eventually to a system of imposition so enormous that the expenditure of the country would be immeasurably increased, and it would require a whole army of operatives to carry such a system into effect, while it would be impossible to supply goods on anything like the same terms on which they were now procured.

The House then adjourned.

**THE TEN HOURS ACT.**—A memorial signed by thirty of the Bradford parochial clergy has been transmitted to the Queen, stating that the memorialists live and labor in a populous district, by far the greatest proportion of whose inhabitants are factory operatives. That they are deeply interested in the well-being of their parishioners, and were full of gratitude to the legislature when the bill called the “Ten Hours Factory Bill” passed. That they and their parishioners have been much grieved to find that in consequence of a want of legal precision in the wording of the said act, the intention of the legislature in passing the same has been defeated, on which account your memorialists take this opportunity of approaching the throne to beseech your Majesty’s gracious interference on their behalf. That they are emboldened to make this direct appeal, inasmuch as it was reported, at the time the royal sign manual was affixed to the Ten Hours Act, that her Majesty was pleased to say, “She rejoiced in signing it,” an expression which was hailed with gratitude by all her Majesty’s loyal and faithful subjects, who the more readily believed the report from her Majesty’s well-known anxiety for the interests of the working classes. That the memorialists humbly pray that her Majesty will be pleased to direct her Secretary of State for the Home Department to introduce a declaratory bill, or to support such bill when presented to the House of Commons, which shall effectually secure to the working classes the advantages of a real ten hours act, in accordance with that which, having been adopted by both houses of parliament, was sanctioned by her Majesty, and so preclude the possibility of a return to a state of things which the memorialists cannot but regard with abhorrence.

## JOINT STOCK COMPANIES.

**THE INDUSTRIAL AND GENERAL LIFE ASSURANCE COMPANY.**—This is the title of a new association just started, having for its object "to enable all classes to participate in the advantages of Life Assurance, by granting policies as low as £5; by accepting premiums in quarterly, monthly, or weekly payments; by making beneficial provision where circumstances prevent the assured from paying all the premiums; and affording other important advantages hitherto unattainable by means of assurance companies." The importance of life assurance to all classes of the community is so self-evident, that it would be a waste of space to dwell upon this part of the subject, but it is doubly important to the artisan and operative. By a little forethought, and the exercise of a little self-denial, the principle of association as embodied in the practice of a life-assurance office the party to whom this society addresses itself, may in some measure provide for their families and dependants against the casualties of an unexpected or premature death. To those who would otherwise be thrown upon the wide world destitute, the boon of life assurance is apparent, but it is a not less certain benefit to the assurer himself to know, that if he were removed to-morrow from the active scene, those most endeared to him would find at least a partial provision against the evil consequences of so sad a calamity. We have said that to the working class life assurance is peculiarly essential. It is so, because more than any other section of the community are they exposed to the vicissitudes of life, and the more difficult is it for them to provide by individual effort a resource for their wives and children when they are gone. We hail, then, with pleasure any respectable and honestly-conducted society having for its purpose the extension of life assurance to the industrious classes. With such facts before them, it is truly surprising that no well directed effort has been hitherto made by the capitalists of this country to bring the benefit of life assurance within the reach of a class who, above all others, most need its protective influence. The company we have now before us say in their prospectus, "The mode of procedure on the part of the old companies necessarily narrowed the field of their usefulness. Hence we find that even in the middle classes only a small proportion are assured; and, with the exception of two or three offices of modern date, the industrial classes are wholly excluded, and compelled to avail themselves of the minor advantages of savings' banks, which grant only a small amount of profit on the investments, and propose no ulterior advantages. It seems high time, therefore, to introduce into the system of life assurance certain improvements to show its capability of a varied extension, and to secure increased benefits to the assured of all classes; and to effect this is the main object of the Industrial and General Life Assurance and Deposit Company."

So much, then, upon life assurance generally, as applied to that portion of society whose interests the *Tribune* would keep watch over, conserve and foster—how stand the claims of this office in particular to public support? This is a question of some moment, albeit, it is a question of men rather than measures. Let our readers judge for themselves. Among the directors we notice the name of George Thompson, the member for the Tower Hamlets—a man who, if he be not all we could wish, would never, we believe, be a party to anything false or dishonest—together with other men who stand well in the commercial world. The consulting actuary, also, is one of the ablest men we have in his peculiar vocation, and his name is some guarantee for the accuracy of the tables and data upon which the society is based. We notice, also, with much gratification, that there is to be no advantages taken of

any unfortunate policy-holder who may fall in the payment of his subscriptions, and one or two other features equally just and essential. We wish well, then, to this company, and if its future proceedings are judiciously conducted, we make no doubt of its success.—*London Tribune*.

**THE OPERATIVE CORDWAINERS.**—In a late number, I read with much interest, an article giving an account of the industrial association of Paris. I will, in return for the pleasure I received in the perusal of it, place at your disposal an account of one of a similar kind, now struggling into existence in this metropolis, amongst a body of workmen as low, perhaps, in the social scale, as any organized body in the town. The Strong Shoemakers' Society of London has had a separate existence, as a trade society, for upwards of a dozen years, and at one time had some hundreds of members who carried on strikes by watching shops, tramping men, and supporting families according to all the most approved plans then in vogue, but by degrees members finding the utter inutilty of their plans to do that permanent good they expected from them, that they fell off until now but few are left, and of those few the largest portion work at other than the heavy labor known as the strong trade. These few are now at work on the associative principle. Circumstances compelled us to commence before we were prepared. In a pecuniary point of view, we had under five pounds in cash, and with that a few have been partially employed. So soon as we are enabled to open a shop, and so to consolidate ourselves into a co-operative body, we intend to do what it appears is the practice, in some at least, of the Parisian associations. The present members, and any who may be prepared to participate in the responsibilities and advantages of our position, will form the governing body of the association, while the bulk of the trade who, I am sorry to say, know very little of the truths of communism, will form a body around us, giving us influence from their numbers, and receiving in return from us employment as far as we can afford it, education in social truth, as far as we can give and they receive it, and as circumstances will permit, recruiting our ranks with the most honest and intelligent amongst them. We few feel we have a mission to perform of the highest importance to ourselves and our fellows. We are very poor; none of us, with one solitary exception, are in the position of householders, and out of our own body matters are, if anything, worse than among ourselves. They live from hand to mouth, they have no hope of better things, their spirits are crushed in the dust, they are oppressed by their employers in every possible manner, and they dare not resist. They distrust each other as they feel themselves unworthy of trust; yet, knowing all this, we hopefully set forth on our undertaking, trusting that we will be able to change the evil into good through the natural operation of truth, good feeling, and fair dealing towards all with whom we may have to do. We hope shortly to be able to open a small shop—probably in High Holborn—where we shall be happy to receive any orders gentlemen may intrust us with, which shall be executed at the most reasonable rate, consistent with excellence of material and workmanship.

THOMAS HEWSON.

**THE MODEL PARISH.**—The project of the Rev. W. Wight, a clergyman of the Church of England, of a "model parish," in which there is to be a church, schools, a college, factories and cottages, all carried on without the use of intoxicating drinks,—has not disappeared with the velocipedes and aerial railways. The Rev. gentlemen stated a few days ago in a lecture at Amblecote,—Trustees had been appointed to carry out

the experiment. These trustees were the Revs. W. Marsh, D.D., Leamington; W. W. Robinson, M.A., Chelsea; W. Carns Wilson, M.A., Casterton Hall; and W. Wight M.A., Newcastle-upon-Tyne. The sum of £5,000 was considered necessary for the commencement of their object, £3,000 of which had already been subscribed; the rest would no doubt soon be made up, "as the scheme was becoming quite a popular one."

## Miscellany.

**FIRE ANNIHILATOR.**—Several interesting and successful experiments were exhibited on Friday last, at the London Gas-works, Vauxhall, before a numerous company of ladies and gentlemen, invited to witness the effective power of Mr. Phillips's new invention for extinguishing fires. The agent by which it is sought to accomplish the object is a mixture of gas and vapor. After several experiments on a small scale, to show the success he had attained by these means, the attention of the company was directed to compartment of a large open building, quite twenty feet high inside, which was fitted up with partitions and temporary joisting of light wood, well soaked with pitch and turpentine, and over-hung besides with rags and shavings soaked in the like manner. The torch was applied to this erection, and the flames, which ascended immediately, at length reared with a vehemence which drove the spectators back to a distance of forty feet, and was already beyond the power of water. The inventor then brought forward one of his hand machines, and threw out a volume of gaseous vapor, which, in half a minute, entirely suppressed all flame and combustion; and to show that the vapor which now filled the space was innocuous, Mr. Phillips mounted into the loft, and passed and repassed through the midst of it with a lighted candle in his hand. The machine with which this effect was accomplished was rather larger than a coffee-pot, and consisted of three tin cases, one within another, and mutually communicating. There was a small quantity of water in the bottom of the machine, and in the center case was a composite cake, of the size and color of peat—containing in the middle of it a phial of sulphuric acid and chlorate of potash. In order to put the machine into action the phial is broken, and a gaseous vapor is generated so rapidly and in such quantity that it immediately rushes out from a lateral spout with great impetuosity. Mr. Phillips explained that a machine of any size could be made according to the purpose for which it was intended, and that a company was at length formed to carry the invention into effect. The company present very cordially expressed their satisfaction with the success of the achievement.

**PLAIN SPEAKING.**—The *Sheffield Independent* reports some excellent lectures, (or, as they are somewhat affectedly styled, "orations,") delivered by Mr. Thos. Cooper, in that town. In one of them the following remarks occur:—"The working men did not want bloodshed; and for peace and happiness, and reform, they must lay their heads together. Suppose they had universal suffrage. If they had it could they keep it? They had it in France, but had not so much liberty with it as we have. They could not hold meetings like this. Their press was not free. This showed that it was possible to take something before its time. There was no country where men enjoyed anything like the liberty of this country, unless the white men of the United States; but they held three millions of slaves, and he would not acknowledge that they were bet-

ter than we. How had democracy spread in England? They had declared they would have the charter; but had they gone the way to get it. They had not sent out their teachers as John Wesley did. But then their teachers must be taught themselves; and were the young men preparing for this? Were they studying moral, political, scientific truth?—for all these must go together. What time did they rise in the morning to read and think? Did they study till late at night? To eat, drink, work, sleep, day after day, it was not worth while to live for. What were they doing to make the land of Shakspeare, and Newton, and Milton, great and glorious? Did they read, think, reflect?"

**LIQUOR-SELLING ESTABLISHMENTS.**—By the following table, which the *Commercial* copies from the records in the office of the Chief of Police, it will be seen that about one-sixth of the places where intoxicating drinks are sold are unlicensed, which fact is known, of course, to the Mayor and Common Council; and that 2,920 of these places are opened on Sundays:—

	Whole No.	Licen'd.	Not Lic'd.	Open on Sunday's
1st Patrol District.....	406	369	37	800
2d ".....	176	153	23	104
3d ".....	299	192	107	216
4th ".....	360	330	30	320
5th ".....	197	187	10	120
6th ".....	417	215	202	232
7th ".....	276	211	65	250
8th ".....	243	236	17	143
9th ".....	203	189	14	105
10th ".....	174	164	10	107
11th ".....	235	260	25	100
12th ".....	124	118	6	120
13th ".....	144	131	13	84
14th ".....	233	216	67	261
15th ".....	126	113	13	—
16th ".....	361	291	70	200
17th ".....	245	215	13	15
18th ".....	206	184	22	173
Total.....	4,594	3,764	760	2,920

**STATISTICS OF LAWYERS IN NEW YORK.**—A few days since, we gave in the *Herald* some statistics of our city lawyers, showing their comparative prosperity, longevity, &c., in contrast with the mercantile classes. The whole number of lawyers in this city, at present, we stated at about 1,200, of whom only about 500, it is estimated, are in successful and active practice. Most of the others are young men, supported by their friends and relatives, or inheritors of fortunes, and adventurers from foreign countries, as well as from different parts of the United States, who have come to Gotham to see what can be done in the way of business, speculation, politics, or marriage.

The following shows the number of lawyers in practice, or on the rolls of the courts in this city and in the State, at different periods, from 1820 to 1844:—

	1820.	1830.	1835.	1840.	1844.
City of New York . . .	303	448	539	742	1,045
State, including city . . .	1,248	1,688	2,052	2,290	3,186

It will be seen that about one-third of all the lawyers in the State are located in this city. The total number of attorneys and counsellors in the State, by the census of 1845, was 3,549—at present it probably exceeds 3,700—of whom 1,200 are in the city.

The comparative income of the three learned professions, estimated in 1846, on the basis of the census of 1845, was as follows:—

3,549 attorneys and counsellors . .	\$600 00	\$2,129,400
4,399 clergymen (ascertained) . . .	848 09	1,531,287
4,610 Physicians and surgeons . .	600 00	2,766,000
Total . . . . .		\$6,426,687



**MECHANICS IN CONGRESS.**—It is said that nearly one-half of the members of the present Congress were once journeymen mechanics. If so, (says the Washington correspondent of the *Charleston News*, this is an interesting fact, and shows what perseverance can accomplish. These men have become great, not so much from the facilities for a common knowledge, which our system of education afford, as from a self-reliance which a sense of independence confers. It has been truly said that the moment you make a man politically equal with his fellow, you give him a consciousness that he is so in all respects.

The Baltimoreans are rejoicing over the invention by a mechanic of that city of a fan which is kept in motion by clock-work running ten hours. When stationed on the top of the bedstead it will keep the sleeper cool and comfortable during sultry nights.

The mill-owners of France dislike a restriction on the hours of labor, as much as those of our own country. Numerous complaints have reached the Government that certain members of this class have violated the law limiting the hours of work. It has been proved that at Boulogne-sur-Mer spinners have been compelled to work thirteen hours and a-half during the day; and in Alsace as much as fifteen and sixteen hours. On the other hand, a petition from some manufacturers has been presented to the Minister of Commerce against the Twelve Hours' Bill, setting forth the injury inflicted on the manufacturers by its operation, as it prevents them from competing with establishments where no such law exists.

**HANSON'S BLADE PROPELLER.**—We have inspected the model of a new invention for the propulsion of steam-vessels. Although the apparatus by which the propelling power is obtained in this invention at first sight bears some resemblance to that of the Archimedean screw, yet the principle is essentially different, being, indeed, more analogous to that of the ordinary oar, by which nearly the whole advantage of the resistance of the water is secured without any of the loss arising from counter-resistance incidental to the ordinary screw propulsion. As the arrangements for obtaining the patent are not yet complete, we are of course, precluded from entering into a more detailed explanation of the leading features of the invention, and can, therefore, only state a few of the principal advantages which a minute examination satisfied us it possesses. The principal advantage is the great increase of speed over paddle and screw steamers, which the blade propeller must, from the nature of its construction, ensure; this difference under equal circumstances, cannot, we think, be less than two or three miles an hour. Although not forming a part of the propeller invention, there is attached to the boiler-furnace a novel and very efficacious smoke-consuming apparatus, by which the necessity of a funnel is altogether obviated, thereby giving a large increase of deck room.

### David's "Nature's Divine Revelations."

SIXTH EDITION.

The first half of the sixth thousand of this universal generalization of Nature and her laws, including a description of the spiritual worlds (the whole having been dictated in the clairvoyant state) has just been bound up. For sale by Lyon & Fishbough, New York; B. B. Mussey & Co., and Bela Marsh, Boston; J. A. & U. P. James, Cincinnati; and by booksellers generally. Price reduced to \$2, with the usual discount to the trade. Twelve copies to clubs and others who forward with their orders \$16 to Lyon & Fishbough, care of J. S. Redfield, Clinton Hall, N. Y.

### CONTENTS.

Labor.....	241	LITERATURE AND ART.	
Pauperism and Crime.....	244	Christ and the Pharisees	
Rights of Labor.....	245	upon the Sabbath.....	251
Books Written for Women.....	246	REFORM MOVEMENTS.	
Christianity and Socialism.....	248	The Two burdens.....	253
Mutualist Township.....	250	MISCELLANY.	
Sketch of Hiram Power.....	250	Hanson's Blade Propeller..	256
		Poetry—League of Nations	241

## THE SPIRIT OF THE AGE.

### PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of Divine Humanity*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

### EDITOR

WILLIAM HENRY CHANNING.

### PUBLISHERS,

FOWLERS & WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

### LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawk.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Foster.

### LONDON.

CHARLES LAW.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRUCE STREET, N. Y.

# THE SPIRIT OF THE AGE.

VOL. II.

NEW YORK, SATURDAY, APRIL 27, 1850.

No. 17.

WM. H. CHANNING, EDITOR.

OFFICE, CLINTON HALL.

FOWLERS & WELLS, PUBLISHERS.

## LABOR.

BY MISS PHOEBE CAREY.

What a hushed and solemn stillness  
Did the pulse of Nature keep,  
As in the early morning  
I lay awake from sleep,  
And longed for something that would break  
The silence calm and deep.

Till I heard the first faint foot-fall  
Eche in the street below,  
And then I heard the restless hum  
Louder and nearer grow,  
Till it seemed as if a multitude  
Were hurrying to and fro.

But now the dawn has broken  
And labor calls her train  
Up from the slumbers of the night,  
In the town and on the plain,  
And life has put in motion  
Her thousand wheels again.

And I bless thee, O my Father,  
That I refreshed can start  
From my bed of pleasant slumber,  
With willing hand and heart,  
Still in the busy scenes of life  
To act my humble part.

Yes, thank God, for human labor,  
That man can plow the soil,  
And in the mighty field of thought  
Search for the hidden spoil;  
O! I'd rather never know repose  
Than never think and toil!

From the Pittsburg Saturday Visitor.

## THE PHILOSOPHY OF PARTIES.

The records of the human race show a vast change in the condition of men. The rise and fall of empires, battles lost and won, monuments of genius and works of art are all subjects of interest to the mere matter-of-fact man only so far as they gratify his curiosity, or furnish some guide to the future; but to the philosopher who considers them as indications of the state of the human mind, at the time they took place, they are things of deepest interest. So much of life is merely matter of fact that the bulk of minds have little disposition to higher mental exercise than to compare facts with facts, for the benefit of this present life, without looking forward to the future life to the spirit.

Men seem to forget that the present life, although in the body, is a spiritual life, and, therefore, neglect to consider facts as developments of mind, in addition their fitness to be compared one with another, and thus throw some light on the modes of physical existence. The practical advantages of the comparative method recommend it to minds the scope of whose observations is limited to the outer world. Great minds are in a small minority; their subjective or internal reasonings have been made the objects of ridicule by clever comparative writers in all ages, and the unthinking world has joined in the ridicule, because it is much easier to compare one narrative of facts with another than to reason from mental phenomena to the settlement of doubtful questions concerning man's spiritual nature. The development of the powers of comparison, or the faculty of noticing resemblances and differences, without understanding the philosophy of resemblance and differences, has been the cause of much evil, it is the parent of bitterness and strife in sects and parties; for shallow comparison can only see dishonesty in differences of opinion. As men study mind and understand the mental processes by which they arrive at their opinions, they become charitable towards the opinions of others.

Machiavelli is claimed to be the first narrator of facts who also wrote their philosophy; he not only recorded the acts of mind, but showed also the mind itself. In this he was true to philosophy, which, in its most *generalized sense*, recognizes only *action* and *being*; action—meaning the facts which have been done in the world; being the mind which directed their performance. Our subject now unfolds itself, and offers two kinds of evidence as proof of the progressive principle in the mind:

First, comparison of facts and phenomena, called objective reasoning.

Second, the study of our conceptions, or of the inner life, called subjective reasoning.

The phenomena of the physical universe evidence an intelligent being whom we cannot consider subjectively, save as he reveals himself. As the phenomena of the physical universe manifest an intelligent being, so the outward acts manifest an inward or subjective principle which is called mind. The kind and quality of these outward acts manifest the state of the mind at the time they are performed. By studying the acts of men two thousand years ago we decide the human mind to be in a certain state or condition. By studying the manifestations of mind now, we decide the mental condition of man to be much improved. Thus by comparison, by objective evidence, we prove the mind has a progressive principle. There is also subjective evidence of the same principle. That faculty of the moral constitution which traces the relations of our conceptions, stored in retentive and furnished by ready memory, enables cultivated and virtuous mind to react upon themselves, to work their own purification, or, in the language of the Apostle, "to work out their own salvation," o have higher and more spiritual emotions, desiring em-

bodiment in purer forms of existence, in loftier modes of action. In this manner we come to discern more clearly in our own souls "the beautiful, the good, the divine." This notion is much better expressed by the author of the History of Modern Philosophy, to wit: "As a whole, therefore, the intellectual must be said to guide the practical man, the ground work of all our emotions being found in our conceptions."

"Such, however, cannot be said to be entirely and exclusively the case, for these emotions, when once excited, react in their turns upon the intellect. They invest its ideas with new lustre and beauty; they add intensity to all its operations; and by their natural tendencies they often direct it in its researches after fresh truths."

Having now, as we think, shown man to be progressive, we wish further to show that he is a creature of habit. Addison says, "man is a bundle of habits." All must have observed the effects of good and bad habits. The philosophy of habit is very simple; it is the love of that which affords pleasure; finds pleasure even in vice for a corrupt taste. The power of habit may be illustrated by the effect of a good and wise law under which generations prosper, therefore love it, and desire no change: but the progressive nature of man urges him forward; he comes to have new views, new interests never contemplated by the law, which begins first to oppress some interests, then others, and finally becomes burdensome to whole classes. These effects of the law upon the oppressed parties excite in them the principle of progress. They become radicals, reformers, progressives, destructives. There is another party upon whom the law is not yet burdensome, who remember only its good effects, and point proudly to its past history. These are the creatures of habit—the blindly conservative. Thus we perceive men are by their mental constitution *beings of habit and beings of progress*. By these two principles they are divided into two great parties, on all subjects; but each party becomes in turn the other in proportion as relations exist which excite in men either the principle of progress or the principle of habit. It is not the least remarkable fact in the operation of these two principles that no outward causes can excite both at the same time in the same mind, and influence it to pursue the middle course—this is the work of reflection, an effort of wisdom, an injunction of conscience. Let us suppose the progressive party to obtain power to adopt its measures, and the country to prosper under them; these causes would excite their consequence, pleasure, and the progressives would become conservatives. The conservatives, being out of power and desiring to obtain it, would study the advanced interests of the country and propose measures suited to the present and not the past; adapt themselves to new discoveries of fact; thus the conservatives would become progressives. Therefore we infer that parties change places, although they may not change names, just as existing relations to present measures or new propositions excite the principle of habit or the principle of progress. The latter is in morals what the centrifugal force is in physics, a power from the center or source of thought, driving the mind thro' the vast infinitude of thought, urging it right on, regardless of experience, crushing the cherished opinions of past time. Then have we the periods of wars, revolutions and slaughtering error; then doth the world go mad. But the principle of habit, like the centripetal force, modifies the principle of progress, and their joint action causes the mind to describe a curve, "the line of beauty and grace," and so the human mind, like a planet, revolving around its center or source; but unlike a planet it moves in spiral cycles, through the fields of time, ever onward ever upward, each cycle widening as the mind ascends, until the vast cycle of eternity opens upon the soul, prepared to enjoy the full perfection of the

*beautiful, the good, the divine.* These are the rewards of constant love of virtue and truth.

From the Scientific American.

## THE ELECTRIC TELEGRAPH.

"It is dangerous to dance on fabrications."

The *New York Presbyterian* copies a long article on the Electric Telegraph from the *New York Evening Post*, which is a real curiosity in its way, distinguished for plagiarism and a want of correct information. The article is taken from the *Edinburg Review*, and the names of places changed so as to make it an acceptable dish for the American palate. It would answer very well only that there are some substances mixed with it of so indigestible a character to the epicure of science that we must point them out to the unwary. As the article is copied from a British work, it describes the British Telegraph, and had it not been palmed off for the American, all would have been well; but let us correct the errors. It says:—

"Our first concern is with the source of electricity, which in telegraph lines is generally the voltaic battery. A voltaic battery, in its simplest form, consists of a plate of copper and a plate of zinc arranged side by side, without touching each other, in a vessel containing diluted sulphuric acid. An iron wire coated with zinc to keep it from rusting is attached to the copper plate of the battery, and then stretched the entire distance to which the communications are to be sent, say from New York to New Orleans, and suppose the battery at New York. The wire is supported by wooden posts, and insulated, i. e., passed through rings of glass or porcelain, which are non-conducting substances, attached to the posts to prevent the electricity being carried off into the earth, by means of the moisture which might be contained in the wood, so that there is no choice left but to proceed in the direction of the wire."

The above is quite correct in describing the way to connect the machines, only it should have mentioned that copper instead of zincd iron wire was generally employed; but here comes the beau ideal of plagiarism:—

"At New Orleans, the wire is placed in connection with the signal apparatus, and then is brought back to New York through separate glass or porcelain tubes as before, and finally terminates at the detached zinc plate of the battery."

"There are many kinds of signal apparatus in use: among the most convenient are the step by step, which is worked by a pedal like a piano-forte key, and the dial plate."

"As the dial plate is the one most in use we will describe it. It is formed of a dial similar to a compass-box, but instead of being fixed in a horizontal position, is placed vertically. Two magnetic needles are suspended on a pivot, in the center of the dial plate, the north pole of one needle is placed opposite the south pole of the other, and the needles are balanced, so as to remain in a vertical position when the telegraph wire is at rest—that is to say, when no current of electric fluid is passing through it. One of these dials would be hung at New Orleans, and the telegraph wire would be coiled several times round its case. The wires are provided near their ends at New York with two movable pieces, which are arranged in such a manner as to be detached from the copper and zinc plates in the battery at the pleasure of the operator, or they may be changed so as to bring either end of the wire in contact with either of the plates of the battery."

"As the current of electricity passes through the wire round the casing of the dial, it will deflect the needles from a vertical position to a position right and left across

the dial plate, but when one of the movable detached pieces at the station at New York is taken away, the circuit will be broken, and the needle will resume its former vertical position; and when the connection is changed, that is to say, when the end of the wire which was formerly in connection with the copper plate is brought into connection with the zinc plate and the other end to the copper, the direction of the current will be changed, and the needles will again stand right and left across the dial plate, but the end which formerly pointed to the right will now point to the left. Now it is understood by the rule of the managers of the telegraph, that one move to the right shall mean one letter, say R, and two moves shall mean I, one more to the left shall mean G, and two moves T; we have then the word RIGHT."

Now no such telegraph as that described here is used in the United States. The words "New York and New Orleans" are changed from "London and Edinburg," in the article of the *Edinburg Review*. The Signal Telegraph described is that of Cooke & Wheatstone's, in Britain. But let us hear more of this sublime worthy-of-a-copyright article:—

"One of the latest improvements in the telegraph has been to use the moisture of the earth as a conducting medium for completing the circuit. We will imagine the wire, after being coiled round the dial case at New Orleans, to be broken off, and the end inserted in the ground, and a piece of wire from the zinc plate of the battery at New York, to be also led into the ground; the electricity, after passing along the wire from the copper plate of the battery, and traveling round the dial at New Orleans, and deflecting the needle, will return through the earth to the wire plate at New York. We have only described the transmission of messages in one direction, as the answers from New Orleans are sent by exactly the same operations, a battery being there also in connection with the telegraph wire, which is made to act on a dial at New York; and the wires are so arranged, that when the operator at one end turns his needle in any position, the needle of the other dial at the opposite end will assume a corresponding one.

"We are indebted to the experiments of scientific men of all countries for the great efficiency of the present telegraphs: among these may be mentioned Morse, Wheatstone and Bain; and it is extremely probable that in our generation the means of printing the communications as they are transmitted will be discovered. Already it is possible to make marks upon paper, which operation may be considered as the first step towards the great desideratum."

The improvement spoken of, in making the earth form a part of the circuit, was the discovery of a Frenchman named Ampere, and was made more than fourteen years ago. Bain made a like discovery in 1842, and Alfred Vail in 1844; and the single circuit has always been employed in the United States, and is not Wheatstone's invention. Let us explain this:—On all our telegraphs two wires at least are used, but two wires are not necessary to send a message from New York to Orleans, one will do,—but in order to send and return messages two must be used. It is a very strange thing that messages cannot be sent until the circuit is closed, that is, a current of electricity must be flowing from the positive to the negative pole. For example, here at New York is the battery to send a message to New Orleans; well it has two electric poles, a positive one at the zinc plate and a negative one at the copper or platinum: these two poles must be connected together, or no current will flow along the wire. The discovery alluded to tells us that the earth forms part of this connection, it answers the part of a wire. It is strange—passing strange, but true, that the earth—not a wire—forms part of the circuit, to unite the two poles, and the current from the positive pole at New York will flow on

the wire to Philadelphia, then it comes through the earth back to the negative pole at New York—quick as the lightning it darts through mountains and over rivers; reminding one of the old nursery ballad—

"I had a little sister that came from the sky,  
She climbed up the mountains high, high, high,  
She waded the waters deep, deep, deep."

This is a most wonderful phenomenon:—many have tried to explain it, but have befogged the subject greatly.

There are three different kinds of Telegraphs employed in the United States, namely, Morse's, House's, and Bain's. Not one like that described above. Nay, instead of the above being correct, when it says, "that already it is possible to make marks on paper," every American Telegraph does this. Morse's, the oldest Telegraph of all, marks on the paper, and leaves a mechanical impression on it.

Morse's Telegraph may be thus described:—There is a metal pen at New Orleans fixed on a pivot like a walking beam. When one end is drawn down; the other end flies up, and having a steel point on it, it marks a strip of paper, running along a roller, which is drawn along between two other rollers. Now, by letting the other end of this pen come up, the steel point drops, and then it is thrown up again, leaving a space between the two marks on the paper. Now, as the paper is always moving, and as the point is held to it for a longer or shorter time, marks are made of dots, spaces and dashes—thus . for E, and — for L, and —. for F, and thus by a combination of dots, spaces and dashes, the whole alphabet is formed, and these letters made into words, and the words into sentences—compose the message. An "Electro Magnet" is used on Morse's Telegraph to operate the walking beam pen. This, by breaking and closing the circuit by some non-conducting substance (a key made of ivory or dry wood) at New York writes the messages in Boston. Morse is the inventor of the "Electro Magnet" Telegraph, a very different thing from the Signalling Telegraph, and much better.

So far from the above being correct about *printing* communications, why, House's, Telegraph does print all its messages in plain Roman letters. The operator at New York plays upon his machine, like a lady at her piano, and at Boston a little arm is seen revolving round and round, singing click; clack, click, and printing, in black letters, R, O, Y, A, L, E, H, O, U, S, E, on a strip of paper. On Morse's Telegraph the messages have to be re-written by a penman into plain English. The messages by House's Telegraph are sent to the printer, and set up, to use a homely phrase, "right off the reel."

Bain's Telegraph also prints, but makes marks of a chemical nature, in character nearly like that of the Morse Telegraph, but no "Electro Magnet" is used. By breaking and closing the circuit at New York, the pen which is in contact with chemically prepared paper at Philadelphia makes blue marks on the paper, and these blue marks make the message. There is one part of the invention which is a curiosity in its way. That is, he writes the message first, on a strip of paper, by perforating it with small holes for the dashes and the dots, and by making this, in a very ingenious manner, break and close the circuit he can send a message of 1,000 letters in one minute to any place. When there is time to prepare messages this is a grand way to transmit them rapidly. This invention embraces the idea of printing a pattern of calico in Philadelphia by breaking and closing the circuit in New York,—a most wonderful thing indeed.

We have thus explained the operation of the three Telegraphs that are now in use in America, and every person can see how very different they are from the signalling one mentioned above. Oh what blunders we see the learned commit for want of learning. It is a very dangerous thing

for our papers to make home out of foreign scientific articles. We regret to see such things as the above done, of it had exhibited a Spartan ingenuity in the abstraction of the article we might have over-looked the act, but the ignorance displayed of the subject easily led us to detect the imposition.

The article is somewhat long, but we trust that the nature of the subject, and the information elicited by our review, will be acceptable: at least we know that much knowledge will be gained by many in reading it.

### PASSAGES IN THE LIFE OF MRS. MARGARET MAITLAND, OF SUNNYSIDE.

WRITTEN BY HERSELF.

Mrs. Margaret Maitland is the daughter, sister, and aunt of Scottish village pastors, and is herself an individualization of the pure and simple principles of "the Kirk." In her youthful days, having been smitten sorely with the young heart's blight, disappointed love, she becomes really a "model" maiden aunt, and, like a wise old lady, devotes the remainder of her existence to the guidance of a brood of nephews and nieces (which the lapse of years throws around her), in that path from which she herself has been so roughly torn aside.

The plot—if indeed it can be said to have one—is scant, wire-drawn. The network—which should be so drawn over the whole area of a work of fiction that the reader may be led to suppose an indefinite something is coming—is unartistic in the extreme; but this is in some measure excusable by its unambitious title, though to the damage of the literary reputation of the author, who we must think intended in its first conception more as regards the framework than she (we hazard the gender) ultimately executed; for the chief character (Grace) is ushered in with a mysteriousness which the catastrophe afterwards proves to be unwarrantable. The illegitimate expectancy, which in the beginning of the book is raised in the reader's mind of a "something to come," shows that the disappointment must have been more an oversight, or want of experience, than a paucity of the power of creating "interest," that great pillar of a fiction's state.

The characters, for the most part, are well drawn, and form a "happy family;" and if the power of characterization exists in painting amiable reality as it is, then this book deserves a considerable meed of praise, for it is simple, natural throughout, and in the portrayal of the personages there is "nothing extenuate or ought set down in malice," either in their "sayings or doings;" and this is one of the great beauties of these volumes. For a picture of truthfulness we extract the following. "Grace" has just arrived at Sunnyside, having been sent there by a bad aunt, and a still worse father, for whom she entertains a not unnatural contempt. The other children have left the room, and Miss Margaret interrogates Grace:—

"How do you like your new friends?"

"I do not know, madam," said Grace.

"Do you like Mary, Grace?" said I, "I am sure you know that."

"Yes, madam," said Grace, "I like Mary."

"And do you no like Claud also?" said I.

"No, madam."

Truly it is not common to hear even bairns speak so truthfully.

"I am sorry for that, Grace," said I; "and what for do you no like Claud?"

"I do not know, madam," said Grace, "but I would like to be Claud's sister."

"And wherefore, my dear?" said I.

"Because then Mr. Maitland would be my father, madam."

"Then you like Mr. Maitland, Grace," said I, for truly I was pleased that the innocent thing should set a value on him that was my own pattern of every good in mankind. Grace drooped her little head upon her hand, and sat a while without speaking a word; at last she turned to me with her eyes shining like the very light, and said she:—

"Madam, do you know my father?"

"The question was so quick that it startled me."

"No, Grace," said I, "I do know your father."

"He is a bad man," said the bairn very low.

"Bairn!" said I, "what is that you are saying?"

"The little thing looked thoughtful-like again, and then she asked me:—

"Does Mr. Maitland ever do anything that is wrong?"

"Truly, Grace," said I, "we all do that."

"Madam, does Mr. Maitland do wrong?" said Grace, with her bit proud manner, as if she thought I was not answering right.

"Doubtless he does whiles, Grace," said I, "but his desire is far other, only we are weak folk, and soon overcome with evil."

I could see Grace was not satisfied, and after she had been quiet awhile she asked me—

"Madam, do you ever do wrong?"

"Yes, Grace," said I, with more seriousness, "it is my grief that I am doing ill every day: ill in the sight of God, though, may-be, man may not see that it is sin."

The bairn's eyes opened up wider, and she gave me a feared glance.

"I do not know about that, madam," she said; "but I shall not do wrong. I will not, madam. I have seen bad people often, but I will not be like them: I shall always do right."

And the little breastie heaved, and the bit cheek grew red, the bairn was so earnest.

"And what is right, Grace?" said I, for I wanted to see what knowledge she had.

"I have read of people who did right," said Grace, with the color mounting upon her cheek, "and I will be like them. When I am a woman, madam, I will give the poor people food and houses to live in, and I will take the little children and teach them; and I will get doctors to make the sick people well. Madam, I wish I was a woman! for then I would go away through all the world, and help every one who was in need, and make them all happy—if they did right!"

"My bairn," said I, for truly I was moved with her speech, "there is *One* that is aye watching for the good of all people. And can you no tell me who that is?"

Grace gave me a wistful and half-feared look, but she did not answer.

"It is God!" said I. "And He sends down His rain and His sun upon the just and upon the unjust; for God is more merciful than man."

Grace drew herself a little back from me. The poor bairn knew not God.

"Madam," she said, in a kind of whisper—for though she had not much knowledge concerning it, there was yet an awe in her mind at that name—"I will be merciful, I will be good. I will try to bring the bad people to do right, and I will never do wrong."

And again, after a lapse of years, see the fond outburst of the same mind, when the unnatural relations are about tearing her away from her adopted aunt and most dear friend:—

Grace gave a kind of strange and sudden smile, and then she said, "Aunt, there are two people in the world nearly connected with me, one by blood, one by—I know

not what, kindness, generosity, undeserved and unequalled affection. Shall I tell you such a story about them as I used to tell to Jenny and Mary long ago? There are two scenes so clear and distinct. If I had been an artist I could have let you see, instead of hear them.

"There was a time once, when I, a little solitary child, was taken to see the first of these two individuals. It was in a large room, I remember, which I thought was very grand and splendid; and there were other children in it besides me, and these were the lady's own. Well, aunt, somebody had taken off my little cloak and bonnet, and I was led up to this lady, who was my aunt they said; and, after she had just looked at me, I was allowed to stray away into a dark corner, to think there by myself, and to look at the others, and wonder why they should appear so happy, and I be so very much the reverse. Well, aunt, one of them came to me by-and-by and began to laugh at my dress, and provoked me to make some angry answer and push her away; and then came in the lady whom they called my aunt; and then followed a ringing of bells and an angry exclamation, that ugly children were always ill-tempered, and that she could not bear my white face; and then I was pushed towards the nurse, who entered, and was carried away into solitude and darkness. Well, that is one picture; now I shall give you the other. I, the same little solitary child, travelled a long journey with a stranger, on a summer day, and came at last to a little house with trees about it, where the other lady lived; and it was not in her drawing-room I saw her first, but out at the roadside, ready to take my hand and smile upon me. I had never been used to such sunshine, and I remember well how I rejoiced, and trembled too, lest it should pass away; and by-and-by there came a time when she laid her hand upon my head and shed back my hair, and called me, 'My dear bairn.' These are my two pictures; and now, when I am no longer a child but a woman I am to look upon these, my two aunts, alike."

From the London Weekly Tribune.

### SIGNS OF THE TIMES.

Calumny and persecution are the first instruments used by ignorance and prejudice for the purpose of impeding the progress of truth. For a time only, however, can these things be successful—their triumphs are never complete against any true thing. Society could not continue to exist if the evil passions of ignorance and prejudice were strong enough to resist the enlightening and elevating influence of truth. Some false dogmas must every day be exploded, some bad practices dropped into disuse; there could be no sound vitality in society were it not so; and the disinterested courage that champions these new truths, and the martyrdom that such championship brings, are the highest things in human history, giving courage and hope to all who seek, amid revilings and slander, to urge the world to juster practices and higher aims.

No individual, or party of individuals, have escaped this persecution: the poison-bowl and the cross in days of old—the open lie and the secret slander in the time now present. The early Christians died in fierce agony under the red hands of ruthless persecutors,—the modern Socialist suffers through the false tongues of ignorant and knavish calumniators. As we before said, however, these things are but for a time; and in the recent wonderful progress of Socialism we find strong corroboration of this truth. Slander is no doubt still at work, but its shafts are beginning to fall blunted. There is evidence that the public refuses to believe that Socialism is the devil's doctrine which its unscrupulous enemies have declared it to be.

Its miraculous and acknowledged progress in France proves this. The recognition which it is receiving in Eng-

land proves it. The struggles that are going on in various parts of America, to give it practical exemplification, is additional confirmation of this pleasing circumstance.

Men of all professions and interests are beginning to ask themselves the meaning of this "frightful abomination;" and by enquiry they discover that it merely means improved arrangements for mentally and morally cultivating, and materially providing for the whole of the members of society—so that myriads of human creatures, with their sublime and wonderful faculties for knowing and loving, may not (as Carlyle has it) be driven to list in the "Devil's regiment of the line;" becoming distorted blockheads, with "ape-faces, imp-faces, angry dog faces, heavy sullen ox-faces, degraded under-foot, perverse wretches." There can be no mistake about this. This is no foul devil's work, but rather a divine God's work—a work which demands furtherance from all men who desire to see justice and knowledge triumph over oppression and ignorance. A favorable sign of this improved spirit is the appearance, within the last few days, of a small pamphlet, being No. 1 of *Tracts on Christian Socialism*.

It is evidently the production of a man of ability and sincerity, who believes Christianity to be the true and natural basis of Socialism, and who aims at bringing Christian people to a knowledge of this great fact. In doing this, he declares his dissent from some of Mr. Owen's dogmas—but he utters no reproach, he accepts no calumny; he is candid, straightforward, and frank; and his defence of Coöperation, in opposition to Competition, is very excellent. We have no desire to see all who aim at the destruction of Competition and the establishment of Coöperation, pursuing the same route. All we ask is, that men should accept the work as a noble and a holy work, and prosecute it under the direction of their own judgments, and in accordance with the honest feelings of their own hearts.

Let us have Mahomedan Socialism or Christian Socialism—Catholic Socialism, Episcopalian Socialism, Methodist Socialism, Infidel Socialism, Tailoring Socialism, Shoemaking Socialism, Shirt-making Socialism—any and every Socialism; they will all be manifestations of brotherly love and neighborly help, and there will be room enough in the world for them all. They will all be struggles to destroy evil influences, and establish good ones—to elevate human life—to make this glorious world a happy home for happy men, instead of the accursed, pestilence-breeding swamp which knavish Competition, and insane, unbrotherly sectarianism, have caused it to become.

From Buchanan's Journal of Man, for February, 1850.

### SPIRITUALITY.

In the year 1841, I found that by exciting the marvelous organs, lying near the temporal ridge, the subject might be made sufficiently marvelous and imaginative not only to believe in ghosts, but to see them. Making this experiment upon an intellectual young lady at a social party, she became quite agitated as she beheld her deceased mother. In '42 an exact survey of this region demonstrated that there was a special organ of SPIRITUALITY at the junction of Ideality, Marvelousness and Imagination, by means of which we obtained rather definite ideas of spiritual beings, and also an organ of more extravagant functions, properly styled the organ of SPECTRAL ILLUSION, lying a little higher in the imaginative region, near the affections.

Under the excitement of Spirituality the mind is elevated to a more spiritual state. Its attention turns away from gross matter, and it acquires an extraordinary power of recognizing mind, until at length even disembodied mind is distinctly perceived. Thus the subject will enter



into communication with the dead and with various spiritual beings, of whom he will speak, and with whom he appears to hold an interesting intercourse. Sometimes he will report that he is too gross and incapable of this exalted communion—that spiritual beings are beyond his reach and will not commune with him. Mr. —, a man of fine talent, but of little religious faith, was astonished and overwhelmed when he first underwent this experiment, and perceived as holding an independent existence what he had before regarded as mere creatures of his own mind. He at length communed with his deceased father, but reported that his father now withdrew from him with a stern countenance, as if he was unfit for such association. Mrs. —, a firm disbeliever of Christianity and of all Spiritualism, was overwhelmed with wonder and delight when I excited her Spirituality, and soon entered into familiar communication with various spiritual beings. In some cases her spiritual vision was sufficient to enable her to describe correctly the appearance of deceased persons whom she had never seen or heard described. Many others, under these experiments, have reported communications held with the deceased, and sometimes messages of advice, &c., have been sent to their surviving friends. Some of my friends have prosecuted these spiritual investigations to a great length, believing that they might thus place the world in a more intimate relation to spiritual life, and exert a holy influence upon men. In my own limited experiments, however, I have not seen these copious and satisfactory results of which others speak. The communications have generally been of a vague character, and such as might easily have originated in the imagination or reason of the subject, aided by their impressibility to the mental influences of the living.

I do not wish to discredit or check such investigations, which I have been compelled to postpone to a later period as regards myself, but I would mention the dangers of delusion. Spirituality is so closely connected with Imagination in the brain that there is an extremely strong probability that its revelations will be either partly or entirely the product of imagination. The close proximity of the organ of Spectral Illusion, the indications of which we know to be false creations, renders it still more probable that the spectres arrayed before the mind are but its own irregular shadows—fanciful embodiments of some principle or influence at work upon it. Hence there is a strong probability that those who investigate these matters may be lost in a wilderness of romantic spiritual fictions.

The existence of the organ of Spirituality is illustrated by the belief in all ages of the existence of spiritual beings, and of their communion with the living. Thousands have entertained the sincere belief, arising from their own consciousness, that they held communion with the spirits of departed friends and relatives. Occasionally this communion has led to practical benefit, by means of advice and warnings received from spiritual sources when awake or when dreaming, which would indicate either that a kind, spiritual being had communicated the intelligence, or that it was attained by an unusual exertion of the intuitive foreseeing faculty.

A lady of great intelligence, moral worth and practical energy, told me confidentially that she had for a great portion of her life been subject to spiritual visions which she dared not mention to any one, lest her sanity should be doubted. These celestial visitants came to her in the daytime when her mind was perfectly calm, clear and free from excitement—the communion was pleasant and elevating. They appeared to be angelic beings of an exalted nature, with whom she was conscious that she would in a future life become more intimate. Their visits occurred more frequently when her moral faculties were in their highest condition, and became very rare when she became

too much engrossed in worldly affairs to the neglect of her duties. Dr. H., an intelligent practitioner of medicine in one of our Atlantic cities, believes himself to be in daily intercourse, of the most intimate character, with the spirit of a departed friend. There are many who entertain the persuasion that they commune with the departed, who are unwilling to speak of a matter which they regard as sacred, and which they would not desecrate by exposure to idle comment.

The belief in guardian spirits, which is expressed by poets and orators, with a half real, half metaphorical meaning, and which is to some a matter of religious sentiment, is sanctioned by the results of many experiments upon subjects in whom the spiritual faculties have been excited. They have often spoken of guardian spirits who preside over particular persons, and sometimes specified certain influences exerted by them for their benefit. The guardian spirit is most generally a deceased friend, and his influence is exerted through the minds upon which the spiritual influence operates.

A high excitement of Spirituality is not necessary to the spiritual vision. The sleep-waking state is generally quite spiritual, and by a slight elevation becomes sufficient for spiritual communion. There is no impossibility in maintaining the organ habitually in sufficient activity for spiritual communion. On the contrary, if the organ be large and the circumstances of the individual's life favorable to its action, we may expect a spontaneous activity. Neurology renders it perfectly credible that an individual of active mind may, during the greater part of his life, be in that state which is called spiritual communion or spiritual vision, but it does not sanction the idea that this mental power is limited to one, or to a very small number of persons. Whatever belongs to one individual belongs to all of the race in varying degrees.

In all impressible persons the faculty of Spirituality may be excited. Even those who are decided materialists may be convinced without argument, of spiritual existence, by thus making them perceive it. In experimenting upon letters, the spiritual power is often displayed. (See Psychometry.) If the writer of the letter is dead, the subject, or investigator, will sometimes trace his character and career through life, recognize his death, and subsequent spiritual existence. In other cases, death will be his first perception, and he will forthwith describe him as a spiritual being.

The organ of Spirituality coöperates with the intuitive faculties, but is not a strictly intellectual organ itself. To arrive at truth in the investigation of spiritual subjects, we must rely upon the intuitive organs—they perceive the truth. Spirituality gives an ethereal and fanciful temperament, which may render the perceptions more vivid, but may also give a definite embodiment to that which is only an abstraction, and mingle imaginative pictures with actual perceptions.

It requires no little care and patient investigation to arrive at a correct conclusion in reference to the vast mass of phenomena which have, during the past and present centuries, passed current as truly spiritual appearances. It may be safely assumed in advance, that so great an amount of evidence, of dispassionate statements, of popular belief, and of earnest excitement, could not have existed without an adequate cause, and therefore that there must be realities and laws which it is the duty of scientific men to ascertain. On the other hand, it may be assumed with equal certainty that all the real phenomena are intermingled with delusions and falsehoods, for there has been no greater source of delusion and imposture in all the history of man than his relations to the spiritual world, in reference to which the world is filled with the grossest falsehoods, by means of which the mass of man-

kind have been made the dupes and victims of the cunning despots, priests, jugglers and necromancers, who profit by the fictions and superstitions which they uphold. From Nicholas of Russia to his sable majesty of Loango in Africa, from the pow-wow-ing medicine-man of North America, to the high priest of Juggernaut, from Mahomet to Joseph Smith, one vast scene of imposture upon the many for the benefit of the few, assails our vision.

In view of these facts, we need not wonder that a determined spirit of skepticism now possesses the world, and prevails especially among the more influential and educated classes. If all that the most sanguine spiritualists claim were true, and the evidence easily accessible for all, it would be a groundless hope to suppose that such evidence as might be decisive upon any other scientific question would be satisfactory upon this. Such questions are predetermined in the popular mind, against the spiritualist, and the whole subject is buried beneath the conviction that all the facts upon which he relies as evidence are the result of base imposture, credulity, ignorance, imagination or insanity. Evidence must be piled upon evidence, and one investigation after another must result in the overthrow of the most determined skepticism before any impression can be made upon the more intelligent portion of the community.

We should bear in mind that philosophy sanctions neither scepticism nor credulity; it requires simply a careful collection of evidence, extensive in proportion to the importance of the phenomena, and a patient suspension of our decision, until the accumulated facts present a harmonious consistency and indicate to the inductive reasoner the new laws of nature which they embody.

#### NATIONAL REGENERATION SOCIETY.

The second meeting held at the literary and Scientific Institution, Leicester-square, London—Mr. Luke James Hansard in the chair.

The Chairman said it had been considered by the Committee that this was a continued meeting from the last Saturday night.

The programme of the proceedings was in the hands of most of those present. They would thus already, without any description from him, be acquainted with and prepared for the arrangements proposed by the Association for that evening; and he trusted that, for many evenings to come, they would happily and usefully assemble together to discuss fitting principles and measures for the regeneration, happiness, and prosperity of mankind. (Cheers.) The first in the order of proceeding for this night's business was to read that part of the Report of the Committee included between line 33, page 1, and line 32, page 3. It was then read to the meeting.

Mr. Hansard then said it was the opinion of the Committee that he should move the adoption of the following resolution:—

"That this Public Meeting having been convened in continuation of their last sitting, cordially adopts and approves of the Report of the Committee of the National Association for the Regeneration, Prosperity, and Happiness of Society, as far as it has been read to them at this sitting, in continuation from the paragraph in the Print Copy ending line 33, at page 1, up to the close of the paragraph ending line 32, page 3."

This question, therefore, now before them was, whether they would approve and adopt that part of the Report which had been just read to them, and which, after reasoning in the Report for the propriety and justification of all points as to the object proposed, aimed, under God's blessing, "to save from human misery and woe all people of the earth." If they felt assured that—under the right ap-

plication of the divine instincts given to them by the Divine Author and Instructor, who governed them by His overruling Providence and sway—they had the power to achieve this mighty change in the condition of mankind, it would then imperatively become their duty to make the heart-thinking world to vibrate and re-echo the opinions and the resolutions to which they might agree that night. They would have to consider whether the assumed sufficiency of leading arrangements, in principles and practice, contemplated and proposed by the Committee, for the redemption of humanity from its present woeful position, were capable of being effected by human arrangements, by a line of policy and a line of conduct which should make these human arrangements sure. He had no hesitation in saying that it seemed to him that these arrangements were practical. What they principally require to perfect and control the human ways of our Society was the realization of that Christianity which had been now preached for 1849 years. (Hear, hear.) It was surely high time that something beyond formal professions and mere preaching should be done in order to cause the principles of Christianity to become the regulating and governing power of the mass of mankind. It was an absolute and certain necessity of human existence that they must all, even in the present day, be subject to the human antecedents of good or of evil, and to the regulating and humanely appointed power with the like tendencies which governed them at the time they came into the world. They must conscientiously feel from inward perfection, and from history know, that from the beginning mankind had been subject to errors, for the purpose that they might, by adopting and asserting the principle of the Godhead within, be redeemed from these human errors, and from all that was hurtful to them. They were evidently called upon to watch with this God-like spirit, the errors of the past, and to make its experience the foundation for a better future. (Hear, hear.) The errors of the present time ought to be a beacon to warn us from pursuing a course fatal to all. If we would avoid the awful fatality of woe and error which now threatened, we must begin our efforts to effect the remedy by a kindly nurture and development of the moral and reflective qualities of our nature.

Mr. Hansard concluded, amidst loud applause, by moving the adoption of the resolution.

Mr. Walter Cooper, in coming forward to second the motion, was received with great cordiality and repeated cheers. He said the question had often been asked, what do you mean by the regeneration, prosperity, and happiness of the people? He answered in reply, that that association declared there was abundance in this our land for all men. (Hear, hear.) They declared that every child born unto the world should be well fed, well clothed, well sheltered, and well educated: or in other words, that all its faculties, physical, mental and moral, should be fully developed, and all its wants supplied up to the point of temperance. (Cheers.) It had been stated that we had taught the nations how to live. We had not. Our own little children here could neither read nor write. He did not mean to trouble them with statistics in support of that fact, because he was not one of those who believed in cooked statistics. But there was no doubt, whatever, that a larger proportion of the children of this country who were entirely uneducated than was to be found in any other nation pretending to be civilized. We had told the world that we were an educated and a religious people; and we had told the world lies. (Great applause.) He had been very much struck with some statistics given by Mr. Smith, of Yorkshire, at one of the Exeter Hall Temperance Meetings. He had stated them publicly at several other places, and they had never yet been contradicted. When visiting the prisons of York, he found that 13 out

of 14 of the prisoners had been Sunday-school scholars. Startled by that fact, he instituted extensive inquiries, and procured a return from many other prisons, the result of which was that out of 5,000 prisoners 3,000 of them had been educated in Sunday-schools. Of the inmates of Magdalen's, amounting to 500, nearly 300 had been educated in Sunday-schools, and 16 of them had been Sunday-school teachers. What was the moral they were to draw from these statistics? Why, that education was not only deficient in quantity, but bad in quality. (Applause.) He did not for one moment question the motives of those who supported, or of those who taught in these schools. On the contrary, he gave all honor to those who in sincerity devoted themselves to that duty; and he would say to any of his free-thinking friends who might be present, that if they were to follow the example and devote themselves to the extension of such moral agencies, they would do much good. But as he had said, while he did not question the motives of the education they imparted, by which poor little children were frightened with talk of bogies, and such like chimeras, and their minds filled with unintelligible dogmas, instead of being trained to comprehend and act upon high principles of Christian morality. (Loud cheers.)

The poor, for whom education was most needed, had no chance of obtaining it. The privileged classes might be able to send their children to school, but pinching poverty, the necessities of the poor man, forced him in many instances to send his child to stand in the factory from early morn, or in some other way to add to the scanty income on which the family had subsist. (Cheers.) He said, then, that the state of education in this country was disgraceful to the Government disgraceful to us as a people. Instead of talking of teaching the nations how to live let us first begin to teach our own children. (Cheers.) Then, as to religion, we had 20,000 priests of various denominations, backed by 20 millions of money annually. Besides this, we had Missionary Societies, Tract Societies, and various other associations, collecting large sums, and setting in motion a vast machinery. There was no end to the contributions levied on the public for religious purposes. It was said of John Wesley, who was a great enthusiast, that he had grasped the hand of Dr. Cox upon one occasion, and said, "The time would arrive when £1,000 a day would be spent in missionary exertion." The Doctor shook his head at the improbable idea, but even John Wesley's anticipation had been exceeded. The expenditure had come to £1,800 a day. Last year upwards of half a million had been contributed for the conversion of the heathen all over the world, while we had heathens at home swarming in every lane and alley. No doubt many a factory-lord who works the children of the poor to premature death, leaving their minds uncultivated and uncared for, compounds with his conscience by giving £20 to the Missionary Society. What was the effect of all this expenditure of money on religion? There were 80,000 prostitutes on the streets of London, of whom 10,000 died yearly, and 10,000 new ones were yearly added to keep up the number. According to Lord Ashley, there were 80,000 thieves who rose every morning not knowing where to get a meal during the day. And within a comparatively short period it had cost us nine millions to put down crime and keep order. But we had not spent half a million to remove the causes which produced crime. During the last year £8,500,000 had been expended on pauperism in the maintenance, under penal discipline, of thousands whom we had first compelled to be idle, and crushed their hearts by making them dependant on parish bounty. We had not had sense enough to take three millions and apply them so that these men could have supported themselves on their native land. (Shrme, shame.) That amount had

been spent last year—it would be more next. Then what was our moral condition? God knew we greatly wanted regeneration. As men had long been talking about it, it was high time they now began to do. Those who had read the admirable letters in the *Morning Chronicle* on Labor and the Poor would have seen the revelation of a state of things which was a disgrace to any country. There were hundreds of tailors working in garrets for less than a bare subsistence, and cursing all the Governments in existence while they worked; 14,000 needlewomen were working for 2½d. a day, and compelled to eke out subsistence by the wages of prostitution. That was England, the most "moral," the most "civilized" nation of the earth. Oh! the moral glory that belonged to such a nation which thus sunk all ranks in destitution, degradation, and pollution, which destroyed the health and the morals of the great mass of the population, and rendered crime the inevitable destiny of masses of the people. For many years the attention of philanthropists and philosophers had been directed to this subject. There was the veteran Robert Owen—(loud cheers)—who had been struggling through a long life time for the introduction of the principles and plans which he sincerely believed would elevate and improve the condition of mankind. Louis Blanc had labored and written for the introduction of an improved Organization of Labor; and Proudhon had broadly laid down that all property was theft—(cheers)—but let them not start when he told them that a writer in *Frazer's Magazine*, a Tory magazine, had indorsed all that Proudhon had said. That writer stated that when property was used for mere selfish purposes, and to keep men in a state of destitution, when it was made the means of destroying the health, wealth, and prosperity of the community, to monopolize all those gifts and blessings which God meant for all, the man that did that was a thief and a robber.

---

## THE SPIRIT OF THE AGE.

---

NEW YORK, SATURDAY, APRIL 27, 1850.

---

### TO MEET AGAIN!

THIS is the last number of the Spirit of the Age; and in parting, its editor would bid his readers a cheerful GOD-BE-WITH-YOU. The paper is discontinued because, in brief, I am brain-sick—and it does not pay; which reasons go together, for if one was in a state of health to make this publication what it should be, it might prosper. But as was hinted at the close of the last volume, mental and moral struggles, incident to the function of a Social Reformer, have for the time being quite exhausted my energies. They who are so constituted as to like partizanship, or who from narrow range of culture, can readily concentrate thought and will, may feel exhilaration only in view of the mighty metamorphosis of Christendom involved in Socialism. But he who reveres the past while hoping for the future, who honors the conservative as well as the progressive tendencies of his generation, and longs to be wholly conformed to God's present will, is conscious of the pressure of this Transition-Age. In such a period, fineness of organization may lay one open to special trials, and complex tendencies become a snare. Every mortal must bear his own burden; mine has been, is, and will be, to discharge as best I can, the ungracious and ungratifying, the slightly appreciated and rarely successful duties of a

Reconciler. Reluctantly I am compelled to rest awhile. But fallow seasons alternate with fruitfulness, and sleep brings clearness to the spirit's skies. To-morrow, in the morning, may we meet again. Meantime, it is not right to draw upon the purses of generous friends, who pledged themselves for the pecuniary support of this Weekly. It will cost less to refund their dues to subscribers than to complete the volume; and sums thus saved can find more useful outlay than in printing such original or selected matter as I can promise now. If those who have paid in advance, then, will point out the most satisfactory mode of receiving an equivalent, their wishes shall be complied with, so far as possible.

This leads me to say, that regret in cutting short this publication is lessened by the assurance, that its readers can find their wants supplied elsewhere. The *New York Tribune* is becoming more and more an exponent of Labor-Reform, and its sagacious editor discusses every humanitarian movement in a straight-forward style that brings home the wisest practical plans to the hearts of the people, while by its unrivalled corps of assistants and correspondents a mass of information is weekly condensed, far surpassing in variety and richness anything which the most gifted person even could hope unaided to offer. Then at the East is the *Boston Protective Union*, and at the West the *Cincinnati Nonpareil*, both edited in every department with a taste and spirit which prove that their conductors not only are graduated printers who, in the words of a craftsman, have "slept on newspapers and eaten ink," but that they are working-men with heart and head acutely alive to the wrongs and rights of the Producers. Here in New York, again, for all interested in the fundamental political measures of Land Distribution, Homestead Exemption and an Industrial Congress, *Young America* presents the plain and pungent lessons of that veteran pioneer in National Reform, George Evans; while for minds intent upon the problems of "Spiritual Philosophy," the *American People's Journal*—of which T. L. Harris is an Assistant Editor, together with S. B. Brittan and Carlos Stuart—will serve as a medium of intercourse. Other papers, secular and religious, might be signalized; for Socialism, in some of its aspects, is fast entering into the creed of civil and ecclesiastical bodies, and the time is not distant when the thought of a Divine Order of Society will shine forth upon the Nations like a morning in the spring. Finally, I am glad to inform Socialists, that there is a good prospect of the speedy appearance of a Monthly, to be called the *New Times*, wherein the highest questions of theory and practice will be characteristically treated by Henry James, Parke Godwin and Charles A. Dana. As has already appeared from essays in the *Spirit of the Age*, I differ from the two first-named gentlemen in regarding Fourier's doctrine of Passional Attraction as Pantheistic, and from the last named in considering Red Republicanism untimely. But though I estimate more highly than many of my brother-socialists the Law of Right Reason, as exhibited in the philosophy, ethics and legislation of Christendom, and though convinced that the true aim of Social Reformers in this age is "not to destroy

but to fulfil," none the less do I rejoice when the views of able and earnest men, like these, find access to the public mind. In the grand monitorial school of Free Enquiry, let all in turn become mutual teachers. Success then to Fellow-Editors who, according to their light, are publishing glad tidings of the Reign of Love.

And now, in closing this chapter of life's duties, I would offer heartfelt thanks to God for the benediction of "Glory, Peace, Good-Will," which Humanity in Heaven is uttering to Humanity on Earth. How bright is the promise that the day of refreshing from on high draws near. What a triumph of good over evil, advancing with ever swifter, broader sweep, are the coming twenty-five years to witness. Ere the next quarter of a century has rolled away—however terrible the intervening struggle—fetters will be struck forever from the limbs of bondsmen, and Slaves in America, and Serfs in Europe will stand erect in freedom; the Working-Classes of all civilized lands will be confederated, through a system of coöperative labor, equitable exchange, and just distribution, into a Commonwealth of Industry; hereditary dignities, the pride and power of money, the subtle sway of diplomacy, the tricks of professional politics, the sword's infernal tyranny, will be humbled before the Law of Brotherhood, declared through a Congress of Nations allied in the Republic of Christendom; and on an earth interlinked by railroads, steamboats, telegraphs, into one body, will be manifested that life of Universal Unity, which is the indwelling of God with Man. W. H. C.

### SOCIALISM A MEANS TO PROMOTE CHRISTIANITY.

NO. II.

The Bible, we are told, "is the only means of reforming mankind." Very good, nothing more true than this, certainly. Without the inspired word of revelation, which differs from all books of human composition, as much as a work of human art differs from one of Divine art; without this medium of communication between man and heaven—this presence of God in his word among men, mankind would become brutified and perish from the earth. But the Bible does not act on men *directly*, by its mere presence, as it were—by radiating a mysterious influence on him who sees it, handles it, or unintelligently looks into it—but it acts on the human mind through the instrumentality of subordinate *means*, and these means are of two kinds.

First, they consist of those agencies which are employed to *reach* men's minds: such as the institution of the body of the clergy; the building of churches; the printing of books; the establishment of Sabbath and other schools; the system of colportage; the assembling of synods; the formation of missionary and Bible and tract societies. All these are means necessary to bring religious truth to the minds of men.

Secondly, they consist of whatever is requisite to *prepare* men's minds to receive and retain religious instruction.

As the farmer cannot expect the seed which he sows to

produce anything without previous preparation of the soil, is it any more reasonable to expect that christian truth should take root when the soil of the mind is unprepared? From the parable of the sower, in the Gospel, we must infer that it is not. Is it not, therefore, the duty of christian teachers to do all in their power to keep the minds of those whom they would instruct, as free as possible from the hindrances to reception figured by stones and brambles; to remove everything that can prevent the truth from taking effect, and to make all education, all employment, and all social and external influences only so many helps to the Christian life, instead of all these being as now, with the masses, only so many obstacles—so many drag-weights downwards? Is it not most obvious that some amount of physical comfort, of healthy, social and intellectual development is absolutely essential in every human being, as a *groundwork* for religious teaching? At a certain point of bodily want, and of social, moral, and intellectual degradation, the mind is thoroughly closed against the reception of any truths except such as will at once release the sufferer from the urgency of his physical necessities. He must first have food, clothes and shelter—must have his body warmed and quickened by something substantial, tangible, edible, before the indwelling soul can open itself to receive spiritual sustenance. In this world we can reach men's minds only through their bodies, and this not only through eye and ear, by written and oral instruction, but also through their backs and stomachs. We must build upon the foundation of a good coat, a good house, a well supplied table, and upon regular employment, conducted in such modes, in such places, and in such society as shall do no violence to the religious conscience forming in the learner, but on the contrary, strongly promote its growth. We need indeed, for the fullest reception and subsequent practice of Christian doctrine, human beings harmoniously developed in all their powers, from the cradle: surrounded from birth by everything that can properly call out and strengthen their physical, social, moral, and intellectual natures, and through and by *means* of these, develop, simultaneously and strongly, their religious nature. It is such a development alone, of the *whole* man, that is in harmony with the will of God as impressed upon man's mental or bodily structure, and which consequently will render him most readily receptive of the truths of the inspired word.

In this manner an enlightened Christian sentiment would continually prepare new ground for its future operation. The Christian of one generation would set in motion all earthly and temporal agencies, combined with spiritual, to make Christians of the next generation. They would make all things of *this* world subserve the great interests of the next. They would see that God has made nothing in vain; but that this rich and beautiful earth, with all its varied furniture of buried mineral wealth within, of plants and animals without, and of untold forces in the elements around it, is but a mighty instrument, designed, if used aright by man—its lord—to raise him to an almost angelic height of human excellence, and prepare him for a heavenly paradise, by training him in one on earth.

Now all this Socialism seeks to do. Its watchword is "Harmony of man with God in true Religion—harmony of man with man in true Society—harmony of man with nature in creative art and industry." There may be, and doubtless are, those in its ranks who do not work with this high religious aim; but the whole movement itself—European and American—tends, notwithstanding, to the great result of elevating man in the scale of being. Its object is to relieve the masses from their ceaseless drudgery to maintain a mere animal existence; to give labor its true dignity and full reward, by a proper organization of it, and by a universal and integral, or complete system of education, to call out and develop every faculty of man's varied nature; in a word, to give to every one the means and opportunity of becoming as full and true a man as he can become.

In this way Socialism, by bringing about order, harmony and unity of human interests and coöperation in labor; by removing as much as possible all *external* sources of discord, competition and jealousy; by relieving men of brutal drudgery, and giving them ample facilities to exercise their higher powers, will become, not indeed the direct regenerator and Christianizer of society, but a most mighty means to that end.

No one supposes, or has ever asserted, that the mere placing men in a better social order will of itself make them Christians—will effect that renewal of the heart and life into conscious endeavor to conform to the Divine will, which characterizes the true Christian. This is impossible, from the nature of things. Such external arrangements can never be but *means* to such an end—helps to higher progress; but most potent, nay, indispensable aids they are; no less urgently demanded now for the collective welfare and advancement of the human race, than are warmth and sustenance to one near starved or frozen, to enable him to direct his mind to anything of higher import.

For these reasons, then, we say that Socialism in its essence is practical Christianity, for it aims to do precisely that which an enlightened Christian sentiment would do. And it is just as reasonable for a *civilizer* to oppose this great movement on the ground that the Bible is the only means of reforming men, as it would be for a converted Esquimaux or Pawnee Indian to refuse to become civilized, on the same plea of the all-sufficiency of the Bible for his salvation. Why take him, he might say, from his native wilds and habitual pursuits, and make so great a change in his social relations? "Because," says the missionary, "the religion you have embraced requires you to live for others as well as for yourself, and therefore you must adopt a plan of outward life that will give you an opportunity to do as much for others as you can, and keep you busy in some useful work. This opportunity is not afforded by your wandering hunter's life, and therefore we wish you to live the settled and industrious life of the white man." In fact, does not the history of missions show conclusively that the civilization of the savage is the first step, the *sine qua non* of his Christianization, or rather, do they not go hand in hand? The very first thing attempted by mis-

sionaries when they have acquired some influence over their wild hearers, is to induce them to abandon their former mode of life, and begin to build houses, churches and schools; to cultivate the ground and commence some simple kinds of manufacture. In this way they introduce the savage into the *external form* of a higher social order, which, by giving play to a variety of faculties hitherto dormant in his mind, or if not dormant, misdirected, they lay the *material basis* upon which to build the spiritual superstructure of the Christian life.

Now what the Christian missionary is to the Savage, the Christian Socialist is to the *civilizee*. The Missionary sees that his efforts are counteracted by the idleness of the Savage and his living by the chase alone, which two causes, the want of mental excitement, and want of food, engender constant wars between petty tribes for the possession of hunting grounds. He knows that if he can keep them usefully occupied, and get them to look to the soil for their sustenance, his preaching will have some chance to take effect, but not otherwise. In like manner the Christian Socialist sees that the spread of Christianity is obstructed and its influence turned aside by the great confusion existing in industrial relations; that it is constantly opposed by the countless *external* sources of discord and hostility everywhere prevailing from want of organization and scientific method in labor—just as light would be prevented from entering the eye aright, from a misplacement of its various parts. The Missionary sees that the savage is too idle—the Socialist sees that the civilizees are too busy—so busy indeed, that thousands in the whirlwind rush for gain are hurled back again to the idleness of the savage without even his animal comforts, and he too, sees that the Bible is preached to deaf ears, unless men cease to drive and crowd other on like cattle in a narrow lane, with want goading them behind, and the almighty-dollar tempting on in front, and instead of this, enter a harmonic circle of varied industry where each shall find himself in the place assigned him by his natural powers, and no longer pitted against his fellow men by the very necessity of his outward relations to them.

Such is Socialism; a mighty and absolutely required means of opening an entire series of new channels for the inflow of a now industrially-dammed-up-and-stagnant Christianity.

But there appears to be another charge against Socialism. "Not only" it is said, "does it presume to take the place of the Bible, but its leading advocates and abettors are a dreadful set of Atheists, Infidels, and what not." Well, suppose this to be true, which it is not, like every other reform movement of the day, it of course numbers those in its ranks who find no lodgment in any of the orthodoxies now in vogue—many who are out of the pale of any existing church; yet we say, what of that? Is a good thing to be rejected because it has fallen into bad hands? If the objects and aims, and tendencies of Socialism are in themselves good, benevolent and Christian, why does not the Church take it off the hands of those who would abuse it, and carry it on properly? If Socialism is of immense consequence to the welfare of the human race, and if it

has originated with men who are not of the Church and whom the Church disowns, then it only follows that the Church has neglected its duty. The Christian Church should be the great pioneer of the race in all its efforts at self-elevation and improvement. Filled with the spirit of true Christianity, the Church would be intelligent, far-sighted, comprehensive in all its views; ever on the watch for all aids and helps to bring man nearer to his Maker, that could flow from the developments of science, industry or art; it would seize on them eagerly, and apply them at once, intelligently to this great end, and seek in every possible way to give every onward step of the race, likewise an upward and religious bias. All human reforms, then, instead of meeting, as they too often have, with opposition from the Church would have been introduced to the world under its fostering auspices and guided aright. But it has ever put *Faith* before *Charity*, and consequently, as the essence of Socialism is Charity, the Church has suffered this great movement to originate (if its charge of infidelity be true) in the Charity, the benevolence of *natural* men, instead of awakening this itself in the hearts of its own members, whom it considers *spiritual* men.

If the Church, then, finds itself to have been remiss in this matter; if it finds itself in the position of the son that said to his father, "I go sir," yet went not; while others are like him who refused, but afterwards went; then what is her course? Why, frankly to come forward and say to the Socialists, whom she may believe to be infidel, though doing a good work: "Brothers, we acknowledge our remissness—you have shown us the path we were too indolent to see. It was our place to have begun this great humane and Christian movement. You have been before us, but we will not tarry behind. Sorry we are that you hold not our religious views, but henceforth we shall try to show you, in the work we both have undertaken, that our religion and our practice, hand in hand, will go much further than your practice without religion."

Such would be the language of the Church could it rouse itself and open its ears to the great cry of the age, for harmonic, free, dignified and rewarded industry. Then would the preaching of the word be irresistible, for it would be seen and felt to have a care not only for the soul, but also for the body—to possess an influence, which, allowed to flow freely forth, makes a provision for the harmonious satisfaction of all of man's material and temporal wants, not a whit less ample and abundant, than it now is acknowledged to have made for his spiritual necessities.

In conclusion, we would quote the words of Gamaliel to our opponents, lay and clerical: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

In our humble opinion it is of God, and we believe in its triumph as we do in our own existence. W. H. M.

#### TO CONTRIBUTORS.

Friends who have kindly sent in communications which have not appeared in the Spirit of the Age, will find their manuscripts sealed up, and directed to them, at the office of the Publishers, where they will await their orders.



## FOURIER FESTIVAL IN BOSTON.

The BOSTON UNION OF ASSOCIATIONISTS celebrated the birth of Fourier, in Cochituate Hall, on Tuesday evening, April 9th, instead of the 7th, which this year came on Sunday. The company, including subscribers and invited guests, numbered about a hundred and sixty persons; and was a happy blending of all classes in free and animated groups of beauty, intellectuality, honest practicality and refinement. The whole scene was artistic and inspiring. The hall was beautifully decorated with a significantly connected series of banners, emblems, busts, and groups of statuary, flowers, and tables laden with refreshments.

At the upper end of the room, was a dais in the middle, surmounted by a canopy, from which was displayed as the presiding thought the circular white banner of "UNIVERSAL UNITY." This gave the key-note to the whole. To the right and left of the dais were semi-circular tables covered with fruits and tasteful viands, and flowers, with the statues of Flora presiding over one and of Ceres over the other, while from the two extremes looked the beautiful bust of "Clyte" (maiden innocence and joy opening its bosom to the sunny influences of Nature) and of Apollo, the genius of Art and enthusiasm. In the center, beneath the unitary banner, standing as it were upon the altar of Nature, and praying for the consecration of the senses, was the statue of the "Child Aspiring;" and below, in front of that, the "Guardian Angel."

The lower end of the hall was occupied by a group of industrial implements, (the plow, the anvil, a model of a steam-engine, &c.,) embowered in strange-plants and other flowers, foreshadowing the era of *Attractive Industry*,—the whole crowned with the head of Franklin, and overhung by the banner—"Nothing is denied to well-directed Labor." Civilized Labor was typified on one side by the group of the Laocoön struggling in the serpents coil; redeemed, coöperative, harmonic Labor, on the other, by the Apollo Belvidere, intimating that all labor shall become Fine Art.

The sides bore, in the middle, the banner and medallion of "CHARLES FOURIER, born April 7th, 1772," opposite to the emblematic representation of his sublime vision of the Earth in Harmony, with its Boreal Crown, seen through the seven colored strings of a lyre, the musical and luminous correspondences of the "Passional Series," in which he found the key to Universal Order. The same thought of Order, Science, Series, mediating, like the Divine Wisdom, between Love and Use, between Unity and Variety, was variously hinted by all the adornments of the two sides of the room. In large ornamental letters along the upper borders of the walls ran Fourier's two grand formulas: "*Les attractions sont proportionnelles aux Destinées*," and "*La Série distribue les Harmonies*," connected and completed by the third term in his trinity of principles, or "three Distributives," namely, *Universal Analogy*, over the lower end of the room. The statues of the three Graces, of Minerva, &c., and a group of busts from the middle age, Dante, Michael Angelo and Galileo, opposite to the modern and American group of Allston, Channing

and Bowditch, stood for the artists, philosophers and men of science, whose intellects have been contributing to the discovery of the Divine Code of Society, the Social Science, the law of Universal Unity.

Upon the floor at the upper end of the hall stood one of Chickering's grand pianos, grouped around which a small choir opened the exercises of the evening at eight o'clock with a *Gloria* from one of Mozart's Masses.

With a few introductory remarks, welcoming the company, and reviewing the motives of the celebration, Mr. J. S. DWIGHT announced the first regular sentiment:

I. "To the memory of FOURIER!"

Music—Trio from *Belisario*.

The second sentiment was as follows:

II. "*The Wrongs and Hopes of Labor! The day of deliverance dawns on its Egyptian bondage. It has built up the fortunes and palaces of its oppressors; but now, forgiving them their debt, it turns with glad co-operation to build up the Kingdom of Heaven on Earth for the whole family of Man!*"

Music—Chorus from Mendelssohn's *Elijah*: "Be not afraid," . . . "Though thousands languish," &c.

To this sentiment Dr. WILLIAM ELDER, of Philadelphia, responded in a speech of characteristic eloquence and beauty, full of earnestness and of quaint humor. His remarks occupied over half an hour, at the close of which he touched upon the wrongs which Civilized competition does to the gentler sex, thus preluding to the next regular sentiment; to-wit:

III. "*To Woman! The Earth waits for its Queen. The first Home worthy of her sovereignty will be the Phalanstery; and that will offer the first perfect guarantees of purity and sanctity in Love and Marriage.*"

Music—Song: Beethoven's "Adelaide."

IV. "*To Joy! To Liberty! To Childhood's mirth! To Youth's enthusiasm! To the warm Life-thrill of Attraction! Let rhythmic feasts, and songs, and dances keep alive the prophecy of the Harmonic Times!*"

Music—Trio from *Il Giuramento*, by Mercadante.

This sparkling festive strain was sung by female voices, whose feeling persuasion, added to the above hint, proved irresistible, and induced a suspension of the more serious programme, in the shape of an hour's interlude for dancing and refreshments, which passed off right merrily.

The Second Part opened with the toast:

V. "*To Phalansterian friends abroad! To our fellow Associationists in New York, Philadelphia, Cincinnati, &c.! To all who keep this holiday in social circles, or in their own hearts! To all true Socialists, and all constructive Reformers!*"

Music—Chorus from Mendelssohn's *Elijah*: "He watching over Israel, slumbers not, &c."

This sentiment called up ALBERT BRISBANE, who spoke with great warmth and sublimity of the task before us, of the mission of the true Socialists; of past attempts to construct an ideal society, as Plato's "Republic;" of Fourier's more complete solution of the problem; the rise of the Socialist schools in France; the radical hold which the idea of social reorganization had taken upon the minds of

the people in Europe, in spite of the outward triumphs of the Reaction; of the martyrdom which our friends abroad are undergoing, while we are here feasting,—some of them transported for life, some imprisoned, some fugitives, &c.; and of the stern times that may come even here to try the souls of those who believe as we do. Mr. B's remarks were very brief and condensed and produced a deep impression.

At this moment Mr. J. T. FISHER rose to announce the reception by telegraphic despatch of the following sentiment from the "PHILADELPHIA UNION," holding their Fourier festival at the same hour:

"The Philadelphia Union, celebrating Fourier's birth-day, greets the Boston Union in the spirit of the great hope.

"As the magnetic wire even now serves our fraternal attractions with an instant presence, so all physical conditions shall in good time answer to the prophecy of Universal Unity—Be of good cheer!"

To this, answer was immediately transmitted as follows:

"To the Philadelphia Union of Associationists! The Boston Union sends, greeting, the benediction of Fourier: "HEALTH & WEALTH."

VI. *The Poets and the Artists! in all times living illustrations of Attractive Labor; whose works are hints of the Harmonic Ages, when Man's whole life shall be a Fine Art, and Joy and Beauty crown the social toil.*

Music—Brilliant Finale to one of Beethoven's piano forte Sonatas, by H. PERABEAU.

In connexion with this last sentiment, Mr. Dwight took occasion to interpret the emblems and adornments of the room, weaving them as texts into a brief bird's-eye view of the leading features of the doctrine of association, especially the doctrine of the "Three Distributives," suggested by the formulas of Fourier upon the wall. Here too the health of our absent friend, WILLIAM HENRY CHANNING, was proposed, which was received with acclamation, tempered with regret that just here he could not be present as in past times to speak the fitting and inspiring word. The next sentiment followed naturally:

VII. *To Science! which has traced the method of the Universe through the ascending series of varieties in Nature, and given us at last the "Law of Series" as the Key to the perfect Social Order.*

*To Organized Equality! To every just distinction of degree and sphere! To the spontaneous hierarchy of character and use, whose each ambition is an aspiration to subserve the joy and glory of the whole!*

Music—Trio of female voices from *Elijah*: "Lift thine eyes."

This brought it to about the hour of twelve, when the last sentiment was offered with solemnity:

TO UNIVERSAL UNITY!

and with the triumphant notes of "Gloria in excelsis" from Mozart's 12th Mass, the formal exercises closed. Yet the greater number, loath to part with the beautiful occasion and the mutual inspiration, lingered and passed yet an hour or two, in dancing and free friendly intercourse.

We trust that the soul of every Associationist was warmed and strengthened, and that some minds for the

first time were touched, by the truth and beauty of Fourier's thought, that evening.

### PUBLISHERS' NOTICE.

Arrangements are now being made, by which those Subscribers who have paid in advance for the SPIRIT OF THE AGE, will be furnished with another publication in its stead.

To those who have not paid, Bills will be sent, who will be expected to remit whatever may be due, at once. The causes for discontinuing the Spirit of the Age will be found under the Editorial head, in THIS LAST NUMBER.

There are on hand a few complete copies of the SPIRIT OF THE AGE, which will be sold in wrappers, for mailing, at fifty cents a copy; and well bound copies may be had for \$1.

Thus our friends who may wish to preserve complete sets of this paper may obtain them at less than ONE-HALF the subscription price. Of the first volume there are twenty-six numbers, and seventeen of the second, which, when bound together, will make a book of 688 pages. We hope those who feel interested will order these volumes, and circulate them where they will do good.

## Reform Movements.

THE INDUSTRIAL CONGRESS.—The Industrial Congress is an Assembly of Delegates, chosen in conformity with a Constitution adopted by a National Convention of Reformers in the year 1845.

The Congress is constituted as follows:—

1st. Its members are elected annually by societies of men or women who subscribe to all these principles, viz: that all men are created equal, and that they are endowed by the Creator with certain inalienable rights, among which are 1st, Right to Life and Liberty. 2d. Right to the use of such a portion of the earth and the other elements, as shall be sufficient to provide them with the means of subsistence and comfort; 3d, Right to Education and Paternal protection from Society.

2d. Each Society as aforesaid, consisting of five or more persons, and less than fifty, male or female, above the age of eighteen years, is entitled to one representative; and to one additional representative for every additional fifty members.

3d. Every session of the Industrial Congress shall continue for seven days or more.

4th. The laws or resolutions of the Congress, being intended to embody and represent the collective intelligence of the great producing and other useful classes of the country, will be advisory and recommendatory, having all the moral force which may dwell in their truth and wisdom, and none other.

The Congress meets on the first Wednesday of June in each year. There have already been four annual sessions, at Boston, New York, Philadelphia, and Cincinnati; and on the first Wednesday of June next, the fifth Congress will meet at Chicago, Illinois.

The article that the Congress shall continue in session at least seven days, is to secure full deliberation on subjects which may come up for action, and to prevent hasty and unwise proceedings.

It is customary for the Congress to admit as honorary members all persons in attendance, of good character, known to be in favor of all the free and equal rights of man, as contained in the first article of the Constitution.

Such honorary members have equal rights with the regular members to debate, but not to vote. The object in restricting votes to the regular members is not only to preserve the representative character of the Congress, but also to prevent undue advantage being taken in excited times by the masses votes of particular neighborhoods, to the prejudice of the people at a distance, who are represented by Delegates.

By a rule adopted at the New York session it was resolved that the Delegates, to entitle them to admission as voting members of the Congress, should be elected at least ten days before the commencement of the Congress.

The object of this rule was to secure a fair representation.

These sessions of the Industrial Congress have been well attended, and have done good.

Societies may yet be formed and Delegates chosen, and persons, though they may not represent associations, if their hearts are right in the cause, should attend and co-operate with their brother Reformers for the common good.

H. H. VAN AMRINGE.

Ceresco, Wis., April 3, 1850.

**PARLIAMENTARY AND FINANCIAL REFORM.**—On Monday evening a public meeting was held at Ebenezer Chapel, Shore-ditch, for the purpose of receiving a deputation from the central society. There was a very crowded attendance. Mr. W. A. H. Hows presided; and the deputation consisted of Mr. G. Thompson, M.P., Mr. W. J. Hall, Mr. T. McEuteer, and Mr. T. Beggs. Mr. Thompson addressed the meeting at some length. In the course of his speech he said:—"The £10,000,000 enjoyed by the church was a thing that ought to be considered. What a parallel was there in primitive Christianity to the incomes enjoyed by our prelates? Imagine 10,000,000 of money collected in Jerusalem, when the Christians had all things in common, and St. Paul walking off with £19,000 a year, St. Peter with £12,000, and James, Barnabas, and Jude with sums little less in amount. Had they done so, Christianity would have been a curse instead of a blessing to the world. (Hear, hear.) Church reform could only be obtained through parliamentary reform; then would come the question, church or no church."

**MANCHESTER, FEB. 25TH.**—Last night our talented and eloquent friend, Robert Cooper, concluded a course of two lectures at the Hall. His subjects were "The World of the Future," and "The power of the people for Self-Emancipation." I never listened to two lectures with more pleasure, and the impression upon the audience was very great. The great principles of Communism were ably elucidated. He showed their immense superiority over a competitive system; his contrast between the two systems in education, morals, agriculture, manufacturers, and the Labor question generally, was very striking and masterly. He exposed in a strain of indignant eloquence, the foul calumnies which have been heaped upon the glorious principles of united labor. The blood and anarchy which the pretended friends of order were always connecting with this question, was the blood which was on their own heads. The sword had always been the weapon of the despot in all ages, but only was the means adopted by the true friends of Social progress. In his second lecture, the power of the people for self-emancipation was explained with telling effect. The statistical information brought to bear upon this subject was very valuable, and arranged in a very lucid and convincing manner if published it would do much good.

## CONTENTS.

The Philosophy of Parties . . . . .	257	To Meet Again . . . . .	264
Electric Telegraph . . . . .	258	Socialism the Means to Promote Christianity . . . . .	265
Passage in the Life of Mrs. Maitland . . . . .	260	Fourier Festival in Boston . . . . .	268
Signs of the Times . . . . .	261	REFORM MOVEMENTS.	
Spirituality . . . . .	261	Industrial Congress, &c. . . . .	269
National Regeneration Society . . . . .	263	POETRY.	
		Labor . . . . .	257

## THE SPIRIT OF THE AGE.

### PROSPECTUS FOR VOLUME SECOND.

THE SPIRIT OF THE AGE is designed to be a medium for that *Life of DIVINE HUMANITY*, which, amidst the crimes, doubts, conflicts, of Revolution and Reaction, inspires the hope of a Social Reorganization, whereby the Ideal of Christendom may be fulfilled in a Confederacy of Commonwealths, and MAN become united in Universal Brotherhood.

Among the special ends, to whose promotion the Spirit of the Age is pledged, the following may be named:—

I. *Transitional Reforms*—such as Abolition of the Death Penalty, and degrading punishments, Prison Discipline, Purity, Temperance, Anti-Slavery, Prevention of Pauperism, Justice to Labor, Land Limitation, Homestead Exemption, Protective Unions, Equitable Exchange and Currency, Mutual Insurance, Universal Education, Peace.

II. *Organized Society*—or the Combined Order of Confederated Communities, regulated and united by the Law of Series.

III. *The One, True, Holy, Universal Church of Humanity*, reconciled on earth and in heaven—glorifying their planet by consummate art—and communing with God in perfect Love.

IV. *Psychology and Physiology*—such views of Man, collective and individual, as are intuitively recognized, justified by tradition, and confirmed by science, proving him to be the culmination of the Natural Universe, and a living member of the Spiritual Universe, at once a microcosm, a heaven in least form, and an image of the Divine Being.

By notices of Books and Works of Art—records of Scientific discoveries and Mechanical inventions—and summaries of News, especially as illustrating Reform movements at home and abroad—the Spirit of the Age will endeavor to be a faithful mirror of human progress.

#### EDITOR

WILLIAM HENRY CHANNING.

#### PUBLISHERS,

FOWLERS & WELLS,

CLINTON HALL, 129 AND 131 NASSAU-STREET, NEW YORK.

PUBLISHED EVERY SATURDAY:

TERMS—\$2.00 A YEAR: INVARIABLY IN ADVANCE.

All communications and remittances for *The Spirit of the Age* should be directed to Messrs. Fowlers & Wells, Clinton Hall, 129 and 131 Nassau-street, N. Y.

#### LOCAL AGENTS.

BOSTON, Bela Marsh.  
PHILADELPHIA, J. P. Fraser.  
BALTIMORE, Wm. Taylor & Co.  
WASHINGTON, John Hitz.  
CINCINNATI, J. W. Ryland.

BUFFALO, T. S. Hawk.  
ROCHESTER, D. M. Dewey.  
ALBANY, Peter Cook.  
PROVIDENCE, P. W. Ferris.

#### LONDON.

CHARLES LANE.

JOHN CHAPMAN, 142 STRAND.

GEO. W. WOOD, PRINTER, 16 SPRUOE STREET, N. Y.



